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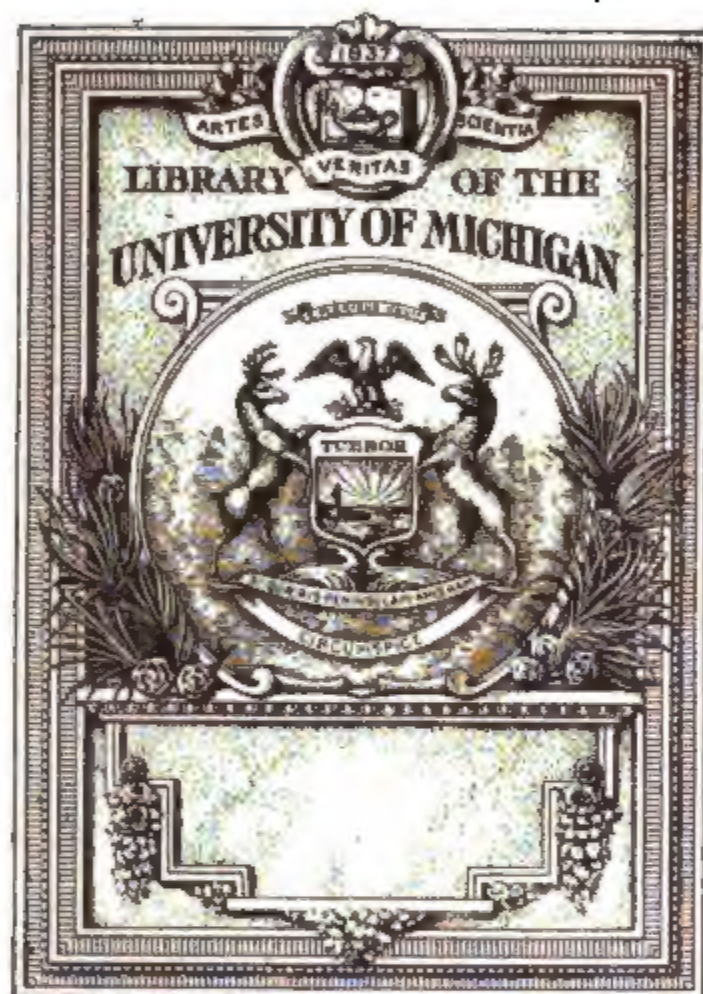
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ANALECTA THEOLOGICA:
A
CRITICAL, PHILOLOGICAL, AND EXEGETICAL
COMMENTARY
ON THE
NEW TESTAMENT:
ADAPTED TO THE GREEK TEXT;
COMPILED AND DIGESTED FROM THE MOST APPROVED SOURCES,
BRITISH AND FOREIGN;
AND
SO ARRANGED AS TO EXHIBIT THE COMPARATIVE WEIGHT OF THE
DIFFERENT OPINIONS ON DISPUTED TEXTS.

BY THE REV.
WILLIAM TROLLOPE, M.A.
OF PEMBROKE COLLEGE, CAMBRIDGE,
AND FORMERLY ONE OF THE MASTERS OF CHRIST'S HOSPITAL.

Ἐγκύπτειτε εἰς τὰς γραφὰς, τὰς ἀληθεῖς ῥήσεις Πνεύματος τοῦ ἁγίου.
CLEMENT. EPIST. AD CORINTH. § 45.
“As drink is pleasant to them that be dry, and meat to them that be hungry; so is the reading, hearing, searching, and studying of the Holy Scripture to those that be desirous to know God or themselves, and to do his will.”—**HOMILY I.**

IN TWO VOLUMES.
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THIS COMMENTARY,
ORIGINALLY DEDICATED TO
WILLIAM VAN MILDERT, D.D.
LATE LORD BISHOP OF DURHAM,
IS NOW RE-INSCRIBED
TO
THE REV. THOMAS DALE, M.A.
VICAR OF ST. BRIDE'S, FLEET STREET,
&c. &c. &c.
WITH MINGLED ESTEEM, AFFECTION, AND GRATITUDE,
BY THE AUTHOR.

FEBRUARY, 1842.

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PREFACE.

THE ANALECTA THEOLOGICA are now again submitted to the indulgence of the reader, and offered for the assistance of the Student in Divinity, with a title more accurately descriptive of the compilation, its nature, and design. As the changes which have been made in the body of the work are exceedingly few and unimportant, it will suffice to repeat, with little variation, the remarks with which it was first introduced to public notice.

The study of the Holy Scriptures naturally divides itself into two parts;—*general* and *particular*. Under the former are included the several important subjects of the *Genuineness, Authenticity, Credibility, and Inspiration* of the entire contents of the Sacred Canon; the *languages* in which they were originally composed; the rules and principles of *Scripture Interpretation*; the *Geography* of the Holy Land; and the history, habits, customs, and opinions of its inhabitants: together with a variety of collateral and inferential testimony from Heathen writers, in corroboration of the whole. The latter consists in a close and careful exami-

nation of the Scriptures themselves ; in applying to them the rules of critical investigation previously established ; in observing their peculiar phraseology and idiomatic expressions ; in comparing one scripture with another, for the purpose of substantiating doctrines, and illustrating precepts ; in detecting the minutiae of verbal forms and usages, and the comparative value of various readings ; and in exemplifying, by philological research, the language, sentiments, and allusions of the inspired penmen.

So far as the general subject is concerned, a work has now been for many years before the public, of which the extensive circulation and numerous editions sufficiently attest the great utility, and the high reputation in which it is deservedly held. It has long been the standard text-book of our universities ; to the student, who is anxious to make any proficiency in Theology, it is altogether indispensable ; nor is it less valuable, as a book of almost incessant reference, to the more matured divine. I allude to the Rev. T. H. HORNE'S "*Introduction to the Critical Study and Knowledge of the Holy Scriptures.*"

With respect, however, to the *particular* study of the Sacred Writings, the means of its prosecution are not so attainable. There are, it is true, numerous Commentaries ; any one of which would be sufficient of itself to supply that portion of information, which is absolutely required from the candidate for holy orders. Indeed, we might attempt in vain to specify any class of literary labour which exhibits more sound learning, and more extensive and accurate research, than

the several Commentaries of our own divines. This, however, is not the point. The opinion of any one, or even several of the best interpreters, especially in passages of difficulty and doubt, can lay but a superficial foundation for a *professional* knowledge of divinity, and, as such, unsatisfactory even to the student himself. The references too, which are continually made to other interpretations, naturally induce an anxiety to procure a closer insight into their respective merits, and to have the option of forming his own opinion on the matter in debate. It is clear, however, that the limited interval between the time of taking his academical degree and of entering the Church, renders it impossible to wade through the voluminous folios of the various Commentaries on the Scriptures: and the enormous expense of procuring them is no less a bar to his wishes, even if he had leisure for their gratification. Several attempts have been made to facilitate this branch of Theological Study, by means of abstracts or summaries of the principal Commentaries on the NEW TESTAMENT; but none of them appear to have answered the end proposed. From the want of perspicuity in their arrangement, they are calculated to perplex rather than assist. No order or uniformity is observed in the connexion of the different expositions; their comparative probability is entirely overlooked; and the enquirer is left in a maze of conflicting opinions, without any guide to direct his escape from the labyrinth of uncertainty, in which he finds himself bewildered.

Such at least were the difficulties, with which my own entrance on the study of the New Testament was

encumbered. The work, in which I had hoped to find at least a useful compendium of the most received authorities, proved to be most unsatisfactory, even on points of minor importance; and a reference to such of the quoted Commentaries, which I had the means of consulting, attested the meagre outline, into which they had been reduced. In many instances, the heads of an argument only were to be found; sometimes, nothing more than a reference to a particular writer; and seldom, if ever, sufficient to dispense with the necessity of further enquiry. In short, a fair idea of the work in question may be gathered from the fact, that the Preface to St. John's Gospel, and the all-important subject of the Logos, are passed over without a single word.

Some years have now elapsed since I conceived the design of a work which should remedy these defects, of which the student has such reason to complain. To smooth the path of learning in one branch of Theology, as Mr. Horne had done in another, was indeed a task of no small labour. Something, however, might be done; and I thought that my time could not be ill spent in removing out of the way of others those obstacles, which I had been obliged to encounter myself. It appeared to me, that by collecting into one point of view the several opinions of the best Commentators, British and Foreign, on the NEW TESTAMENT, condensed into as small a compass as was consistent with perspicuity, and exhibiting the relative weight of the arguments by which they were supported, the object, which I proposed to myself, would be effectually attained. The student would thus be presented with a *comprehensive digest* of the criticism, philology, and exposition of the sacred text,

and enabled to judge of the merits of each particular comment, without any reference whatever to the Commentators themselves. My plan being thus developed, and some progress already made, I was deterred from proceeding for a time by the announcement of a work, from which I augured the fulfilment of the very task which I had imposed upon myself. In this, however, I was greatly disappointed; and the publication of the work in question induced me to take up my pen afresh.

While speaking of the imperfections of others, however, I would by no means be considered insensible to my own. In a work of this nature, the labour of which can be duly appreciated by those alone who have been engaged in similar undertakings, improvements will continually suggest themselves; and I shall be ever ready to receive, with gratitude, the friendly hints either of public or private criticism. In the mean time, it will be sufficient to say a few words concerning what has been hitherto attempted. Whether I have always succeeded in directing the reader's attention to the best solution of a difficulty, it is not for myself to judge; but I am not conscious of having shrunk from the task, or of leaving the matter in the dark, in a single instance. The several interpretations of any disputed or doubtful passage have been arranged in the order of their respective merits, beginning with that which has the least, and ending with that which has the greatest, degree of probability. Every argument of weight, adduced in support of each opinion, is concisely stated; objections are confuted or confirmed; and the *principal* authorities in favour of the adopted exposition are given at the end of the note, distinguished from those on the contrary side,

which are enclosed within brackets. It would have been manifestly impossible to subjoin the name of *every* commentator, who may have been consulted on any given passage; but it is at the same time unnecessary, as they frequently tread in the same steps, and employ the same or similar illustrations.

I have taken for granted, that every student possesses, or has the means of access to, Mr. HORNE'S *Introduction*. All points, therefore, which he has handled, are purposely omitted; except in some few instances, which seemed to require a fuller investigation than the nature of his work would admit. To him, then, the student is referred on all points connected with the Geography, Institutions, Sects, Customs, and Antiquities of the Jews; for an account of the several Writers on the New Testament, the Dates of their several Books, and Analyses of their Contents; and on all other subjects of *general* information connected with their critical study. Since, however, the *Chronology* of the New Testament has lately been the subject of much diligent and learned investigation, it has been deemed expedient to prefix to the Commentary three Tables, compiled from Greswell's Dissertations, and a fourth from the calculations of the late Dr. Burton.

In conclusion, I have merely to express my thanks to those Reviewers who have spoken favourably of the work, and to those private friends whose opinions, though perhaps less impartial, have not been less gratifying and encouraging. Nor would I omit to repeat my prayers to Almighty God for increased success in facilitating, by means of a laborious, and, I trust, useful undertaking,

the effective study of the Gospel of his Son. *Et si ea, quæ in his libris exponuntur, tantopere eligenda fuerunt quanto studio electa sunt, profecto neque nos neque alios industriæ nostræ pœnitebit.* (Cic. de Invent. II. in Proœm.)

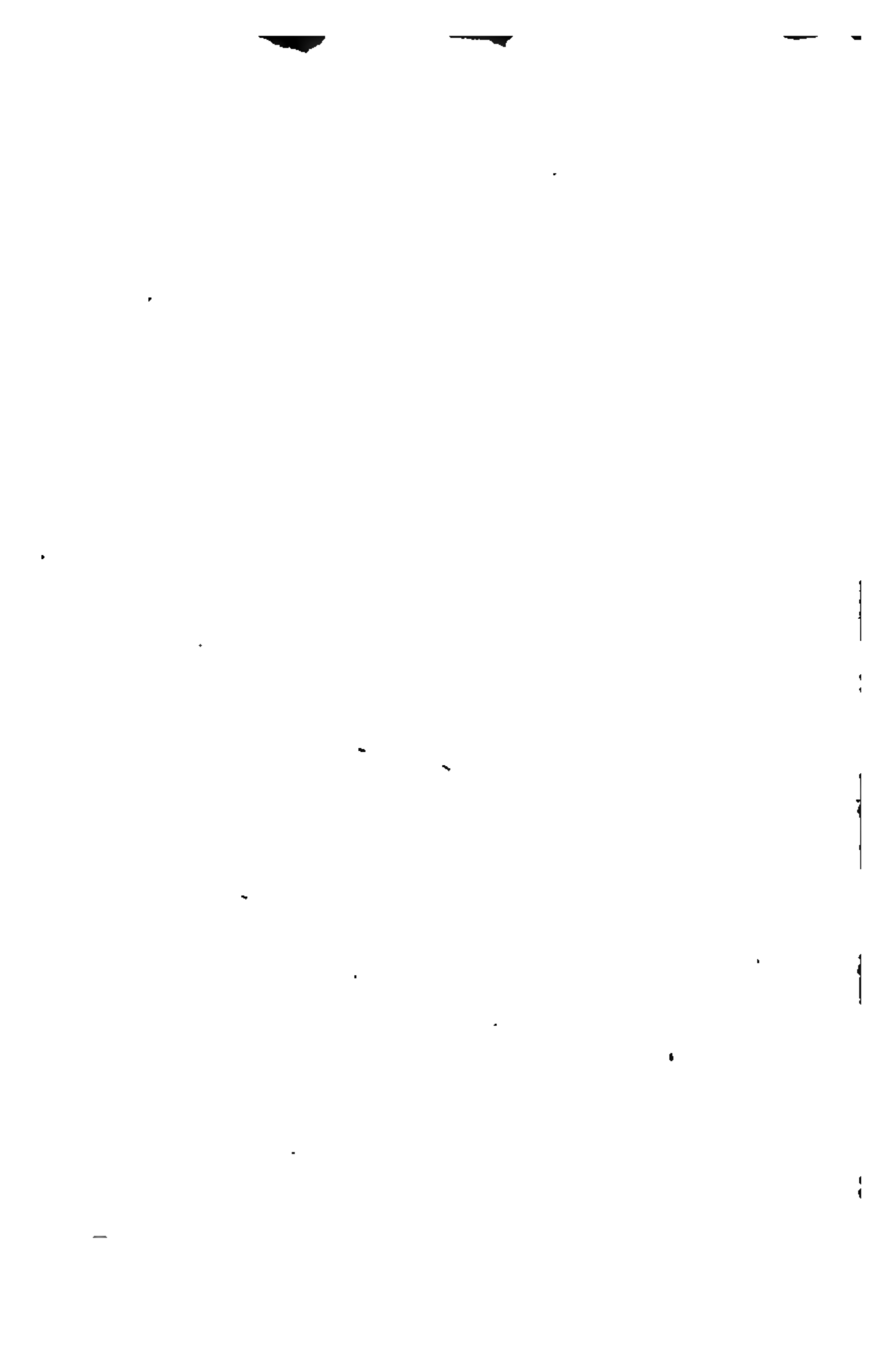


TABLE I.

CHRONOLOGY OF THE GOSPEL HISTORY.

- A.D.**
- 26** Commencement of the ministry of John the Baptist, October 5.
- 27** Baptism of Jesus, in the end of January.
Commencement of Christ's ministry, and the first cleansing of the Temple,
Monday, April 5 (Nisan 10).
First Passover, Friday, April 9 (Nisan 14).
Arrival of Jesus at Sychar, Thursday, May 13.
Imprisonment of the Baptist, Sunday, May 16.
First feast of Pentecost, Sunday, May 30.
Call of the four disciples, Friday, June 4.
First preaching of Christ at Capernaum, Saturday, June 5.
First circuit of Galilee, Sunday, June 6.
First feast of Tabernacles, Monday, October 4.
First feast of Dedication, Sunday, December 12.
- 28** Miracle at the Pool of Bethesda, Saturday, March 25 (Nisan 10).
Second Passover, Wednesday, March 29 (Nisan 14).
Second feast of Pentecost, Friday, May 19.
Ordination of the Twelve.
Second general circuit of Galilee.
Second feast of Tabernacles, Saturday, September 23.
Death of John the Baptist.
Third general circuit of Galilee.
Second feast of Dedication, Friday, December 1.
- 29** Mission of the Twelve, February.
Feeding of the five Thousand, Thursday, April 5.
Discourse in the synagogue of Capernaum, Saturday, April 7.
Third Passover, Monday, April 16.
Confession of Peter, Sunday, May 20.
Transfiguration, Sunday, May 27.
Third feast of Pentecost, Wednesday, June 6.
Third feast of Tabernacles, Thursday, October 11.
Appearance of Jesus at the feast, Monday, October 15.
Miracle on the man born blind, Thursday, October 18.
Third feast of Dedication, Wednesday, December 19.
- 30** January. Raising of Lazarus, retreat to Ephraim.
February. Return to Capernaum, and mission of the seventy.
March. Fourth general circuit of Galilee.
Passage through Jericho, Friday, March 29 (Nisan 7).
Arrival at Bethany, Saturday, March 30 (Nisan 8).
Anointing at Bethany.
Resort of the Jews to Bethany, Sunday, March 31 (Nisan 9).
Procession to the Temple, Monday in the afternoon, April 1 (Nisan 10).
Second cleansing of the Temple, Tuesday morning, April 2 (Nisan 11).
Close of our Lord's public ministry, Wednesday evening, April 3 (Nisan 12).
Prophecy on the Mount.
Agreement of Judas with the Sanhedrim.
The last Supper, Thursday night, April 4 (Nisan 13).
The fourth Passover, Friday, April 5 (Nisan 14).
The Crucifixion.
The Resurrection, Sunday, April 7 (Nisan 16).
The Ascension, Thursday, May 16 (Zif, or Jar, 26).

TABLE II.

CHRONOLOGY OF THE ACTS, AND OF SUBSEQUENT EVENTS TO A.D. 116.

A.D.

- 30** Descent of the Holy Ghost, Pentecost, Sunday, May 26.
- About 32. Council of Gamaliel.
- 36** Removal of Pilate, Autumnal quarter.
- 37** Death of Tiberius, March 16.
First year of Herod Agrippa I.
Appointment of Deacons, Passover, March.
Martyrdom of Stephen, Pentecost, May.
Preaching of the Gospel to the Samaritans, May.
Conversion of the Eunuch, May.
Preaching of the Gospels to native Jews out of Judæa, May.
Conversion of St. Paul, Autumn.
- 38** Return of St. Paul from Arabia to Damascus.
Commencement of St. Paul's ministry, Passover, April.
Beginning of the fourteen years (Gal. ii. 1), April.
- 40** Deprivation of Herod Antipas, Winter.
Fourth year of Herod Agrippa, Spring.
Attempt of Caius Cæsar to erect his statue in the Temple, Spring.
Beginning of the rest to the Churches (Acts ix. 31), Autumn.
- 41** Death of Caius, January 24.
First visit of St. Paul to Jerusalem after his conversion, Passover, April 4.
Date of the Ecstasy (2 Cor. xii. 2), April.
Departure of Paul to Tarsus, about April 19.
Conversion of Cornelius, May.
Preaching of the Gospel to foreign Hellenistic Jews, May.
Mission of Barnabas to Antioch, Midsummer.
Arrival of Paul at Antioch, Autumn.
- 42** Appointment of James, first Bishop of Jerusalem.
Departure of the Apostles from Judæa.
Prediction of the famine by Agabus, Autumn.
- 43** Death of James the elder, and imprisonment of Peter, about the Passover, April 12.
Second visit of St. Paul to Jerusalem, with the contributions from the Church at Antioch, April or May.
Commencement of the famine, Midsummer.
Return of Paul and Barnabas to Antioch.
Death of Herod Agrippa.
- 44** Mission of Paul and Barnabas to the Gentiles, Pentecost, May 21.
- About 45. Return to Antioch.
- About 48. Council at Jerusalem, third visit of St. Paul.
- 49** St. Paul's second journey, Pentecost, May 26.
His first visit to Galatia, Summer or Autumn.
Famine in Greece, Autumn.
Disturbances in Judæa, September and October.
- 50** Arrival of Paul at Athens, Winter.
Edict of Claudius, Winter.
First visit of St. Paul to Corinth, Spring.

A.D.

- 51 Gallio, proconsul of Achaia.
- 52 St. Paul's first visit to Ephesus, Winter.
His fourth visit to Jerusalem, close of the fourteen years (Gal. ii. 1), Passover, April 3.
Return of Paul to Antioch, Spring.
Beginning of St. Peter's circuit, Pentecost, May 24.
Rebuke of St. Peter at Antioch, Summer.
St. Paul's second visit to Galatia, Autumn.
Preaching of Apollos at Ephesus and Corinth.
- 53 Commencement of St. Paul's residence at Ephesus, Winter.
Arrival of St. Peter at Corinth, Spring or Summer.
- 54 First arrival of St. Peter at Rome, Spring.
Collections in the Churches of Asia and Greece, Autumn.
Death of Claudius, October 13.
- 55 Letter of the Corinthians to St. Paul, Winter.
Arrival of Titus at Ephesus from Galatia, Spring.
His mission to Corinth, Spring.
Mission of Timothy and Erastus to Macedonia, Summer.
Departure of Paul from Ephesus, Summer.
His circuit of Macedonia, Summer and Autumn.
- 56 His second visit to Corinth, Winter.
Death of the High Priest Jonathan, Passover.
Departure of St. Paul from Philippi, Monday, March 27.
His trial before Felix, Sunday, May 21.
Defeat of the Egyptian impostor, Midsummer.
- 58 Mission of Paul to Rome, August.
His shipwreck on the island of Malta, November.
- 59 His arrival at Rome, March.
- 60 Arrival of Timothy and Epaphroditus, Midsummer.
- 61 St. Paul's liberation and visit to Spain, Spring.
Imprisonment of Timothy at Rome.
- 62 Martyrdom of James the Just, Midsummer.
- 63 St. Paul's return from Spain, and Timothy's liberation, Spring.
- 64 St. Peter's second visit to Rome, Spring.
Circuit of Crete, Spring or Summer.
Commencement of Nero's persecution, July.
- 65 Wintering of St. Paul at Nicopolis, in Epirus.
Circuit of Dalmatia, Spring or Summer.
Martyrdom of St. Peter at Rome.
- 66 Apprehension of St. Paul in Asia, Winter.
Second arrival of St. Paul at Rome, and his appearance before Nero, Spring.
Martyrdom of St. Paul, Summer.
- 67 Commencement of the Jewish war, Spring.
Defeat of Cestius Gallus, October.
- 68 Death of Nero, June 9.
- 69 ——— Galba, January 15.
——— Otho, April 17.
——— Vitellius, December 21.
- 70 Commencement of the siege of Jerusalem, Sunday, April 13.
Cessation of the daily sacrifice, Sunday, July 13.
Burning of the Temple, Sunday, August 3.
Destruction of Jerusalem, Sunday, August 31.
- 73 Recapture of Massada, Tuesday, April 11.
- 74 Insurrection of Jonathan.
- 75 Suppression of the Temple of Onias, Spring.
- 94 Writings of Josephus.
- About 107. Death of Simon, the Canaanite.
- About 116. Martyrdom of Symeon, Bishop of Jerusalem.

TABLE III.

DATES OF THE GOSPELS AND EPISTLES, AND THE PLACES WHERE THEY WERE WRITTEN.

	PLACE.	DATE.
Hebrew Gospel of St. Matthew	Judæa	A.D. 42
Greek Gospel of St. Matthew	Rome	55
Gospel of St. Mark	Rome	55
Gospel of St. Luke	Rome	60
Gospel of St. John	Ephesus	101
Acts of the Apostles.....	Rome	60
Thessalonians I. and II.	Corinth	50
Corinthians I. (Winter)	Ephesus	55
———— II. (Autumn)	Macedonia	55
Galatians	—	55
Romans (Spring)	Cenchreæ	56
Peter I.....	Babylon (in Egypt)	50
Ephesians (Spring).....	Rome	60
Colossians (Summer)	—	—
Philemon	—	—
Philippians (Autumn).....	—	—
Hebrews (Spring)	Italy	63
Titus (Summer)	Macedonia	64
Timothy I. (Winter)	Nicopolis (in Epirus)	65
Peter II.	Rome	—
Timothy II. (Spring)	—	—

TABLE IV.

DATES AFTER DR. BURTON.

	A. D.
Crucifixion	31
Conversion of St. Paul	33
Paul and Barnabas at Jerusalem as early as.....	33
St. Paul's second Apostolical journey.....	46
His first arrival in Rome	56
St. Matthew's Gospel	about 60
St. Mark's	a few years after 58
St. Luke's, while Paul was at Cæsarea.....	from 53 to 55
St. John's, at Ephesus	96 to 100
Acts, while Paul was at Rome	56 to 58
Thessalonians I. } from Corinth {	46
———— II. }	47
Titus } from Ephesus {	51 ?
Galatians }	52 ?
Corinthians I. }	52
Timothy I., from Troas	52 ?
Corinthians II., from Macedonia	52 ?
Romans, from Corinth.....	53
Ephesians, Colossians, Philemon, Philippians, from Rome	58
Hebrews, uncertain whence written	58
Timothy II., from Rome.....	64, 65, or 66
Peter I. and II., shortly before the Apostle's martyrdom.	

ANALECTA THEOLOGICA.

INTRODUCTORY OBSERVATIONS.

On the Title ; and on the Words ΔΙΑΘΗΚΗ and ΕΥΑΓΓΕΛΙΟΝ.

I. THE collection of writings composed after the ascension of Christ, by the Apostles and Evangelists, under the acknowledged influence of divine inspiration, was, in a very early age, formed into one series, with the general title of Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, or, as it is found in some copies, ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΑΠΑΝΤΑ. The word *ἅπαντα*, in the latter form, seems to have a marked reference to the prevailing consent of the Christian Church, that these, and these only, compose the entire code of writings which are to be received as *Canonical*; i. e. which were unquestionably written by the disciples of our Lord, to the complete exclusion of those which are apocryphal, or of uncertain authority. The precise time, at which this collection was made, is uncertain; but it should seem to have been during the second century, immediately after the death of the Apostles and their immediate successors; when the early Christians, deprived of the benefit of instruction from themselves, sought it more eagerly from their writings and histories. It appears also from Tertullian, *adv. Marcion*. IV. 1. that the Latin Christians used the word *Testamentum*, in relation to these writings, before the close of that period, though the words *καὶνὴ διαθήκη* are not found in that acceptation till the time of Origen, who so employs them in his Treatise *περὶ ἀρχῶν*, IV. 1. The appellation thus given evidently arose out of several passages of Scripture, more particularly 2 *Cor.* iii. 14. 16.—where St. Paul denominates the religious institutions of Moses and of Christ respectively *παλαιὰ διαθήκη* and *καὶνὴ διαθήκη*,—compared with *Jerem.* xxxi. 31. where the Septuagint version uses the words *καὶνὴ διαθήκη*, in a prophetic announcement of the dispensation of the Messiah. Compare also *Matt.* xxvi. 28. *Mark* xiv. 24. *Luke* xxii. 20. *Gal.* iii. 17. *Heb.* viii. 8. Hence the words, by a com-

2 INTRODUCTORY OBSERVATIONS.

mon metonymy, came at length to signify the *Books*, wherein the writings relating to the religion of Christ were contained; and the Sacred Scriptures of the Jews being called 'Η παλαιὰ Διαθήκη, those of Christians were superadded under the title of 'Η καινὴ Διαθήκη. In the time of the Maccabees, however, the Pentateuch, or probably the whole of the Jewish Scriptures, were known under the name of βιβλίον διαθήκης. 1 Macc. i. 57. LXX.

II. The word Διαθήκη signifies literally *an arrangement*, from διατίθημι, *to set in order*; and may therefore imply either an arrangement to take place immediately (*foedus*), or at one's death (*testamentum*). In the latter sense the word διαθήκη generally occurs in the classic writers. Suidas: διαθήκη· ἡ ἐπὶ θνήσκοντος διάταξις. Throughout the O. T., however, the word ברית, which invariably signifies a *Covenant*, is always rendered διαθήκη by the LXX; nor is this latter word ever employed in the N. T., with one single exception, in Heb. ix. 15—20. (see note *in loc.*) in any other acceptation than that of *Covenant*; and such is probably the notion which the early Greek disciples always attached to it. We, on the contrary, are accustomed to render the word by *Testament*; and since it would be absurd to speak of the *testament* of God, who, as a Being incapable of death, cannot have made such an instrument, we generally understand the Testament of Christ. But this explanation evidently removes but half the difficulty; and, in respect to the Jewish dispensation at least, the word is wrongly translated. It may be inferred, therefore, that as in Galat. iv. 24. δύο διαθήκαι are mentioned, where the Law and the Gospel are evidently intended, since the former was confessedly a *covenant*, the latter must be so also. And it is clear also, that Baptism and the Lord's Supper being sacraments of this καινὴ διαθήκη, as circumcision was of the παλαιὰ διαθήκη, these are *foederal* rites and ceremonies, stipulations and promises, which again refer to a *Covenant*, not to a *Will* or *Testament*. In neither case, therefore, does *Testament* afford the proper meaning of the word. The error evidently originated in the ignorance of the Latin translator, who, mistaking the meaning of διαθήκη, rendered it by *testamentum*, which, though it corresponds to the Greek in one sense, is an improper translation in the present instance. Jerome, in correcting the old Latin version, altered *testamentum* in the O. T. into either *foedus* or *pactum*; and he expressly states in his Commentary on Malachi, Ch. II. T. III. p. 1816. that *testamentum*, as used in the old version, must be understood to signify a *covenant*. *Notandum*, says he, *quod* Berith, *verbum Hebraicum*, *Aquila* συνθήκην, *id est*, *pactum*, *interpretatur*; LXX *semper* διαθήκην, *i. e.* *testamentum*: *et in plerisque Scripturarum locis*, *testamentum non voluntatem defunctorum sonare, sed pactum viventium*. Our translators have retained *Testament*, as far

as regards the title of the Scriptures; but they have properly translated the Hebrew word *Covenant*, in the O. T., retaining *Testament* generally in the N. T., except in relation to the Jewish dispensation. It is not improbable that the propagation of the error may have been in some measure furthered by the train of the Apostle's reasoning, in the passage already alluded to in his Epistle to the Hebrews. And indeed, upon the ground of this reasoning, it may not be amiss to include both significations of διαθήκη in the rendering of the title; that of *Covenant*, as being most agreeable to the scriptural use of the word, and to the nature of the Gospel, as promising mercies upon certain conditions; that of *Testament*, wherein the death of Christ, the testator, is recorded as the seal and earnest of the Christian's inheritance. MICHAELIS, MARSH, HAMMOND, LARDNER, &c.

III. With respect to the titles of the several books which compose the N. T., the word Εὐαγγέλιον, which we translate GOSPEL, seems alone to require explanation. The word, as well as the verb εὐαγγελίζω, is clearly derived from the adverb εὖ and ἀγγελία, *a message*; and in strict accordance with this derivation, it always, in classic writers, denotes either *good tidings*, or the *reward given to the bearer of good tidings*. The latter of these significations is to be met with in Hom. Od. Ε. 152. 166. εὐαγγέλιον δέ μοι ἔστω. Eustath. ἀγαθῆς ἀγγελίας δῶρον. In other authors the former meaning is almost universal. Compare Æsch. Agam. 20. 253. 255. Eur. Med. 941. Arist. Plut. 764. Equit. 643. 647. 656. Xenoph. Hellen. I. 6. 29. In the Septuagint it corresponds throughout to the Hebrew word בְּשֵׁרָה, *beshreh*, which signifies *good news*. Compare 1 Sam. xxxi. 9. 2 Sam. i. 20. xviii. 20. 27. Isaiah lxi. 1. Jerem. xx. 15. Hence, from being used in several prophecies relating to the Messiah's advent, as expressive of an eminent quality of the Christian dispensation, it became by degrees to serve as a name for the dispensation. Hence Theodoret observes upon Romans, I. 1. T. III. p. 10. B. Εὐαγγέλιον δέ τι κήρυγμα προσηγόρευσεν, ὡς πολλῶν ἀγαθῶν ὑπισχνούμενον χορηγίαν. Εὐαγγελίζεται γὰρ τὰς τοῦ Θεοῦ καταλλάγας, τὴν τε διαβόλου κατάλυσιν, τῶν ἀμαρτημάτων τὴν ἄφεσιν, τοῦ θανάτου τὴν παύλαν, τῶν νεκρῶν τὴν ἀνάστασιν, τὴν ζωὴν τὴν αἰώνιον, τὴν βασιλείαν τῶν οὐρανῶν. To this sense of the word, the English *Gospel* precisely corresponds, being compounded of two old Saxon terms, *God*, i. e. good, and *spel*, tidings; though we never attach to it its simple derivative meaning, as in the Greek. Hence, therefore, as Campbell justly observes, the word εὐαγγέλιον should not be rendered *Gospel*, when it is contained in a quotation from, or an allusion to, the prophets; as, for instance, in Matt. ix. 5. Luke iv. 18. vii. 22. Rom. x. 15. Heb. iv. 2. since this application of the word was not then in use. Other cases will also frequently occur, in

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which the word should evidently be retained in its simple meaning of *good tidings*; for instance, where the sense is limited by a second substantive; as in several of the examples adduced by Mr. Horne: Introduction; Vol. IV. p. 240. In St. Paul, however, the word is frequently used in its derived sense, as implying the *religious institution of Christ*, whence it sometimes also signifies *the ministry of the Gospel*. See *Rom. i. 9. 1 Cor. ix. 18. 2 Cor. viii. 18.* and elsewhere. Hence also, in very early times, it was employed to denote the *entire history of the life, actions, death, and resurrection of Jesus Christ*: in which sense it is used in the title of the four narratives, which were written by Matthew, Mark, Luke, and John; who, from this circumstance, are called Εὐαγγελισταί, *Evangelists*. These titles, however, though very ancient, and doubtless added by those who were well acquainted with the authorship of the respective histories, were not prefixed to the Gospels by the writers themselves. Still the usage seems to be sanctioned by St. Mark, who has used the word in the same signification in ch. i. 1. xiv. 9. See note on the former passage. HAMMOND, CAMPBELL, WHITBY, FATHER SIMON, &c.

In the inscriptions of the Gospels, (Εὐαγγέλιον κατὰ Ματθαῖον, κατὰ Μάρκον, &c.) the preposition should not be rendered *juxta*, or *secundum*, as in the old Latin versions; after which our translators have translated it *according to*. The proper translation is that of Castalio, who has *Authore Matthæo, &c.*; since the true import of the titles is, *the Gospel written by Matthew, Mark, &c.* Thus Polyb. Hist. III. 6. αἱ κατ' Ἀννίβαν πράξεις, i. e. *the exploits of Hannibal*. Ælian. V. H. II. 41. ἡ κατ' αὐτὸν ἀρετή. So also in *Acts xvii. 28.* τίνες τῶν καθ' ὑμᾶς ποιητῶν. Nor does this at all invalidate the claim of the Evangelists to inspiration. Paul does not hesitate to call the Gospel with which he was inspired, *his Gospel*; nor does any one scruple to call the Epistles written by St. Paul, *Paul's Epistles*. It may be observed, that in some of the less esteemed MSS. and EDD. the epithet ἅγιον is joined with Εὐαγγέλιον, which is evidently a refinement, and not in good taste, of a recent date. The word εὐαγγέλιον occurs in the N. T. upwards of seventy times, and never with this epithet attached to it. CAMPBELL, ELSNER, WETSTEIN.

Note.—On the general design and importance of the Gospels, on their authenticity, genuineness, dates, authors, contents, &c.; and on the sources of the three first Gospels, the reader is referred to Mr. Horne's Introduction, Vol. IV. Part 2. *On the Analysis of the New Testament*. With respect to St. Matthew in particular, the questions respecting the language in which he wrote his Gospel, and the Socinian objections to the genuineness of the two first chapters, are discussed at large in the same invaluable work.

ST. MATTHEW'S GOSPEL.

CHAPTER I.

CONTENTS:—*The Genealogy of Christ by his supposed Father,* vv. 1—17. *The miraculous Conception and Birth of Jesus,* 18—25. [Enlarged account in Luke i. 26.—ii. 39.]

Verse 1. Βίβλος γενέσεως. Some commentators understand an ellipsis of the words, ἥδ' ἐστὶ, *This is the book*, &c. So also in *Mark* i. 1. Compare *Gen.* ii. 4. v. 1. LXX. But whether the words are considered as the title of the whole Gospel, with some; or of the first sixteen verses only, with others; it is clear that no such addition is necessary. Of the import of the words themselves, the more probable opinion is, that they extend only to the genealogy of our Lord, with which the Gospel opens. The word *γένεσις*, indeed, in one of its derived senses, is used to imply *life*, i. e. *the duration of life*; as in *Judith* xii. 18. LXX. παρὰ πάσας τὰς ἡμέρας τῆς γενέσεώς μου. Compare *Wisd.* vii. 5. *Epist. James* iii. 6. Hence βίβλος γενέσεως Ἰησοῦ Χριστοῦ may be understood to comprehend the entire history of the Life and Ministry of Jesus Christ; as the corresponding words in the Hebrew, סֵפֶר תּוֹלְדוֹת, *Sepher Toldoth*, *Gen.* v. 1. xxxvii. 2. are sometimes supposed to embrace the entire histories of Adam and Jacob, with their descendants, respectively. It is by no means clear, however, that such an extensive signification is admissible; and in *Gen.* ii. 4. LXX, the expression βίβλος γενέσεως οὐρανοῦ καὶ γῆς, bears much nearer relation to *origin* and *genealogy* than to an *entire history*. Compare also *Exod.* vi. 24, 25. *Numb.* i. 18. 1 *Chron.* iv. 38. where *γένεσις* is evidently used in this simple sense. In short, the title *γένεσις* is affixed to the opening of the Gospel, in the same signification as it is affixed to the first book of Moses, or the opening of the Pentateuch; and so it was clearly understood by Owen, the well-known epigrammatist, in the following couplet, written about two centuries ago. *Epigr. ad Princ. Henric. II.* 76. *Explicat hic Christi Genesin liber, alter Adami; Incipit a Genesi Lex et Evangelium.* Homer has employed the word in a somewhat analogous, though not precisely similar, signification; *Il.* ζ. 246. The word βίβλος, which

properly signifies *a written book*; as in *Mark* xii. 26. *Luke* iii. 4. *Acts* xix. 9. may also be rendered a *register* or *table*, as in the passages above cited, and in the phrase ἡ βίβλος ζωῆς, i. e. the register of those who shall inherit eternal life: *Philip*. iv. 3. *Revel.* iii. 5. and elsewhere. Compare *Isaiah* xxxvii. 14. *Jerem.* xxxii. 12. *Mark* x. 4. Schleusner cites Herod. II. 100. κατέλεγον οἱ ἱερεῖς ἐκ βίβλων ἄλλων βασιλέων ὀνόματα. But here the true reading is βύβλου. Grotius observes, that there are several ἐπιγραφαὶ μερικαὶ, or titles of detached passages, in the O. T. and properly renders the words in question *Descriptio Originis*. BEZA, GROTIUS, LIGHTFOOT, MACKNIGHT, DODDRIDGE.—[HAMMOND, A. CLARKE, BEAUSOBRE, GILPIN, &c.] Whitby understands the phrase to signify the *Narrative* or rehearsal of the *generation* or birth of Christ.

With respect to the Genealogy itself, great questions have been founded upon the disagreement which exists between it, and that which is given by St. *Luke*, ch. iii. The earliest solution of the difficulty is that which is given by Africanus, in an epistle to Aristides, preserved by Eusebius: *Eccles. Hist.* I. 7. and strongly advocated by Whitby. He observes, that the discrepancy may be accounted for by supposing that the pedigree in Matthew is that by the *natural*, and in Luke by the *legal* father of Joseph. See on *Matt.* xxii. 24. Thus in reckoning the generations according to Matthew, from David by Solomon, *Matthan* will be found the *third from the end*, who begat Jacob, the father of Joseph; but in reckoning with Luke, from David by Nathan, *the third from the end* is *Melchi*, whose son Heli is also stated to be the father of Joseph. Hence it should seem that *Matthan* and *Melchi* successively married the same wife, whose name, according to Africanus, who says that he received his account from the relations of our Lord, was *Estha*; so that the children of each marriage were brethren by the mother. Thus *Matthan* descending from Solomon, begat *Jacob*; and *Melchi*, descending from Nathan, having married the widow of *Matthan*, begat *Heli*. Again, Heli married, and dying without issue, Jacob took his wife, and begat *Joseph*, who, because the law required the seed to be raised to the deceased brother, was accounted the son of Heli. It is obvious, however, that there are great objections to this solution of the case. For the natural and legal fathers of Joseph, who should have been brothers, do not appear to have been more nearly connected than as descendants of David, by lines diverging from each other in an unknown degree. It remains to be proved also, that children were said to be sons of their legal, as well as of their natural fathers; an assumption, with which the opinion of Maimonides is directly at variance. This author observes: *Fratres uterini nequaquam habebantur fratres, sive in causa hæreditatis cernendæ, sive in causa ducendæ fratriæ, sive exeundi calcæi*. Lamy, Harm. p. 3. Dr. Barrett, the

substance of whose deep and learned investigations are given by *Adam Clarke*, in an Appendix to Luke iii. has examined the difficulties of this hypothesis, and gives it up on the principle, that it leaves us entirely in the dark, as to the lineage of Mary, from whom alone Christ really sprung; and proves nothing more of his relation to David, than that his mother was married to one of the descendants of that prince. It is evident to the most cursory observer, that this can never come up to the import of the passages of Scripture, which tell us that Christ *was made of the seed of David*, Rom. i. 3. and that *according to the flesh he was made of the fruit of his loins*, Acts ii. 30. The best solution of the difficulty is that of *Lightfoot*, who supposes that Matthew, writing more immediately for the Jews, proves Christ to be their Messiah, and heir to the throne of David, by legal descent from Abraham and David; whereas the object of Luke, in writing for the Gentiles, to whom the promise was given before the Mosaic dispensation, was to prove the same Christ to be the predicted seed of the woman, who was to bruise the serpent's head; for which purpose it was necessary to trace the descent from Adam. In St. Luke's genealogy, therefore, Joseph, whom Matthew expressly states to be the son of Jacob, is represented as the son of Heli, by virtue of his marriage with Mary; since the Jews excluded the names of women from their tables of descent. Or it may be, that Jesus himself is called the son of Heli, being really his grandson; in which case we have a parallel example in *Gen. xxxvi. 2.* where Aholibamah's pedigree is thus deduced: *Aholibamah, the daughter of Anah, the daughter of Zibeon.* Now it appears by vv. 24, 25. that Anah was the son, not the daughter of Zibeon; so that Moses calls Aholibamah the daughter both of Anah and Zibeon, precisely as Luke calls Jesus, the son both of Joseph and Heli. In confirmation of this theory, it may be remarked, that the Talmudists speak of Mary as the daughter of Heli; and though she is also represented as the daughter of *Joachim* and *Anna*, there is little doubt that Joachim is a name of like import with *Heli*, Luke iii. 23. or *Heliakim*, 2 *Chron. xxxvi. 4.* each being derived from Hebrew names of the Deity. There is reason to suppose also, that had Luke intended to give the pedigree of Joseph, and not of Mary, the two tables, which correspond exactly between Abraham and David, would not have varied from David to Christ.

One point at least, with respect to these genealogies, is indisputable; viz. the accuracy of the Evangelists. Tables of pedigree were kept among the Jews with the greatest punctuality and exactness, and laid up in the secret archives of the temple. See Euseb. Eccl. Hist. I. 6. It was, doubtless, from these registers that St. Matthew and St. Luke compiled their genealogies; for Josephus, after a recital of his own pedigree, informs us that he derived it from the same source: *De Vita Sua*, p. 998. τὴν μὲν

οὖν τοῦ γένους ἡμῶν διαδόχην, ὡς ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην εὑρον, οὕτως παρατίθεμαι. Hence any flaw in the documents themselves cannot be attributed to the Evangelists; and as no charge of infidelity in the transcription was brought against them either by the Jews, who would have anxiously detected any inaccuracy, as impugning the title of Christ to the Messiahship; or by any of the early enemies of the Gospel; we may fairly conclude that their honesty could not be questioned. In preserving the line of David, indeed, the Jews were more especially careful, as upon this their hopes of tracing the Messiah depended; so that St. Paul confidently appeals to the lineage of Christ in *Heb.* vii. 14. Compare *2 Tim.* ii. 8. The insertion, therefore, of these tables proves, beyond all doubt, the belief of the writers that the Messiah was to be of the lineage of David; and that Jesus, in fulfilling this particular, was the expected Redeemer.

Several genealogies, similar to those of the Evangelists, are to be found in the O. T. Among others also, quoted by Wetstein, there are three in Herod. IV. 147. VII. 204. VIII. 131. remarkably parallel with that of St. Luke. An inscription, found at Palmyra, and supposed to be nearly cotemporary with the Apostolic age, is cited by Harmer from Mr. Wood's work, which rendered literally into Latin runs thus: *Senatus Populusque Abialamenem, Puri filium, Mocimi nepotem, Aëranis pronepotem, Matthæ abnepotem, et Aëranem patrem ejus, viros pios et patriæ amicos, et omni modo placentes patriæ patriisque Diis, Honoris gratia. Anno 450, mense Aprili.* LIGHTFOOT, CLARKE, MACKNIGHT.—[WHITBY.]

Ibid. Ἰησοῦ Χριστοῦ. See on v. 16.

Ibid. υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ. *The son of David, the son of Abraham.* The Evangelist here states what he is going to prove; viz. that Jesus Christ, in accordance with the prophetic character of the Messiah, was descended from Abraham and David. See *Gen.* xii. 3. xxii. 18. *2 Sam.* vii. 16. *Psalms* lxxxix. 4. *Isaiah* ix. 7. *Jerem.* xxiii. 5. *Ezek.* xxxvii. 24. *Amos* ix. 11. and compare *Acts* iii. 25. *Luke* i. 33. That the Jews expected their Messiah to answer this character is evident from *Matt.* xii. 23. xxi. 9. xxii. 42. and from the Talmudic writings. David is mentioned first in order, though last in time, as the promise to him was more explicit, and would naturally be fresher in the memory of the Jews. The word υἱὸς is here applied, after the Hebrew custom, to any descendant, however remote. Hence Grotius observes: *Non tantum pater filium, sed pronepotem proavus genuisse dicatur.* So also γενναῖον, v. 8. Compare *Gen.* xxix. 5. with xxiv. 47. *Nepos* is used in the same extensive application in Latin. WHITBY, LIGHTFOOT, GROTIUS, MACKNIGHT, &c. Campbell and Wakefield understand υἱοῦ indefinitely, and translate a son of David, a son of Abraham. But, even without considering the passage as a translation from a Hebrew original, the

Greek usage will readily admit *νίον* to be *anarthrous*. The want of the article before *γενέσεως* is nearly similar. MIDDLETON. As we shall have frequent occasion to speak of the use of the article in the Greek text, it may be adviseable to present the reader, in this place, with

[A BRIEF SUMMARY OF THE DOCTRINE OF THE GREEK ARTICLE.]

The Greek article is undoubtedly a *definitive*. The nature and use, however, of this part of speech was but little ascertained, till it was illustrated and explained by the late learned Bishop of Calcutta, who has shown that it is the pronoun relative *ὁ*, which together with its adjunct forms a proposition by means of the participle of existence expressed or understood. The pronominal nature of the article is proved at once by the following instance in Homer, Il. II. 793. ΤΟΥ δ' ἀπὸ μὲν κρατὸς ΚΥΝΕΗΝ βάλε Φοῖβος Ἀπόλλων· Ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὕφ' ἱπ-πων. Had the sentence ended here, Ἡ would be a pronoun relative referring to *κυνεήν*, exactly as *τοῦ* refers to *Patroclus*; but it happens that the poet has added in the next verse *αὐλῶπις τρυφάλεια*; so that in fact the difference between the article and pronoun is merely accidental. Hence it appears that the proposition formed by the article and its adjunct differs from ordinary propositions only as *assumption* differs from *assertion*, i. e. as the participle *ὢν* differs from the verb *ἐστί*. Thus *ὁ ἀνὴρ* must signify *he*, or the male, *being*, or *assumed to be*, a man. Sometimes indeed the participle is expressed, as in Aristot. *de Mor.* IV. 2. οἱ μάλιστα ἀξιοὶ ὄντες ἤκιστα πλουτοῦσι; where the participle might have been omitted without affecting the author's meaning. Such being the nature of the article, its *insertion* or *omission* will in general be found to be regulated by the following rules.

I. The article is *inserted*, 1. when the same noun is repeated, or a synonymous one is used, in reference to the same person or thing, or even when no such person or thing has been mentioned, provided its existence may be inferred from what has been said. Æschin. in Ctesiph. §. 56. οὗτος ΠΡΟΔΟΥΣ τοῖς πολέμοις Νύμφαιον φυγὰς ἐγένετο, ΤΗΝ κρίσιν οὐχ ὑπομείνας. Here *τὴν κρίσιν* is *the trial* to which the traitor would have been subjected, and the article is sanctioned by the preceding mention of *προδοθεῖς*. 2. Before nouns employed *κατ' ἐξοχὴν*, in reference to some object familiar to the mind of the hearer; and that not only in cases of *preeminent worth*, but wherever the person or thing spoken of is, for some cause or other, *well known*. 3. With *monadic* nouns, i. e. nouns indicating persons or things where *one only* can be the subject of discourse. Thus Lysias, Orat. Gr. T. V. p. 139. Ἐκκόψας ΤΑΣ θύρας, εἰσῆλθεν εἰς ΤΗΝ γυναικωνίτιν. This case is nearly allied to the preceding. 4. Where the article is used for a *pronoun possessive*, as in Theoc. Idyl. III. 52. ἀλγέω ΤΑΝ

κεφαλάν, i. e. *my head*. 5. Before the names of the great objects of nature, as ὁ οὐρανός, ἡ γῆ, &c. except in some cases Ἥλιος, which is considered a proper name. 6. Before adjectives in the neuter gender, used to denote some attribute or quality in its general or abstract idea: thus τὸ σόφον for σοφία, and the like examples abound. 7. Words in *regimen* either both take or both reject the article; as λέοντος σκυμνίον, or ΤΟ ΤΟΥ ΛΕΟΝΤΟΣ σκυμνίον. So also do, 8. Partitives, between which and their respective *wholes* a like mutual relation subsists. Upon the same principle depends, 9. The use of the article with μὲν and δέ. 10. In all the preceding instances the article and its adjunct together recall some familiar idea; but cases occur in which the article can refer to nothing in the mind of the reader. Thus Demosth. de Coron. §. 71. πονηρὸν ὁ συκοφάντης αἰεί. Here the allusion is general, and examples occur continually, especially in the plural number, so often as an affirmative is true alike of all persons or things in question. The reference in these cases, though not familiar to the reader, is undoubtedly perceptible to the mind of the writer.

II. The article is *omitted*, 1. In propositions which merely *affirm* or *deny existence*, in which, from the nature of the article, it would be superfluous. Æsch. c. Ctes. §. 26. ἔσται μὲν εἰρήνη. 2. Before nouns preceded by verbs or participles, substantive or nuncupative; in which case the verb or participle in question precludes its being again expressed or understood, which is essential to the nature of the article. Demosth. de Cor. §. 23. αἴτιος εἰμι τοῦ πολέμου. 3. After verbs of *appointing*, *choosing*, *creating*, &c. Demosth. de Cor. §. 59. ἡγέμων καὶ κύριος ἡρέθη Φίλιππος πάντων. This case is nearly analogous to the last. 4. With nouns in apposition, denoting the object of the preceding noun. Demosth. de Cor. §. 69. δύναμιν εἶχεν ἡ πόλις τοὺς νησιώτας. 5. In negative propositions, involving *universal* exclusion in the objects spoken of. Demosth. de Cor. §. 28. οὐ ναῦς, οὐ τείχη, τῆς πόλεως τότε κεκτημένης. Here the orator could not have said τὰς ναῦς, since the article necessarily implies an existence, which is inconsistent with the nature of the proposition. 6. Before nouns in *regimen*, of which the former is indefinite, and consequently the latter, philosophically speaking, must be indefinite also: for instance, in the example given in art. 7. of the last section, of an indefinite λέοντος, there can be no definite σκυμνίον. The converse is also true.

III. Besides the above instances of *insertion* and *omission*, the two are sometimes *combined*; for instance: 1. The subject is generally found with the article, the predicate without it; as in Aristot. Anal. Post. II. 3. οὐ γὰρ ἐστὶ ΤΟ ἐπίπεδον σχῆμα, οὐδὲ ΤΟ σχῆμα ἐπίπεδον. 2. When two or more attributives, such as *adjectives*, *participles*, and nouns expressive of *character*, *relation*, and *dignity*, joined by a copulative or copulatives, are assumed of the same person or thing; before the first the article is

inserted, before the others omitted. This is Mr. G. Sharpe's rule, and it is illustrated in Mr. Horne's Introduction, Vol. II. p. 538. It is not, however, without three exceptions,—of names of substances considered as substances—of proper names—and of abstract ideas: such as 'Ο λίθος καὶ χρυσός. Æsch. c. Ctes. §. 81. τὸν Ἀλέξανδρον καὶ Φίλιππον. Plato, τὴν ἀπειρίαν καὶ ἀπαιδευσίαν. In these cases the substances, persons, and qualities are evidently distinct, so that the repetition of the article is unnecessary.

IV. The principal difficulty with respect to the Greek article relates to its use with proper names, and before abstract nouns. 1. In the former case it appears that the article is frequently used before proper names of *celebrity*, before those which have been *previously* mentioned, and those which are familiar to the hearer; generally also before the names of Deities and places. 2. The use of abstract nouns in Homer is extremely rare. Where, however, they do occur, it is always without the article. There is considerable doubt as to the principles upon which it is used before these nouns in other writers; it seems, however, to be usually prefixed when the noun is used in its *most abstract* sense—when it is *personified*—when the article is employed as a *possessive pronoun*—when there is any reference, either anticipative or retrospective. There are, of course, anomalies to be met with in every application of the rules which have been laid down; particularly in the occasional insertion or rejection of the article after prepositions: and there are some other minutiae which it is here impossible to investigate. Such as occur in the N. T. of any material importance will be noticed in their places. MIDDLETON.]

Ver. 2. τοὺς ἀδελφοὺς αὐτοῦ. The brethren of Judas are mentioned, because, though they were not the Messiah's progenitors, they were on an equal footing with Judas in respect of religious privileges. Their names may also have been added to comfort the dispersed tribes, who were not yet so fully returned out of captivity as Judah was, with an assurance of their interest in the promised blessing. The case was otherwise with Ishmael and Esau, whose posterity were excluded from the privileges of the covenant; and therefore, though the sons of Abraham and Isaac respectively, their names are omitted in the Genealogy. LIGHT-FOOT, MACKNIGHT, WHITBY. *Wetstein* is of opinion, that the brethren of Judas are named in consequence of the Jewish prejudice against Christ's being preferred to his brethren. See *Matt.* xiii. 55. sqq. But in all probability the Apostle transcribed the Genealogy precisely as he found it in the public registers.

Ver. 3. τὸν Φαριεὺς καὶ τὸν Ζαρά. Mentioned together as being twin brothers, and striving for primogeniture: *Gen.* xxxviii. 28.

sq. Also to identify Pharez; for, unless Zara had been spoken of, considering the infamy of Pharez' birth, we might have imagined that some other son of Judas, called also Pharez, was our Lord's progenitor, as the Jews frequently had several children of the same name. Hence Thamar is likewise mentioned. It may also be remarked that only four women are mentioned in this Genealogy; most probably because in them only was the law departed from, which enjoined the heirs of the promised blessing to take to them wives of their nearest kindred. It has been thought by some that they are inserted as being respectively notorious for some infamy; Thamar for *incest*, Rahab for *fornication*, Ruth for *Heathenism*, and Bathsheba for *adultery*; so that an answer would here be afforded to the cavils of the Jews against the mean condition of the mother of our Lord, since some of their most distinguished countrymen were descended from women, whose qualities rendered them meaner than she was. WHITBY, MACKNIGHT, WETSTEIN.

Ver. 5. Παχάβ. There is considerable doubt whether this Rahab was the *harlot of Jericho*, mentioned in *Josh. ii. 1.* and whose extraordinary faith is applauded by St. Paul, *Heb. xi. 31.* or some other person of the same name. Theophylact embraces the latter opinion, and he is followed by many modern commentators. The Jews indeed have a tradition that Rahab *the harlot* was married to Joshua, by whom she became the mother of eight priests; (see Kimchi on *Josh. in loc.*) This, however, cannot be true, whether she be considered the wife of Joshua or Salmon, since neither of them were of the tribe of *Levi*. But it is objected that the Rahab in question could not have been the mother of Booz, and the wife of Salmon, since the Israelites were forbidden to intermarry with any of the idolatrous nations of Canaan, (*Exod. xxxiv. 16. Deut. vii. 3.*) not to mention that she must have been nearly one hundred years old at the time of the birth of Booz, since there are only four descents from Salmon to Jesse, in near four hundred years. But though Rahab was originally a Heathen, she may have become a proselyte, (which is highly probable from the manner in which she is mentioned by St. Paul,) as Ruth, the Moabitess, whom Booz, (*Ruth iv. 13.*) and Maachah, the daughter of the King of Geshur, whom David married, (*2 Sam. iii. 3.*) undoubtedly were. With respect to the age of Rahab at the birth of Booz, it is answered from the Targum, that Salmon, Booz, and Obed were men of extraordinary piety, so that God may be supposed to have vouchsafed to them a longer life than ordinary, and strength, as in the case of Abraham, to beget children in their old age. LIGHTFOOT, WHITBY, MACKNIGHT, &c.—[MARSH, &c.]

Ver. 6. Δαβίδ τὸν βασιλέα. David has the title of *King* given

him because he was the first king of his family, and because he had the kingdom entailed upon his children, whence the reign of the Messiah was to spring: thence called *the throne of the house of David*. *Ezek.* xxxvi. 35. *Psalms* cxxii. 5. MACKNIGHT, WHITBY.

Ibid. ἐκ τῆς τοῦ Οὐρίου. E. T. *Of her that had been the wife of Uriah: i. e. Bathsheba*. It is to be observed, that Solomon was not born in adultery, but after the second marriage of Bathsheba. The crime of David having been repented of, it pleased God to fulfil the promise made to him, by means of this very woman. WHITBY. There is here an ellipsis, not only of γυναικός, but of πότε. The omission of the adverb is not unfrequent: thus in *Matt.* x. 3. ὁ τελώνης. *Ephes.* iv. 28. ὁ κλέπτων. *James* v. 11. τοὺς ὑπομένοντας. With respect to the other omission, the words γυνή, μήτηρ, πατήρ, υἱός, and the like, are continually dropped before proper names in the genitive case, and must be supplied in any particular case from the reader's knowledge of the subject. Compare *Matt.* iv. 21. xxii. 25. xxiv. 41. *Mark* ii. 14. xv. 40. 47. xvi. 1. *Luke* vi. 16. *John* vi. 71. xii. 4. xix. 23. xxi. 2. 15. 17. *Acts* i. 13. vii. 16. xii. 22. The present ellipsis is sanctioned by the following: Eurip. *Orest.* 1702. τῇ Ἡρακλέους Ἡβῇ. Arist. *Lysist.* 63. ἡ Θεαγένους. and particularly Virg. *Æn.* III. 319. *Hectoris Andromache*. Lucan. *Phars.* II. 383. *liceat tumulo scripsisse, CATONIS MARCIA*. In these last *olim*, as well as *uxor*, must evidently be supplied.

Ver. 8. τὸν Ὀζιαν. *Uzziah; 2 Kings* xv. 32. This prince was in fact the great-grandson of Joram, three kings being omitted in the Genealogy, viz. Ahaziah, Joash, and Amaziah, who was really the father of Uzziah. See 1 *Chron.* iii. 12. 2 *Chron.* xxvi. 1. The most probable reason for this omission was the curse twice denounced against the idolatry of the house of Ahab, (1 *Kings* xxi. 21. 2 *Kings* ix. 8.) to which these princes belonged; since the mother of Ahaziah was Athaliah, the daughter of Ahab. This supposition is greatly confirmed by the extent of the curse to the third generation; and it is certain that the Jews frequently omitted names in their genealogical records, and more especially on account of wickedness and idolatry. Thus five descents from Meraiah are omitted; *Ezra* vii. compared with 1 *Chron.* vi. and the whole tribe of Dan is omitted for idolatry in *Rev.* vii. Simeon is passed over in the blessing of Moses, *Deut.* xxviii. for his cruelty at Sychem; and Joab, in the account of the worthies of David, 2 *Sam.* xxiii. for his cruelty to Amasa and Abner. Some commentators, however, would insert the names omitted, but without any authority. The omission cannot in the least affect the design of the Apostle, since by passing from Joram to Ozias he still keeps in the same line, which is sufficient to shew that Jesus was of the lineage of David. LIGHTFOOT, WALL, WHITBY.—[NEWCOME.]

Ver. 11. τοὺς ἀδελφοὺς αὐτοῦ. Josias had three sons who sat on the throne of Judah, and are therefore mentioned with Jechonias, who was the eldest. The second son, Jehoahaz, was elected by the people to succeed his father, but being quickly removed, Jechonias or Jehoiakim was placed on the throne. Zedekiah, the third son, succeeded his nephew Jehoiakim, the son of the present Jechonias. See *2 Kings* xxiii. 31. sqq. xxiv. 15. sqq. It will be observed that the fourteen generations from David to the captivity are incomplete, which is readily accounted for by Jerome on *Dan.* i. who observes that the Jechonias in this verse and the next are different persons, the latter being the abovementioned son of the former. In the Hebrew the names of the father and son are respectively *Jehoiachim* and *Jehoiachin*, in which the difference is so trifling that the Greek names can scarcely have been otherwise than the same. The former was called *Eliachim* before his accession to the throne, and Jechonias not only by Matthew, but in *3 Esdras* i. 34. Josephus has also given these two kings one common name, *Antiq.* x. 12. In some copies, indeed, arising most probably from some over zealous transcriber, the number of generations is filled up thus: from 1 *Chron.* iii. 15, 16. τὸν Ἰωαχέιμ· Ἰωαχέιμ δὲ ἐγέννησε κ. τ. λ. This correction, however suspicious, is at least a guide to the solution of the difficulty; and although it is the only instance throughout the Genealogy in which the name of the same person is not repeated, the particularity is not without example. In the account of Jonathan's posterity, 1 *Chron.* ix. 41. there is a similar omission, which the translators have supplied from ch. viii. 35. With respect to the prophecy of Jeremiah, (xxii. 30.) *Write ye this man childless, &c.* it should be observed that the Hebrew יָרֵי־ should rather be rendered *stript* or *naked*, i. e. *deprived of his kingdom*. That he had children is evident from *Jer.* xxii. 28. compared with 1 *Chron.* iii. 17. and so the LXX translate the word ἐκκηρυκτὸς, *ejected by an herald*; i. e. *abject*. Salathiel, however, seems to have been only the legal successor of Jechonias, being really the son of Neri, as stated in *Luke* iii. 27. *Lightfoot* is of opinion that Jehoiachim did actually die childless, and that his name was properly omitted by St. Matthew, as having been denied a kingly burial, and therefore unfit to be mentioned in the lineage of Christ. See *Jer.* xxii. 19. In this case the difficulty may be obviated, but far less satisfactorily, by supposing that David not only closes the first class but begins the second; as the ancient physicians compute weeks of sickness, (see Galen on Hippocrat. *de Prænot.* I. 3.) or as the Jews calculate the double vow of a Nazarite, making the 30th day the last of the first, and the first of the second period. WHITBY, WELLS, MACKNIGHT, BEAUSOBRE, GROTIUS.—[LIGHTFOOT, WETSTEIN, BOWYER, &c.] *Ibid.* ἐπὶ τῆς μετοικεσίας. Some suppose there were three, others only two removals of the Jews to Babylon: the former

is the more probable and received opinion; according to which the first took place in the fourth reign of Jehoiachim, son of Josiah, B. C. 606, the second under his son Jehoiachin, B. C. 598, and the last eleven years afterwards, under Zedekiah, B. C. 588. The second opinion is founded upon the assumption that the two first coincide, and that Jehoiachin, the son of Jehoiachim, is intended in *Dan.* i. 1. as well as in *Jer.* xxii. See Horne's Geographical Index, art. *Babylon, in fine.* The word *μετοικεσία*, which signifies properly *a migration, or change of abode*, seems to have been used for the purpose of avoiding any unnecessary offence to the Jews, for whom the Evangelist more especially wrote, and to whom the more expressive word *αἰχμαλωτία* would have been peculiarly ungrateful. LIGHTFOOT, CAMPBELL.—[MACKNIGHT.]

Ver. 12. Σαλαθιήλ ἐγέννησε τὸν Ζοροβάβελ. Zorobabel is called the son of Pedaiah, 1 *Chron.* iii. 19. It seems, therefore, that Pedaiah raised up offspring to his elder brother Salathiel. NEWCOME.

Ver. 13. Ἀβιοὺδ. Among the sons of Zorobabel, 1 *Chron.* iii. 19. *Abiud* is not mentioned. Probably he was the same as Meshullam, as many persons about the time of the captivity had different names in Babylon from those used in their own land. Hence, as Jechonias was called *Shallum*, i. e. *finished*, because the race of Solomon ended in him: so Abiud may have been called *Meshullam*, i. e. *requited*, because in him the glory of the house of Solomon was renewed, after their return from Babel. Zorobabel had another son, Rhesa, *Luke* iii. 27. who probably corresponds with *Hananiah* mentioned in the Chronicles. LIGHTFOOT, WHITBY.

Ver. 16. τὸν ἄνδρα M. That is, the *betrothed husband* of Mary. See v. 18. The titles of husband and wife are given in Scripture to those who are only betrothed: thus Rachel is called *the wife* of Jacob, *Gen.* xxix. 21. See also *Deut.* xxii. 24. BEAUSOBRE.

Ibid. Ἰησοῦς, ὁ λεγόμενος Χριστός. Either, *Jesus who is called Christ*, that being a surname which, when Matthew wrote, was frequently given him; or, *Jesus who is accounted*, i. e. *who is the Christ, or Messiah.* The latter seems to be the more probable interpretation, and the idiom which it involves is not only familiar to the Hebrews, but of frequent occurrence in classic writers. Compare *Matt.* v. 19. *Luke* i. 76. *John* xvii. 17. 29. 1 *John* iii. 1. also *Hom.* Il. B. 260. Γ. 138. and elsewhere; and see my note on *Eur. Phoen.* 10. *Pent. Gr.* p. 304. It must be confessed, however, that *λέγεσθαι* is far less usual in this sense than *κέκλησθαι*. The name Ἰησοῦς corresponds with the Hebrew *Joshua*, יְהוֹשֻׁעַ, which signifies *a Saviour*. Compare *Acts* vii. 45.

Heb. iv. 8. It was generally applied by the Jews as a distinguishing title of conquerors and public benefactors; (see *Obad. 21.*) and thence, by divine injunction, transferred to the Messiah, who was *to save his people from their sins*, v. 21. The name admits of two Greek derivations, viz. from *ἰάομαι*, *sano*, or from *ἵμι*, *mitto*; but these are mentioned as mere matters of curiosity, as the name is essentially Hebrew. Alb. Gloss. Gr. p. 199. *e cod. Coisl.* XXIV. τὸ Ἰησοῦς ὄνομα οὐκ ἔστιν Ἑλληνικόν, ἀλλὰ τῇ Ἑβραίων φωνῇ οὕτω λέγεται· ἐρμηνεύεται γὰρ Ἰησοῦ ἡ σωτηρία. The word Χριστός is properly an appellative, signifying *anointed*, and corresponding with the Hebrew מָשִׁיחַ, *Meshiach*, which was applied by the Jews to their kings, high-priests, and prophets, who were admitted, with the ceremony of *anointing*, into the exercise of their holy functions. Thus it is applied to *Saul*, 1 *Sam. xxiv. 6.* and to *Cyrus*, *Isa. xlv. 1.* Compare also 1 *Kings xix. 16.* *Ps. cv. 15.* Hence in the Prophets, the mediator of the new covenant is sometimes pointed out under this title, as in *Psal. ii. 2.* *Isa. lxi. 1.* *Dan. ix. 25, 26.* and so, at length, it was used κατ' ἐξοχήν, of our blessed Lord. In the O. T. the word is always translated *anointed*, except in *Dan. ix.* cited above: and in the N. T. the corresponding Greek word is invariably rendered *Christ*. It will be readily seen, however, that in the generality of instances where it is not used as a surname of Christ, the article should be inserted, as the word is clearly indicative rather of the *office* than the person of Jesus. Compare, for instance, *Ps. ii. 2.* with *Acts iv. 26, 27.* E. T. It is true, however, that the word *Christ*, though originally an appellative, became at length, from its frequent application to one individual, to supply the place of a proper name; an effect which was considerably hastened by the commonness of the name *Jesus* among the Jews. This practice was already in use at the time when the Evangelists wrote; as is evident from the openings of the Gospels of Matthew and Mark; and by degrees the name *Jesus* was very much dropped, till at length our Lord was known only by that of Christ. See Tacitus, Suetonius, and Pliny, *passim*. It may be observed generally, that when applied in this way, Χριστός is without the article. GROTIUS, CAMPBELL.

Ver. 17. πᾶσαι οὖν αἱ γενεαὶ κ. τ. λ. The succession of Christ's ancestors is divided by the Evangelist into three classes, each of which produced a change in the government of the Jews. In the first they were under judges and prophets, in the second under kings, and in the last under the Asmonæan princes. The first brought them to glory in the kingdom of David, the second to misery in the captivity of Babylon, and the third to glory again in the kingdom of Christ. The first begins with Abraham, who received the promise, and ends with David, who received it again more clearly; the second begins with the build-

ing of the Temple, and ends with its destruction; the third begins with the return from captivity, and ends in the spiritual delivery of Christ. It seems to have been a custom with the Jews to divide their genealogical computations, &c. into classes for the sake of memory. LIGHTFOOT, WHITBY, MACKNIGHT, GROTIUS, &c. The word γενεὰ occurs in the sense in which it is here used to denote *family succession*, in *Numb.* xiii. 23. *Jer.* viii. 3. LXX. The usage is sanctioned also by Herodotus, Isocrates, and Polybius. So also in Josephus, *Antiq.* I. 10. 3. V. 9. 4. VII. 5. 2. Philo *de Vit. Mos.* p. 603. E. WETSTEIN, KREBS, LOESNER.

Ver. 18. μνηστευθείσης γὰρ τῆς μηρός. Among the Jews some time usually elapsed between the espousals and the consummation of the marriage. See Horne's *Introd.* Vol. III. P. IV. ch. 3. §. 3. p. 423. The verb συνελθεῖν is understood by some to refer simply to the removal of the bride to her husband's house; by others, to sexual intercourse. In the former case it is synonymous with παραλαβεῖν, vv. 20. 24. *Kypke* is in favour of the former opinion, but the latter is more probable, as the examples adduced in support of it are far more decisive. Strabo XV. p. 1068. τούτοις, i. e. *Persis*, καὶ μηράσι συνέρχεσθαι νενόμισθαι. Compare Plutarch. *de Fort. Rom.* p. 320. Joseph. *Ant.* I. 19. XII. 4. Philo *de Char.* p. 706. C. *de special. legg.* p. 780. B. Diodorus Sic. writes at length, συνελθεῖν εἰς ὁμιλίαν, Lib. I. p. 49. In the same sense the Latins use *convenire*. ELSNER, KREBS, LOESNER.—[KYPKE.] The verb, however, may probably include both senses. Of the particles γὰρ and πρὶν ἢ, see Hoogeveen *de Particulis*, p. 88. Viger. *de Idiom. Gr.* p. 352.

Ibid. εὐρέθη ἐν γαστρὶ ἔχουσα. For ἦν ἔχουσα, i. e. εἶχε. The verb εὐρίσκεισθαι, in the sense of εἶναι, occurs in *Luke* xvii. 18. *Rom.* vii. 10. *Gal.* ii. 17. 1 *Pet.* ii. 22. It is generally explained as an Hebraism, (compare *Gen.* ii. 20, *Exod.* xxxv. 23.) but the usage is sanctioned also by classical authority. Eurip. *Iph. T.* 777. ποῦ ποτ' ὄνθ' εὐρήμεθα; so Joseph. *Antiq.* VII. 7. μὴ βουδεία τῶν φίλων εὐρίσκοιτο τοῦ κινδύνου διαφυγών. The phrase ἐν γαστρὶ ἔχειν, involving an ellipsis of the word βρέφος, is found in Pausan. *Messen.* 33. *Attic.* 6. *Athen.* X. p. 453. Artemid. *Oneirocrit.* II. 18. III. 32. Compare also *Luke* i. 31. xxiv. 19. 1 *Thess.* v. 3. *Sirac.* XL. 1. LXX. Some understand an ellipsis of ἔμβρυον rather than βρέφος, but the latter is sanctioned by *Luke* i. 41. 44. and βρέφος is used of an unborn child in Homer, II. ψ. 266. The perfect phrase, however, is thus employed by Palæphatus *de Incred.* II. 3. οὐδὲ φέρειν ἡδύνατο γυνὴ ἔμβρυον ἔχον γε κέρατα. KYPKE, ELSNER.

Ibid. ἐκ πνεύματος ἁγίου. Wakefield translates, *a holy spirit*, probably from the omission of the article; but after *prepositions*, anomalous cases of this kind frequently occur. There are six meanings of the word πνεῦμα, clearly distinguishable in:

the N. T.—1. *Breath*, or *wind*; in which sense it rarely occurs: *Matt.* xxvii. 50. *John* iii. 8. *Rev.* xiii. 15.—2. The *intellectual* or *spiritual* part of man, as distinguished from σὰρξ, his *carnal* part.—3. *Spirit*, as abstracted from *body* or *matter*: whence is deduced the idea of *immaterial* agents. Compare *Luke* xxiv. 34. *John* iv. 24. *Acts* xxiii. 9. The πνεύματα of the demoniacs belong to this head.—4. *The Spirit*, κατ' ἐξοχήν; i. e. the Third Person in the Trinity: in which acceptation, except in anomalous cases like the present, it is never used without the article. It may be observed, however, that in all the passages where *personal* acts are attributed to the πνεῦμα ἁγίου, and which are, therefore, adduced to prove the personality of the Holy Ghost, the article is invariably prefixed. See *Matt.* xxviii. 19. *Mark* i. 10. *Luke* iii. 22. *John* i. 31. *Acts* i. 16. xx. 28.—5. The *influence*, not the *Person*, of the Spirit; in which sense, except in cases of reference or *renewed* mention, the article never appears.—6. The *effects* of the *Spirit*. From the *fourth* and *fifth* heads we may at once refute the notion of those, who pretend that the Holy Spirit is merely an *influence*; since the sacred writers have clearly, and in strict conformity with the analogy of language, distinguished the *influence* from the *Person* of the Spirit. As to Mr. Wakefield's translation of the present passage, which implies a *plurality* of Holy Spirits, the ordinary ministers of Almighty Providence, it is irreconcilable with the phraseology of the N. T., in which πνεύματα ἅγια are not once mentioned. Bp. MIDDLETON. Some have supposed that the words ἐκ πνεύματος ἁγίου, were originally merely a marginal gloss, which, at length, found its way into the text; since the revelation of the virgin's miraculous conception has not yet been made. But the words are found in all the MSS., and it is very natural for the historian to speak by anticipation of an event, the circumstances of which were passing in his mind. [BEZA, MARKLAND.]

Ver. 19. δίκαιος. Chrysostom explains this word by χρηστός καὶ ἐπιεικής, and many of the best commentators are disposed to render it in the sense of *merciful*, *lenient*; and that it will bear such a signification, may be proved from the best authorities. Compare Eurip. Med. 722. Æsch. Choeph. 759. and see Wakefield's Silv. Crit. §. 164. So also in Latin; Horat. Od. III. 18. 3. *parvis Æquus alumnis*. The Hebrew דָּיָא is used in a similar sense. Compare *Psalms* cxlv. 17. with vv. 16, 18. 9. See also *Matt.* xx. 15. 1 *John* i. 9. and also on *Matt.* vi. 1. It is by no means necessary, however, in the present instance, to depart from the ordinary acceptation of the word, which seems to have been used at this time as a *vox signata* for a strict observer of the Law. Compare *Luke* xx. 20. There is nothing in Joseph's conduct which militates with this signification. See next note. LIGHTFOOT, MACKNIGHT.—[GROTIUS, HAMMOND,

MICHAELIS, KUINOEL, &c.] In general, however, the word δίκαιος admits of two SENSES;—1. strictly observant of justice in our dealings, and particularly in our judicial proceedings; e. g. *Matt.* xx. 4. *Philip.* iv. 8.—2. *righteous, upright*; in relation to the general tenor of our life: as in *Matt.* v. 45. *et passim*. Hence *Campbell* adopts a middle course, and renders it *worthy*.

Ibid. παραδειγματίσαι. E. T. *to make her a public example*. This is the true meaning of the word, as it appears from A. Gell. VI. 14. where three degrees in punishing offences are enumerated: the first, νουθεσία, *admonition*; the second, τιμωρία, *fine*; and the third, παραδείγμα, when punishment is used for example sake, that others may be deterred from the like offences. Hence the term was usually applied to capital punishment; as in Polyb. Hist. II. 60. VI. 36. So also *exemplum* is used by the Latins. Tacit. Annal. XII. 20. 4. *Sontes et novissima exempla meriti*. Cæsar B. G. I. 31. *In eos omnia exempla cruciatusque edere*. Compare Terent. Adelph. V. 1. 10. Plaut. Mostell. V. 1. 67. In a similar acceptation the expression adopted by our translators is generally understood by ourselves. Such, however, does not seem to be the extent of the meaning in this place; but simply, *to expose*. It was the wish of Joseph to injure the reputation of Mary as little as possible; and this more especially in a case so extraordinary. Mary had, doubtless, in her own vindication, informed him of the vision of the angel; and though he might not be wholly satisfied with her account, the strength of his attachment, and the possibility that her statement might be true, would deter him from proceeding to extremities; at the same time that his strict observance of the law would prevent his marriage with one who had the least stain upon her chastity. Thus Chrysostom evidently understood the passage, in reference to which he clearly distinguishes between παραδειγματίζειν and κολάζειν; and Polybius also uses the former verb in a sense entirely distinct from punishment. (Legat. 88.) Had Joseph accused her of adultery before the priests, the punishment would have been *lapidation*; Deut. xxii. 23. He therefore gave into her bosom a bill of divorce, before two witnesses only, without assigning any reasons for the measure which he adopted. And this was all which the law required; as Buxtorf observes, *de Divort.* pp. 76. 125. upon the authority of *Maimonides* and *Abarbanel*. LIGHTFOOT, MACKNIGHT, WHITBY, CAMPBELL, HAMMOND, GROTIUS, &c.

Ibid. ἀπολῦσαι. *To divorce*; as *Matt.* v. 31. xix. 7. *Mark* x. 4. *Luke* xvi. 18. LIGHTFOOT, CAMPBELL.

Ver. 20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος. *Hoc cum animo cogitaret*. KUINOEL. The verb ἐνθυμεῖσθαι properly signifies *to desire, to wish for*; as in *Deut.* xxi. 11. *Josh.* vii. 21. LXX. But it is also used to denote any action of the mind; thus *to form an*

opinion of one; Matt. ix. 4. and here, to *deliberate*, or *meditate*. So again in *Acts* x. 19. In the sense of this passage it occurs in Thucyd. II. 40. Aristoph. Eccles. 138. Joseph. Antiq. XV. 5. 3. SCHLEUSNER, WETSTEIN.

Ibid. Ἄγγελος Κυρίου. Most probably, *Gabriel*: as in *Luke* i. 19. The word ἄγγελος in the N. T. is used both as an appellation, denoting an office; and also as the title of a particular class of beings, in which case it closely approximates to a proper name. In the latter usage it corresponds precisely with the English *Angel*; but in the former it should be, though it is not in the E. T., always rendered *messenger*. With respect to prophetic dreams, it may be observed, that the ancients in general put great faith in them; in reference to which belief the phrase κατ' ὄναρ φανῆναι, and the like, are frequently found in the classic writers. But see especially Hom. Il. A. 63. The superstition had doubtless its origin in primitive revelation. God in early times frequently adopted this method of manifesting himself to his chosen people; and sometimes also, for especial purposes, to distinguished Heathens; as Pharaoh, Nebuchadnezzar, and others. But it is generally believed, that prophecy in general, except in the case of Simon the Just, ceased in the Jewish Church since the time of Malachi, who closes the Canon of the O. T. By the prophetic dream of Joseph, another species of communication was now re-opened between God and his faithful servants, in addition to those more direct revelations which had already been made to Zacharias and Mary; recorded in *Luke* i. As dreams of this nature were clearly distinguishable from those of ordinary occurrence, Joseph was at once convinced of the approaching birth of Christ, and of the spotless purity of his Virgin-Mother. WETSTEIN, CAMPBELL, MACKNIGHT.

Ibid. παραλαβεῖν. Scil. *from her parents*, at whose hands the husband received his bride. There is an ellipse of the words εἰς οἰκίαν. So Joseph. Antiq. I. 19. 7. διελθούσης ἄλλης ἐπταετίας τὴν Ῥαχήλαν παρέλαβεν. Compare Lucian. Toxar. 24. Arrian. *de Exped. Alex.* VII. 4. Joseph. Ant. IV. 8. The omission is supplied in Lucian. Timon. 17. γυναῖκα εἰς οἰκίαν παραλαβεῖν. ELSNER.

Ibid. τὸ γεννηθὲν. The neuter is generally used of an unborn child; of which the sex is yet unknown. So τὸ γεννηθὲν, Aristot. Polit. I. 8. Plutarch. Thes. p. 40. E. *de Anim. Tranq.* p. 467. Dionys. Ant. Rom. III. 10. τὸ γεννηθησόμενον, Lucian. Tim. 52, τὸ τεχθὲν, Lucian. Dial. Mer. 2. Compare *Luke* i. 35. Herod. I. 29, 30. Joseph. Ant. II. 5. III. 10. IV. 8. WETSTEIN, KYPKE.

Ver. 21. αὐτὸς γὰρ σώσει κ. τ. λ. Dr. Maltby observes, (*Sermons*, Vol. II. p. 546.) that there are four distinct significations of the verb σώζειν in the N. T.—1. *To preserve* generally,

from any evil or danger whatsoever.—2. To preserve from sickness; *to heal*.—3. To preserve from the *temporal* anger of the Almighty; a notion founded upon expressions in the Jewish prophets; and exemplified in the events attending upon the destruction of Jerusalem.—4. To give *future salvation* in heaven. The word occurs more than one hundred times in the N. T. and the different senses are easily discernible.—Of the name JESUS, see on v. 16.

Ver. 22. ἵνα πληρωθῇ. The conjunction *ἵνα* denotes that there was as exact a conformity between the event, and the passage quoted, as there would have been, if the former had been effected, merely for the accomplishment of the latter. When there is a direct prophecy in the O. T., the event did not take place for the mere purpose of fulfilling it; but God pre-determined the event, and foretold it by its prophet. Sometimes, indeed, it must be considered as representing not the *consequence* or *design*, but the event only; as in *Matt. xxiii. 26. Luke ix. 45. xi. 50.* The phrase *ἵνα πληρωθῇ*, therefore, should rather be translated; *so that it was fulfilled.* Compare *Matt. xxi. 4. xxvi. 56. John xix. 24.* The words are not to be understood as spoken by the Angel, but as an observation of the Evangelist: and the words *τοῦτο δὲ ὅλον*, *all this*, comprehend not only what is mentioned in the preceding verses, but the whole particulars of the transaction; and, among the rest, the circumstance, that Joseph knew not Mary till after her delivery, upon which the accomplishment of the prophecy depended, no less than her miraculous conception. PEARCE, NEWCOME, CAMPBELL, WHITBY, &c.—For a general view of the prophecies relating to the Messiah, see Horne's Introduction, Vol. I. pp. 363. 641. sqq. See also Vol. II. P. II. Ch. 7.

Ibid. διὰ τοῦ προφήτου. Isaiah vii. 14. The application of this passage is a remarkable instance of double sense in prophecy. In the first sense, it applied to a child to be born in the time of Isaiah, and to be a sign to Ahas of his deliverance from two invading kings: in the latter it referred to the Messiah. In the former birth, there was nothing miraculous: the child was to be born of one who was a virgin when the prophecy was given, but who did not remain so afterwards. In the second, the mother was to be still a virgin when the child was born. The first application was marked by the limited time fixed by the prophet for the deliverance of the land: *Isaiah vii. 15.* The second application was marked by the name *Immanuel*; which had no reference to the first child. R. NARES. The Evangelist cites no more of the prophecy than relates to the miraculous birth of Christ; the remainder being solely applicable in its primary acceptance.

Ver. 23. ἡ παρθένος. The Jews endeavour to evade this pro-

phesy by asserting, that the Hebrew **עלמה**, *Olma*, is not rightly translated *virgin*. The ancient Targumists, however, agree in referring the prediction to their Messiah; and the word is translated **παρθένος**, in their own Septuagint Version, which was made three hundred years before St. Matthew wrote his Gospel. Its derivation is also from **כִּלְיָ**, *to hide or cover*, in allusion to the Eastern custom of keeping their virgins apart from the company of men. Thus 2 Macc. iii. 19. αἱ κατάκλειστοι τῶν παρθένων. Compare Philo; *Orat. in Flacc.* p. 757. A similar custom is well known to have prevailed among the early Greeks. It may also be observed, that the promise is given as a sign, in order to confirm the hopes of the house of David; to which a natural conception would scarcely amount. LIGHTFOOT, WHITBY, GROTIUS.

Ibid. καλέσουσι. *They shall call*; i. e. *it shall be called, or it shall be*: a personal for an impersonal verb. So Gen. xvi. 14. Exod. xv. 23. Isaiah ix. 6. Jerem. xxiii. 6. Neh. ii. 7. Micah ii. 4. Amos iv. 2. 4. and Luke xii. 20. See also above on v. 16. whence it will appear that the fulfilment of the prophecy depends not upon Christ's being literally called *Emmanuel*, but upon his being so; i. e. *God with us*. Now such he really was, by appearing on earth in his human nature, (*John* i. 14.); and that this is the true design of the application, is evident from the Evangelist himself, who has interpreted both the names, *Jesus* as well as *Emmanuel*; to shew that the prophecy was fulfilled, not in the names themselves, but in the application of them. Some, indeed, have thought the word **יְהוָה** and **אִישׁ**, *Aish*, and *Jehovah*, enter into the composition of the word **יְהוָה־אִישׁ**; so that *Jesus* will signify *the man Jehovah, or the Lord incarnate*. But there can be no doubt, that the true derivation is that given under v. 16. WHITBY, LIGHTFOOT, MACKNIGHT, GROTIUS.

Ver. 25. ἕως οὗ ἔτεκε κ. τ. λ. We learn from the Rabbinical and Talmudistic writers, that the Jews applied the title of *first-born* to their Messiah. But from certain prerogatives attached to primogeniture, this title was equally given to those entitled to such prerogatives, whether the parents had issue afterwards or not. Compare Exod. xiii. 2. xxxiv. 19. Neither does it follow, from the words of the Evangelist, that Joseph had any knowledge of Mary, subsequent to the birth of Christ; although the turn of the expression clearly suggests the affirmative rather than the negative. For examples are to be found, in which the phrase of doing or not doing a thing, *till* some other thing come to pass, is used in cases where it also could not have been done afterwards: as, for instance, in Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Isaiah xxii. 14. It is clear, however, that these are not cases in point, inasmuch as they relate to things not done afterwards, because they could not be done afterwards; which is not

so in the matter before us. At all events, it is in no wise important, perhaps it is impertinent to inquire, whether Mary had any other children besides Christ. The voice of antiquity speaks in the negative; and upon this supposition, that Joseph had no connexion whatever with his wife, somewhat of similarity has been observed in the conduct of the peasant of Colonus; (Eurip. Elect. 43. sqq.) and of Alexander towards Olympias, as related by Plutarch. Still the contrary opinion seems to have greater probability on its side, as the laws enjoined a strict fulfilment of the duties of the marriage-bed, (*Exod.* xxi. 10.); so that, as the angel imposed no restriction in this particular, it is not easy to conceive that he would have neglected them. See Selden *de Uxor. Hebr.* III. 4. If they had no issue, which was probably the case under any consideration, wherever our Lord's *brethren* are mentioned, the term must be understood of his near relations.—WHITBY, CAMPBELL.—[LIGHTFOOT, GROTIUS, MACKNIGHT, WETSTEIN.] The *euphemism* used in this passage is frequent in the O. T. See *Gen.* iv. 1. 17. 25. xxxviii. 26. *Judges* xix. 25. 1 *Sam.* i. 19. So the Greeks use *γινώσκειν*. See Callim. Epigr. 58. and Plutarch. *passim*. Thus also in Latin: Catull. Carm. LXXII. 1. *Dicebas quondam solum te nosse Catullum, Lesbia*. —ELSNER, KYPKE, &c.

CHAPTER II.

CONTENTS:—*Visit of the Eastern Magi*, vv. 1, 2. *Herod's Suspicion*, 3—8. *Departure of the Magi, and the Flight of Joseph with the Child into Egypt*, 8—15. *The Murder of the Innocents, Herod's Death, Joseph's Return, and Change of Residence*, 15—23.

Ver. 1. τοῦ δὲ Ἰησοῦ γεννηθέντος κ. τ. λ. *When Jesus was born; i. e. shortly after his birth.* It will here be advisable to offer a brief statement upon the subjects of

[THE CHRONOLOGY OF THE VISIT OF THE MAGI, AND THE NATIVITY OF CHRIST.]

The precise date of the arrival of the Magi is not agreed upon by ecclesiastical writers. Some fix it one, and others nearly two years after the Nativity; but the most probable opinion is that of Mr. Benson, who supposes that it took place between the 39th and 42d day from the birth of Christ. The impression which naturally arises from reading the narrative of Matthew, is the

close proximity of these occurrences; and this impression is strongly confirmed by the use of the aorist γεννηθέντος, followed by the word ἰδοῦ. Compare vv. 13. 19. where precisely the same construction is employed, in relation to events immediately succeeding each other. To this effect is the express testimony of Justin; A. D. 150. in his Dialogue with Trypho; 303. ἅμα γὰρ τοῦ γεννηθῆναι αὐτὸν, Μάγοι ἀπ' Ἀραβίας παραγενόμενοι προσεκύνησαν αὐτῷ. In this view of the case, however, an objection arises from the unnecessary wantonness of Herod's cruelty, in extending the massacre of the Innocents to children from two years old and under, when he must have known that the object of his suspicion could not be more than two or three months old. It might be replied, that the character of Herod, as portrayed by Josephus, would fully justify a belief in the extent of his barbarity, however aggravated. It appears, also, that the word διετής, v. 16. which occurs no where else in the N. T. or the LXX, admits of a sense which confines the murder to those who had completed their first year only; thus diminishing the enormity of the act by one half. Hesychius explains it, δι' ὅλου τοῦ ἔτους. The word διετήσιος also, according to the Lexicons, signifies *annual*; and διετίζω is used by Aristotle, Hist. Anim. IX. 5. *of living a whole year*. See also Horne's Introd. Vol. III. p. 177. This, however, is by no means decisive against the ordinary use of διετής; and it is by no means improbable that the authorized translation is correct. It appears from a comparison of v. 7. with v. 16. that Herod's edict was regulated by the answer of the Magi to his inquiry respecting *the time at which the star appeared*. This we may easily believe to have happened some considerable time before they undertook their journey: during which time they may have been employed in meditating upon so singular an occurrence; and in making arrangements for their departure. It is evident that the visit of the Magi must have been after the presentation of Christ in the Temple; otherwise, their costly presents would have enabled Mary to have made the greater offering at her purification, instead of the lesser one, *Luke ii. 24*. The danger, also, of presenting Christ, after the alarm which was excited in Herod's mind, and communicated to Joseph in the dream which warned him to fly into Egypt, is sufficient proof that the purification took place before that event. The wonders, however, which took place in the Temple at the presentation, and the prophetic declaration to Simeon and Anna, would have rendered Herod's charge to the Magi useless, and the murder of the Innocents nugatory; as the publicity which must have been given to those events, would have acquainted the Sanhedrim, whom Herod summoned upon this occasion, with the parents, condition, and abode of the child Jesus. Hence it is reasonable to conclude, that the Visit of the Magi was nearly cotemporary with the Presentation; and that, in all pro-

bability, these Eastern sages arrived at Jerusalem, and were summoned before Herod, a little *before*, and proceeded to Bethlehem, a little *after* the latter event. The child might have been presented in the morning; then returning to Bethlehem, a distance of little more than five miles, have received the Magi in the evening; and set off for Egypt at night. Hence, as there is no reason to suppose that Mary delayed her purification beyond the legal period; i. e. after forty days from her delivery, the Visit of the Magi occurred between the thirty-ninth and forty-first day after the Nativity.

With respect to the Nativity itself, we are told in this verse that it happened in the days of Herod the king. Now Herod began his reign, according to Josephus, (Ant. XIV. 26.) in the consulship of Pollio and Calvinus, which corresponds with the year A. U. C. 714. J. P. 4674. It appears also from the same historian, (Ant. XIV. 24.) that he did not leave Jerusalem for Rome, where he was made king, till after the Pentecost of that year, which is fixed on the 9th of June. Hence the commencement of his reign must be between July and December; J. P. 4674. Now he reigned thirty-seven years; (Joseph. Ant. XVII. 10. B. J. I. 21.) i. e. more than thirty-six and less than thirty-eight years. Hence July, J. P. 4674 + 36 = July, J. P. 4710. Again, Dec. J. P. 4674 + 38 = Dec. J. P. 4712. Therefore, the *latest* period to which we can assign the death of Herod, is Dec. J. P. 4712; and the *earliest* is July, J. P. 4710. Now Josephus (Ant. XVII. 8.) mentions an eclipse of the moon, as happening at the time of the execution of the Rabbis, who pulled down the eagle which Herod had set over the gate of the Temple, which, by astronomical calculations, is fixed to the night of Mar. 13, 4710. It is certain that Herod was alive at this time, though, from the reports which prevailed, that he was either dying or dead, it is equally clear that his disease had made some progress. It may also be collected from the historian, that he died before some Passover. This, however, could not be the Passover which fell on Apr. 11, 4710, as he could not then have entered the thirty-seventh year of his reign. Neither could it be the Passover J. P. 4712, for, in this case, the banishment of Archelaus, which is fixed by Josephus (B. J. II. 7. 3.) to the ninth year of his reign, could not have happened J. P. 4719, as stated by Dio Cass. IV. p. 567. B. Hence, therefore, the death of Herod, and, consequently, the birth of Christ, must have taken place before the Passover J. P. 4711. Further, in Matthew's account of the Visit of the Magi, and the Massacre at Bethlehem, there is no allusion to Herod's being, at that time, ill; and Josephus informs us, (Ant. XVII. 8.) that popular opinion attributed his last illness to the vengeance of God, in consequence of his unparalleled cruelties and crimes, in the number of which the Massacre of the Innocents could not be omitted. Hence, in the absence

of direct testimony, we may conclude, that this massacre preceded the commencement of his disease. It is also deducible from the train of events in the narrative of the Jewish historian, that his affliction commenced no long time before the execution of the Rabbis, on the 13th of March, J. P. 4710. Since, however, it had made some progress at that time, a fair hypothesis will, perhaps, fix it about a month earlier; i. e. about Feb. 13th, J. P. 4710. Placing, therefore, the arrival of the Magi on or before this day, and reckoning forty days backwards, for the period of Mary's purification, we fix the birth of Jesus on or before Jan. 3, J. P. 4710, i. e. rather more than a year before the death of Herod. BENSON. See further on *Luke* iii. 1.

Of the history and characters of Herod the Great, and others of his family mentioned in the N. T., see Horne's Introduction, Vol. III. P. II. Ch. 2. The dates of our Saviour's Baptism and Crucifixion will be considered in their proper places.]

Ver. 1. Βηθλέεμ τῆς Ἰουδαίας. See Horne's Geographical Index; v. BETHLEHEM.

Ibid. Μάγοι ἀπὸ ἀνατολῶν. E. T. *Wise men from the East*; properly, *Eastern Magi*. The term *wise men*, is too indefinite; as the persons here spoken of were a particular class among the Orientals, no less distinguished by their peculiar habits and pursuits, than any of the Grecian sects. They originated in Persia; but afterwards spread into other countries, particularly into Assyria and Arabia, bordering upon Judæa on the East: see Plin. N. H. XXX. 1. They constituted the priesthood, and were collected into colleges; devoting their time almost exclusively to astronomy, or rather astrology; for which purpose they kept a regular account of the principal phenomena of the coelestial bodies. The doctrines which they professed are said to have been originally derived from the Institutions of Abraham, who purified them from the superstitious errors of the Zabian idolatry. This purity, however, became again corrupted; and was again restored by Zoroaster, who is supposed to have been an attendant upon the prophet Daniel, from whom he probably obtained that perfect acquaintance with the Mosaic writings, which his religion exhibits. It has been supposed that Zoroaster was divinely inspired; and that it was in consequence of a prediction, which he had delivered, that the Magi recognised the star which appeared at the Nativity. See Prideaux, Connection; Vol. I. B. IV. Hyde, *de Relig. Vet. Pers.* XXXI. It has been generally supposed, however, that they derived their information from the prophecy of the Arabian prophet, Balaam; *Numb.* xxiv. 17. which the Chaldee Paraphrast and Jewish commentators agree in referring to Christ. This prophecy might possibly suggest

the enquiry which they made on their arrival at Jerusalem; ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων. See Horne's Introd. Vol. IV. p. 18. But from whatever source it originated, certain it is, that at this time a general expectation prevailed in the East, that a remarkable person would shortly be born, who would obtain the universal empire of the world. See Sueton. in Vespas. c. 4. Tacit. Hist. V. 13. Joseph. B. J. VI. 5. 4. If, as is more generally believed, upon the authority of Justin Martyr, Tertullian, and Epiphanius, the Magi were Arabians; this expectation was doubtlessly derived from the promise made to Abraham, whose descendants they were by Ishmael. It has been inferred, however, from *Dan.* v. 11. that they were CHALDÆANS; but Chaldæa is always described as lying to the *North*, not to the *East* of Judæa. Compare *Jerem.* i. 14, 15. vi. 22. *Joel* ii. 20. Alberti and others think that they were learned Jews, many of whom were resident in various parts of the East; being the posterity of those who did not return home after the captivity. But if this had been the case, they could not have been ignorant of the prophecies respecting the place of their Messiah's birth; and the Gentile world would have been left without any intimation of the approaching light of the Gospel, which was eventually to shine upon them, as well as upon the Jews. The opinion that they came from Arabia is confirmed by the circumstances that this country is called *the East* in Scripture, as *Judg.* vi. 3. *Job* i. 3. and that it produces the gifts which the Magi offered to the infant Jesus; gold, frankincense, and myrrh. See *Psalms* lxxii. 13. Virg. Georg. I. 57. *Æn.* I. 416. The Hebrew name of the Magi, מַגִּי, *Mahghim*, which occurs once in the O. T. in *Isaiah* viii. 19. is derived from the מַגַּה, *hagah*, to mutter; and, in a metaphorical sense, to meditate. The LXX render it by οἱ ἀπὸ τῆς κοιλίας φωνοῦσι, in reference, as *Le Clerc* supposes, to their custom of muttering their prayers in a low voice, which seems to be alluded to by Herodot. I. 131. *Macknight* rather deduces it from the secondary sense of the verb. It is evident from the tenor of the passage, that the word is used by *Isaiah* in a bad sense, similar to the word *magician*, which has been derived from it. That the Magi, however, were originally persons of the highest repute, is evident from various ancient writers. See Xenoph. Cyrop. IV. 5. 16. Diog. Laert. I. 1—9. *Ælian.* V. H. II. 17. IV. 20. *Porphyr. de Abstin.* IV. 16. *Cicer. de Div.* I. 23. *Justin.* I. 9. 7. XII. 13. 4. Q. Curt. V. 1.—The expression ἀπὸ ἀνατολῶν is similar to οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, *Acts* xvii. 13. οἱ ἀπὸ τῆς Ἰταλίας, *Heb.* xiii. 24. So Virg. Georg. III. 2. *Pastor ab Amphryso*. Instead of the plural ἀνατολαί, which is more usually employed to signify *the East*, as in *Matt.* viii. 11. xxiv. 27. *Luke* xiii. 29. the singular ἀνατολή occurs in the next verse, as in *Rev.* xxi. 13. It is to be remarked, that the words ἐν τῇ

ἀνατολῇ refer to the situation of the *Magi*, not of the *star*; unless we understand them, with some of the critics, of the *rising* of the star. In this case, however, the pronoun *αὐτοῦ* would properly have been added; and *ἀνατολῇ* is not elsewhere used in this sense, except in reference to the *sun* or *moon*; as in *Luke* i. 79. *Isaiah* lx. 19. LXX.

Ver. 2. αὐτοῦ τὸν ἀστέρα. There is a great diversity of opinion respecting this star. Lightfoot supposes that it was the glory of the Shechinah, and the same which appeared to the shepherds: *Luke* ii. 9. Some of the ancients were of opinion, that it was the Holy Spirit; others suppose it was an angel; others a new star; others a comet; and others a meteor. The latter opinion is most probable; and there is no doubt that the appearance, of whatever nature it might be, was miraculous, and that the course which the Magi were to pursue, was explained to them by revelation. The Jews had a very early tradition that a new star would appear at the coming of the Messiah; in accordance with which, the impostor in the time of Adrian took the name of *Barchobas*; i. e. *the son of a star*. The heathens thought that the rise of a new star portended the birth or death of a great personage. An opinion also prevailed among them that stars were sent by the gods as guides to their favourites in perplexed situations. Compare Apoll. Rhod. IV. 294. sqq. Diod. Sic. XVI. p. 460. Plutarch. in Timoleon, p. 239. Virg. *Æn.* II. 692. sqq. See Virg. *Eclog.* IX. 47. Lucan. *Phars.* I. 527. Juven. *Sat.* VI. 407. Sueton. *Cæs.* 88. Claud. 46. Vesp. 23. Tacit. *Annal.* XIV. 22.

Ibid. προσκυνῆσαι αὐτῷ. Of the Eastern custom of prostration before superiors, see Horne's *Introd.* Vol. III. p. 440. sqq. The same custom is also recognised in Greek and Latin authors. See Eurip. *Phœn.* 300. *Helen.* 275. Hence Cornel. Nep. *Conon.* 3. *Necesse est enim, si in conspectum veneris, venerari te regem; quod προσκυνεῖν illi vocant.* The verb *προσκυνεῖν* is also applied in a more exalted sense to the homage paid to God: as in *Matt.* iv. 9, 10. *Luke* iv. 7. *John* xii. 20. So also in Joseph. *Ant.* VI. 7. 5. *προσκυνεῖ τῷ Θεῷ.* In both senses the word is found both with a dative and an accusative; as Herod. I. 134. Arist. *Plut.* 771. Instead of *προσκυνεῖν* in a religious sense, the synonymous verb *προσπίπτειν* is sometimes used. Compare *Matt.* viii. 2. ix. 18. with *Luke* v. 12. viii. 48. Originally the English word *worship* was applied in the double sense of *adoration* and *respect*.

Ver. 3. πᾶσα Ἱεροσόλυμα. As *Ἱεροσόλυμα* is always neuter in the N. T., it is clear that *ἡ πόλις* is here understood. *Kypke*, however, adduces two passages from Josephus, in which he supposes it to be feminine: but in the first, *Cont. Apion.* I. p. 1047.

the true reading is Ἱερουσαλήμ; and in the other, B. J. VII. 18. the participle ἀλοῦσα is referred to Ἱεροσόλυμα, by the figure πρὸς τὸ σημαινόμενον, which is common in the best writers. An ellipsis of πόλις is not unusual; more particularly when the name of the country follows in the genitive; as in vv. 1. 5. The verb ταραττεῖν, in this passage, has been supposed to be applied in senses somewhat different to Herod and Jerusalem respectively, but without reason. The same emotion was excited in both cases, though from different causes. See Horne's Introd. Vol. III. p. 98. It may be observed also, that the consternation of the Jews may have arisen from a traditional belief, which appears to have prevailed among them, that the reign of the Messiah would be preceded by a long series of national calamities. MIDDLETON, SCHOETGEN.

Ver. 4. ἀρχιερεῖς καὶ γραμματεῖς. That is, *the Sanhedrim*. See Horne's Introd. Vol. III. Part II. Ch. 3. Sect. 1. §. 3. Also Part III. Ch. II. Sect. 2. and Ch. VI. Sect. II.

Ver. 5. διὰ τοῦ προφήτου. *Micah v. 2.* This prophecy corresponds neither with the Hebrew original or the LXX. *Michaëlis* supposes that the Scribes gave an explanation, rather than a literal translation, of the passage to Herod, for the incorrectness of which, if it be incorrect, the Evangelist is in no ways answerable. But see Horne's Introd. Vol. II. pp. 396. 443. *note*; and Vol. IV. p. 181.

Ver. 6. γῆ Ἰούδα. *City of Judah.* The E. T. translates as if the reading were γῆ in the dative. Of γῆ in the sense of πόλις, we have frequent examples in the Greek tragedians. *Æsch. Theb.* 101. προδώσεις τὰν τέαν γᾶν. *Schol. πόλιν.* So also *Eurip. Phœn.* 6. 252. *Ion.* 264. *Suppl.* 399. compare v. 405. The Hebrew יְיָ, is also rendered γῆ in *Jerem. xxix. 7. xxxiv. 22.* and elsewhere. KUINOEL, KYPKE.

Ibid. ἐν τοῖς ἡγεμόσιν. The Hebrew is אֶלְפִּי, *Alphi*, which is rendered by the LXX χιλίασιν, *the thousands*. Some have supposed that the true reading of the Hebrew is אֶלֻּפִּי, *Alufi*, which is derived from the same verb, and translated ἡγεμόνες in *Gen. xxxvi. 15. Exod. xv. 15. 1 Chron. i. 51. LXX.* But the Jews being divided into thousands, the word is often used to signify a *tribe*, or *family*, as in *Judg. vi. 15.* and as over each of these thousands a prince or chief presided, (*Exod. xviii. 25. 1 Sam. x. 19.*) the heads of such families may here imply, by synecdoche, the families themselves. The verb ποιμαίνειν in the sense of *regere*, originated in the days of primitive simplicity, and is amply illustrated in Homer's ποιμὴν λαῶν, *Il. A. 265. et passim.* Hence *Maxim. Tyr. Diss. XL. p. 406. Κύρος μὲν γὰρ ἡγείται Περσῶν ὡς ποιμὴν θρεμμάτων.* See also *Ezek. xxxiv.*

23, 24. It is here well applied to the *pastoral* nature of the Messiah's kingdom, *John* x. 14. xxi. 6.

Ver. 7. ἠκριβώσει παρ' αὐτῶν. *Obtained from them exact information.* So again v. 16. The phrase ἀκριβοῦν τι is used in this sense in *Herodian*. I. 11. 14. *Ælian*. *Hist. An.* III. 9. *Schleusner* understands the expression in this sense only in v. 16. making it here synonymous with ἀκριβῶς ἐξετάζειν. So also the *E. T.* in both places, but improperly.

Ver. 8. πορευθέντες ἐξετάσατε. *Infra* v. 23. ἐλθὼν κατέκησε. The participles of verbs of motion are frequently used pleonastically with finite verbs. So *Xenoph.* *Mem.* III. 9. 9. σὺ γ' ἰὼν τὴν κατὰ στυγὸν ἔλα. *Thucyd.* III. 73. ἐσηγεῖται ἐλθὼν τοῖς ἐν τέλει οὖσιν. Compare also *Hom.* II. N. 9. *Herod.* VIII. 225. *Arist. Nub.* 99. *Vesp.* 789. *Soph. Phil.* 353. But although in these expressions the participle seems to convey no peculiar sense, it is to be remarked that the idea of quickness is meant to be conveyed by it. See *Matt. Gr. Gr.* §. 557.

Ver. 10. ἐχάρησαν χαράν. See my note on *Soph. Ant.* 551. *Pent. Gr.* p. 247.

Ver. 11. θησαυροίς. *Caskets.* The word is used in this sense in *Herod.* II. 51. 121. 150. III. 37. IV. 162. (See *Valck.* in loc.) *Xenoph.* *Anab.* V. *Pausan.* VI. 19. X. 11. *Herodian.* II. 6. 11. III. 13. 9. *Joseph. Ant.* IX. 8. 2. *Hesych.* θησαυρός· εἰς ἀγαλμάτων καὶ χρημάτων ἢ ἱερῶν ἀπόθεσιν οἶκος. In the same sense we have γαζοφυλάκιον, 1 *Macc.* iii. 28, 29. ἀποθήκη, *Ezek.* xxviii. 13. LXX. *SCHLEUSNER, WETSTEIN.* Of the custom which prevailed in the East, of never approaching their kings without a present, see *Horne's Introd.* Vol. III. p. 90. It has been supposed that the gifts which the Magi brought to Christ were emblematic of his character: gold being offered as to a king, frankincense as to a God; and myrrh, being principally used in embalming, as indicating his death. The occurrence itself seems to have been peculiarly providential, as furnishing his parents with the means for undertaking their journey to Egypt. *DODDRIDGE.* In the beginning of the verse some copies have εὔρον instead of εἶδον, but all the old MSS. and EDD. have εἶδον, which is unquestionably the true reading.

Ver. 12. χρηματισθέντες. The verb χρηματίζεσθαι, in the passive, signifies, throughout the N. T. *divinitus moneri*. Hence *Theophylact* on this passage: χρηματίζεσθαι· παρὰ Θεοῦ ἀποκάλυψιν δέχεσθαι. *Hesych.* ἐχρηματίσθη· προεφητεύθη. Sometimes the source of the revelation is specified; and here also ὑπὸ Θεοῦ is evidently understood, though not expressed. Compare *Luke* ii.

26. *Acts* x. 22. *Heb.* viii. 5. xi. 7. xii. 25. So also *Joseph. Ant.* X. 1. 3. χρηματίσαντος αὐτῷ τοῦ Θεοῦ. In classic writers the verb χρηματίζειν signifies *to transact*, or *debate on public business*; from χρῆμα, *negotium*; as *Thucyd.* V. 5. ἐχρήματισε περὶ φιλίας τοῖς Ἀθηναίοις. Compare *Arist. Thesm.* 377. *Ælian.* V. H. II. 15. III. 4. IX. 3. *Polyb. Hist.* 27. Hence, *so to act*, as *to acquire a name thereby*; and so *to be surnamed*, or *called*, generally. So *Diod. Sic.* p. 761. διάδημα περὶ αὐτοῦ καὶ τὸ λοιπὸν ἐχρημάτιζε βασιλεύς. The active verb occurs only twice in the N. T. and in this signification: *Acts* xi. 26. *Rom.* vii. 3. In other writers the verb χράω signifies *oraculum edo*.

Ver. 13. εἰς Αἴγυπτον. Egypt was pitched upon as the place of Christ's refuge, from its proximity to Bethlehem, and its being at the same time out of Herod's jurisdiction. Besides, there were many Jews in Egypt, (*Jerem.* xliii.) particularly in Alexandria, where they had built a temple; so that Joseph would reside among them in perfect safety. WETSTEIN, MACKNIGHT, LIGHTFOOT. In the end of the verse ἕνεκα is understood.

Ver. 15. ἕως τῆς τελευτῆς. Scil. τοῦ βίου. The same ellipsis occurs after the verb τελευτᾶν, *infra* v. 19. *Luke* vii. 2. So also frequently in the classics. The omission is supplied in *Eur. Hec.* 419. ποῖ τελευτήσω βίον; In the same manner *finis* is used elliptically for *finis vitæ* in *Tacit. Annal.* VI. 25. and the verb *finire*, *ibid.* 51.

Ibid. ἐξ Αἰγύπτου κ. τ. λ. These are the words of *Hos.* xi. 1. not of Balaam, *Numb.* xxiv. 8. They are not cited by St. Matthew merely by way of application or accommodation: but, referring primarily to the deliverance of the children of Israel out of Egypt, they were secondarily and figuratively fulfilled in the person of Christ. That Israel was a type of Christ appears from *Exod.* iv. 22. where he is called by God *his son*, *his first born*; whence also *Israel* is put for *Christ*, *Isa.* xlix. 3. Now as a prophetic prediction is then fulfilled, when what was foretold is come to pass, so a type is then fulfilled, when that is done in the *anti-type* which was before done in the *type*. It is no objection that the remainder of the prophecy does not belong to Christ, as Matthew only notices the resemblance between the type and anti-type, in that both were called out of Egypt. WHITBY.

Ver. 16. ἐνεπαίχθη. Was mocked; i. e. deceived. The Jews generally characterized any disrespectful treatment as *mockery*. Compare *Gen.* xxxix. 14. 17. *Numb.* xxii. 22. *Judg.* xvi. 10. After ἀποστείλας there is an ellipsis of the word τινας, scil. *officers*, or *soldiers*. Bos supplies ἀγγέλους. The same construction occurs in *Plutarch, de Educat.* XIV. 30. καὶ ὁ μὲν πέμψας ἀνείλε τὸν Θεόκριτον. In the same manner the Latins omit

quendam or *quosdam*. Justin. V. 9. *miserunt, qui eum interciperent*. The example from *Acts* xix. 31. and the like, cited by Bos, are not precisely analogous. In τοὺς παῖδας the masculine article plainly denotes that the *male* children only were slain. Instances indeed occur where the masculine article is used with nouns of the common gender in reference to the whole species, both male and female; but in these cases the application is generally manifest from the subject or occasion. Besides, the historian seems purposely to have changed the word παιδίον, which is also used for *child* in this chapter; as that word, being neuter, could not mark the distinction of sex. Neither would it have furthered Herod's purpose to have slaughtered *female* children, as they could not have become *kings* of Israel. The term ἀπὸ διετοῦς is considered in v. 1. Of the motives which induced Herod to issue this barbarous order, and of the silence of Josephus upon the subject, see Horne's *Introd.* Vol. III. p. 98. and Vol. I. p. 629. (Append. No. 3. §. 7.) respectively.

Ver. 17. τότε ἐπληρώθη. This citation is evidently only an accommodation of the prophecy of *Jerem.* xxxi. 15. See Horne's *Introd.* Vol. II. p. 458. The prediction itself applies only to Nebuzaradan at *Ramah*, the only place named by the prophet; whereas the massacre of the infants was at Bethlehem. Besides, the persons to whom the prophecy applies were not slaughtered, but, on the contrary, their return from captivity is expressly foretold, vv. 16, 17. The adaptation, however, of the prediction to the murder of the innocents, has a peculiar beauty in it. Rachel being buried in the fields of Bethlehem, (*Gen.* xlviii. 7.) is represented, in a poetical hyperbole, as awaked by the cries of her children, who were slaughtered near her. Others have supposed that the prophecy is not simply accommodated by St. Matthew, but that it received a second and more perfect fulfilment in the event here recorded. MARSH, MACKNIGHT, LIGHTFOOT, GROTIUS.—[WHITBY, MICHAELIS.]

Ver. 18. θρήνος καὶ κλαυθμός καὶ ὀδυρμός. In some of the copies the words θρήνος καὶ are wanting, and the Vulgate has only *Ploratus et ululatus multus*. The LXX has the passage in full, though there are but two corresponding words in the original. The accumulated expression, which Matthew adopted from the Greek translation, beautifully expresses the aggravated grief of the mourners. Of the expression οὐκ εἶναι, signifying *to be dead*, see my note on *Hom.* II. B. 641.

Ver. 20. τεθνήκασι γὰρ οἱ ζητοῦντες κ. τ. λ. The same words are used of Moses in *Exod.* iv. 19. LIGHTFOOT, GROTIUS. It is evident that Herod only is intended; the plural instead of the singular, in cases of emphasis, being frequently employed by the

best writers. See my note on Soph. Œd. T. 336. Pent. Gr. p. 31.

Ver. 22. Ἀρχέλαος. He had the government of Judæa, Samaria, and Idumæa, under the title of *Ethnarch*. See Horne's Introd. Vol. I. p. 204. III. p. 98. The adverb ἐκεῖ is sometimes used, which Gataker denies, to denote motion *to* a place, for ἐκεῖσε. Herod. I. 121. ἐλθὼν δὲ ἐκεῖ, πατέρα τε καὶ μητέρα εὐρήσεις. Compare Arrian, Epict. III. 26. Achil. Tat. II. 89. Polyb. I. 26. Thucyd. III. 71. Xenoph. Cyrop. VII. 1. 16. WETSTEIN, ELSNER, KYPKE.

Ver. 23. εἰς πόλιν. For ἐν πόλει. So Joseph. Ant. XX. 1. τοὺς εἰς τὴν Περσίδα κατοικοῦντας Ἰουδαίους. The true reading is Ναζαρέθ. See Horne's Introd. Vol. III. p. 341.

Ibid. ὅτι Ναζωραῖος κληθήσεται. In order to illustrate this passage, some of the commentators have found a coincidence between the gentile noun here employed and the Hebrew name for a *Nazarite*; and others derive it from a word signifying *branch*, in reference to the prophecy of *Isaiah*, xi. 1. But the most probable interpretation is that given in Horne's Introd. Vol. II. p. 391. *note*. Dr. Middleton would translate *the Nazarene κατ' ἐξοχήν*. The article could not be inserted in the Greek. See on Ch. I. 1. on the *Greek article*, §. II. 2. p. 10.

CHAPTER III.

CONTENTS:—JOHN THE BAPTIST; *his Manner of Life, and Ministry*, vv. 1—12. [Mark i. 2—8. more fully Luke iii. 1—19.] *The Baptism of Christ*, vv. 13—17. [Mark i. 9—11. Luke iii. 21—23.]

Verse 1. ἐν ταῖς ἡμέραις ἐκείναις. *In those days*, i. e. some time before Christ left Nazareth, the last thing mentioned being his residence in that city; and the events in this and the preceding chapter being connected by the particle δέ. The particle indeed is wanting in several MSS., but it is nevertheless undoubtedly genuine; as it is far easier to account for its omission than its insertion. Now John was about six months older than Christ, and as each most probably entered upon their ministry in his 30th year, according to the practice of the Levitical law, (*Numb.* iv. 3.) it may fairly be conjectured that the former entered upon his ministry so much earlier. See on *Luke* iii. 1. The use of ἡμέραι in the plural is not unusual in the N. T. as, for instance,

in *Matt.* xxiii. 30. *Luke* ii. 6. xix. 42. *et passim*; but it is extremely rare in Attic. We have, however, ἐν ὑστέραισιν ἡμέραις, *Æsch.* *Agam.* 1656. for which Sophocles says ἐν ὑστέρω χρόνῳ, *Œd.* C. 641. Also *Thucyd.* VII. 33. περὶ τὰς αὐτὰς ἡμέρας. *Pind.* *Ol.* I. 3. ἀμέραι δ' ἐπίλοιποι μάρτυρες σοφώτατοι. See *Blomfield's Gloss.* on *Æsch.* l. c. In the same sense we find *illis diebus*, *Virg.* *Æn.* II. 340. *Liv.* XXVII. 15. CAMPBELL, SCHLEUSNER.

Ibid. ὁ Βαπτιστής. A title of his office, not a proper name, but equivalent to ὁ βαπτίζων, *Mark* vi. 14. That baptism had been in use among the Jews as a religious ordinance, before the ministry of John, has been disputed by the learned; though it should seem without reason. The fact is not expressly asserted in Scripture; but there is still very little doubt that it formed part of the ceremony of the admission of Gentile proselytes into the Jewish religion. The Persians were not only acquainted with the rite, but practised it upon infants. *Pro infantibus utuntur Baptismo, seu lotionē, ad animæ purificationem internam*: *Hyde de Rel. vet. Pers.* c. 34. It is therefore highly probable that the Jews, with whom several Oriental customs prevailed, retained this among the rest. The Talmuds indeed affirm that *a person is not a proselyte till he be both circumcised and baptized*, and a convert to Judaism is expressly called by *Arrian* βεβαμμένος, (*Epict.* II. 9.) which seems decisive on the subject. Besides, there is allusion to the use of baptism in the consecration of priests more than once in the O. T. (*Levit.* viii. 6. *Exod.* xxix. 4.) and it was confidently expected from a passage in *Zech.* xiii. 1. that it would form part of the office of the Messiah, or those connected with him. See *John* i. 25. In short, the very manner in which the account of John's baptism is introduced by the Evangelist is alone sufficient to prove that its use was already familiar to those for whom he wrote. The term itself is used without the slightest explanation; his disciples make no enquiry respecting the nature of the rite, and the only doubt that seems to have arisen in their minds relates to the authority of John in administering it. It must be allowed that they had a very poor idea of the real intent and signification of the ceremony, from which they ought to have inferred the necessity of a change in their opinions and practices, similar to that required of the baptized proselyte, together with an entire and exclusive reception of the religion of the Gospel, into which they were received with the same forms as those with which the Jewish converts renounced the errors of Heathenism and Idolatry, and conformed to the Mosaic dispensation. LIGHTFOOT, MACKNIGHT, WHITBY.

Ibid. ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. See *Horne's Introd.* Vol. III. Part I. Ch. II. §. 8. The participle κηρύσσων is here properly applied to the Baptist as the *herald* or *harbinger* of the Messiah; and wherever the verb or its derivatives are used in the

N. T. or the LXX, it is almost universally in reference to a thing *published* or *proclaimed*. In the present instance the Baptist's proclamation is contained in the words of the succeeding verse. Compare *Matt.* iv. 17. x. 7. *Luke* xxiv. 47. *Acts* xxviii. 31. *Jonah* iii. 2. LXX. Hence the word is distinct from εὐαγγελίζω, *to preach the Gospel*, καταγγέλλω, *to announce*, λαλέω, *to speak*, διαλέγομαι, *to discourse*, and διδάσκειν, *to teach*; all of which are rendered *to preach* in the E. T. CAMPBELL.

Ver. 2. μετανοεῖτε. E. T. Repent ye. In this translation no great impropriety exists, as it is generally agreed among theologians that the repentance inculcated in the Gospel comprehends such a reformation of life as will be permanent and lasting. The verb μετανοεῖν includes this comprehensive sense, denoting a change for the better; in which it differs essentially from μεταμέλεια, which implies simply a change, whether it be for the better or the worse. In the LXX indeed the two verbs are synonymously employed; but there is a marked distinction between them in the N. T. the first corresponding more nearly with the English *to reform*, the latter with *to repent*. The difference is obvious: every one who reforms repents; but every one who repents does not necessarily reform. Hence, wherever the change of mind, which the preposition μετὰ denotes, is inculcated as a duty, or the necessity of it stated as a doctrine of Christianity, the terms are invariably μετανοεῖν and μετάνοια. Compare *Mark* vi. 12. *Luke* xiii. 3. 5. *Acts* ii. 38. xxvi. 20. and elsewhere. On the other hand, whenever a *mere sorrow* is intended, which does not necessarily imply reformation, these terms are never used, but always μεταμέλεια and μεταμέλεια. Thus, the repentance of Judas, which drove him to despair, is expressed by μεταμεληθεὶς, *Matt.* xxvii. 3. In *2 Cor.* vii. 10. St. Paul has employed both words, so as clearly to mark the difference: ἡ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται. Had the two words been convertible the Apostle would doubtless have used the adjective ἀμετανόητον, as in *Rom.* ii. 5. in order to preserve the *paranomasia*, which is given, but improperly, in the E. T. It is the opinion of Grotius that this distinction is not well founded, but the passages upon which he forms his judgment, viz. *Matt.* xxi. 29. *Heb.* xii. 17. are not to the point. CAMPBELL.

Ibid. ἡγγικε γὰρ κ. τ. λ. The synonymous expressions ἡ βασιλεία τῶν οὐρανῶν, and ἡ βασιλεία τοῦ θεοῦ, which recur perpetually in the N. T. are not only used to denote in their most direct sense, *the regions of endless felicity in heaven*, as in *Matt.* v. 10. 12. vii. 21, 22, 23. *Mark* ix. 46, 47. and elsewhere, but also, in manifest allusion to the prophecies of the O. T. and particularly *Dan.* ii. 44. vii. 13, 14. to represent the *spiritual kingdom of Christ*, or the *Gospel dispensation*. This latter sense evidently belongs to this place; and so also *Matt.* iv. 17. x. 7.

Luke x. 9. xvii. 21. and elsewhere, where it is said *to be at hand*: again, when Christ is said *to preach the Gospel of the kingdom*, as in *Mark* i. 14. *Luke* xvi. 16. and elsewhere; in almost all the parables that speak of it, and probably in *Matt.* xi. 11, 12. xiii. 11. 19. 52. xvi. 19. xx. 21. xxiii. 13. *Mark* xii. 34. *Luke* xiv. 15. In some places it is doubtful which of the two senses is to be affixed to the term. See *Matt.* v. 3. 19, 20. vi. 33. viii. 11. xix. 12. 24. *Mark* x. 14, 15. 23. sqq. *Luke* xviii. 29. xxii. 29. That the two expressions are synonymous is evident from *Matt.* iv. 17. v. 3. xi. 11. xiii. 11. xix. 14. with *Luke* vi. 20. *Mark* i. 15. *Luke* vii. 28. *Mark* iv. 11. x. 14. respectively. It is clear that the English word *kingdom* does not clearly designate the latter of the two acceptations in which the phrase is used, as denoting the *epoch* or *æra* of the Gospel dispensation, which would be more correctly expressed by the word *reign*. It is proper to remark that the form, ἡγγικε γὰρ, used first by the Baptist, then by our Lord himself, and lastly by his disciples in his life-time, is never repeated after his resurrection. It is also to be observed, that οὐρανός in the singular implies simply *the sky*, whereas οὐρανοὶ, in the plural, is equivalent to the Hebrew reduplication שמי שמים, i. e. *the heaven of heavens, the throne of God*, and thence metaphorically, *God himself*; as in *Dan.* iv. 26. *Psal.* lxxiii. 9. WHITBY, LIGHTFOOT, CAMPBELL. The perfect ἡγγικε is here used for the present. See *Matt. Gr. Gr.* §. 500. Viger, *de Idiom.* p. 166. and Hermann *ad loc.*

Ver. 3. Ἠσαίου τοῦ προφήτου. Chap. xl. 3. The words of the Evangelist agree in sense, though not exactly in terms, both with the Hebrew and the LXX. Instead of αὐτοῦ the LXX reads τοῦ θεοῦ ἡμῶν, with which the Hebrew agrees, and adds *in the desert*. We have the same citation in *Mark* i. 3. and more at length in *Luke* iii. 4—6. The custom to which the prophet alludes is amply illustrated in Horne's *Introd.* Vol. III. pp. 92, 93.

Ver. 4. ἔνδυμα ἀπὸ τριχῶν καμήλου. There were two species of cloth made of camel's hair: of the finer hair a beautiful stuff was manufactured, similar to that which is now, though made of wool, called *camlet*; and of the long shaggy hair a much coarser material was made, of a texture somewhat like that of the cloth now used to lay over goods. Of this latter, no doubt, was the garment worn by the Baptist, and the like, as *Chardin* assures us, together with great leathern girdles, are worn by the Eastern dervises to this day. According to the Rabbinical writers, the Nazarites wore a similar garment: but though John was a Nazarite, it is more probable that he used the habit in question in imitation of the prophets, (*Zech.* xiii. 4.) and more especially of Elijah, who was clad in precisely the same way. See *2 Kings* i. 8. In the

austerity of his life also he closely resembled his illustrious prototype. See Horne's Introd. Vol. IV. p. 148. And it was the idea which prevailed among the Jews, that John was a prophet, together with the prevailing expectation of the Messiah's approaching advent, which was mainly instrumental in drawing their attention to his ministry, (*Matt.* xi. 16. xxi. 25.) In concurrence with this belief his divine commission is opened in the same form as that with which the prophets in the O. T. asserted their authority. Compare *Luke* iii. 2. with *Jerem.* i. 24. *Exek.* i. 3. vi. 1. vii. 10. *Joseph Ben Gorion* expressly calls him a prophet; and from the habit which he assumed, the austerities which he practised, and the office which he filled, he revived in every respect the spirit of prophecy, which had been lost to Israel for a space of 400 years. LIGHTFOOT, CAMPBELL, GROTIUS.

Ibid. ἀκριδες. *Locusts.* Bochart mentions *ten* different kinds of these animals in the Scriptures. Some of these were permitted by the law to be eaten, *Levit.* xi. 22. and there is no doubt that they were used for food by several of the Eastern nations, and are so still to this day. Diodorus Sic. XXIV. 3. mentions a people of Æthiopia who were called *Acridophagi*; and Bochart observes, Hieroz. II. 4. 7. that locusts were a common meat in Palestine. See also Horne's Introd. Vol. III. p. 71. There is no sufficient reason for supposing that John's food consisted of any other than these insects; or that the fruit of the locust-tree, or wild pears, are here intended. In support of these conjectures, which have been supported by Dr. W. Knatchbull and others, much learned research has been wasted, and alterations in the text proposed, which are wholly unnecessary, and not very probable. WHITBY, MACKNIGHT.—[HAMMOND.] The *wild honey*, μέλι ἄγριον, which constituted another part of the Baptist's food, was procured from the clefts of rocks and hollow trees, where it had been deposited by immense swarms of wild bees, and whence in hot weather it bursts from the comb, and flows down in great purity and plenty. Josephus calls the country near Jericho χώρα μελιττότροφος. See also Shaw's Travels, p. 337. Maundrell, p. 24. Reland's Palestine, p. 374. Some have supposed that the honey here meant is a *sweet syrop* procured from dates, mentioned by Joseph. B. J. V. 3. and called by some writers *palm honey*. See Bochart Hieroz. Vol. III. p. 377. But it appears from Pliny, N. H. XXIII. 4. and other writers, that this was not altogether wholesome, and sometimes attended with unpleasant effects, so that the honey of bees is doubtless to be understood in this place. LIGHTFOOT, MACKNIGHT, WETSTEIN, &c.

Ver. 5. ἡ περίχωρος τοῦ Ἰορδάνου. See Horne's Introd. Vol. III. p. 54.

Ver. 7. γεννήματα ἐχιδνῶν. In allusion, probably, to *Gen.*

iii. 15. where wicked men are called *the seed of the serpent*, i. e. of the DEVIL; unless the use of the plural seems rather to imply *sinner*s in general. The word ἑχιδνα is employed in a metaphorical sense, closely analogous to that of the Scriptures, in the classic authors. Compare Æsch. Choëph. 243. 981. Soph. Ant. 531. Phil. 1106. Eurip. Alcest. 309. Androm. 271. Ion. 1262. The expression employed by the Baptist is evidently opposed to their presumptuous boast, of being the children of Abraham, v. 9. It is supposed by some that the question contained in the words τίς ὑπέδειξεν ὑμῖν κ. τ. λ. implies a strong negation; but it is rather expressive of admiration that men should do things so contrary to their natural tempers and inclinations. It is probable that the Pharisees and Sadducees offered themselves to John's baptism, with a view of escaping that punishment, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς, which they expected to fall on the enemies of Christ, in the approaching establishment of his kingdom. Malach. iv. 6. It has been supposed, however, that they intended to obtain subjects of information against the Baptist, for the purpose of accusing him to the Sanhedrim. Of the Pharisees and Sadducees, and Jewish sects in general, see Horne's Introd. Vol. III. Part 3. Ch. vi. §. 2. The verb ὑποδείκνυμι properly signifies *to shew*, and thence *to instruct*, *to advise*. Compare Luke vi. 47. xii. 5. 2 Chron. xv. 3. Job vi. 24. Prov. iv. 4. LXX. A difference has sometimes been supposed to exist between the simple participle μέλλων and μέλλων ἔσεσθαι. But where μέλλων is placed by itself, the verb ἔσεσθαι is always understood. Instances of each usage are without number: e. g. Demosth. c. Mid. §. 33. τὸν μέλλοντα ἀγῶνα. WHITBY, MACKNIGHT.

Ver. 8. καρπὸν ἀξιον. This is doubtless the true reading. It is found in the old EDD. and best MSS. Some copies have καρποὺς ἀξίους in the plural, as in Luke iii. 8. whence it was most probably inserted by some ignorant transcriber in this place. The expression καρπὸν ποιεῖν is generally considered an Hebraism. Compare Gen. i. 11. It is found, however, in some classic writers; and the metaphorical use of καρπός, which frequently recurs in the N. T. is sanctioned by Demosthenes, p. 328. ed. Reiske, ταύτης (τῆς μελέτης) τοὺς καρποὺς ἔδει καλοὺς καὶ γενναίους καὶ πᾶσιν ὠφελίμους εἶναι. WETSTEIN, SCHLEUSNER.

Ver. 9. πατέρα ἔχομεν τὸν Ἀβραάμ. The Jews at this time were immersed in the lowest depths of moral and religious depravity. See Horne's Introd. Vol. III. Part III. Ch. 6. §. 3. This degeneracy was materially owing to the strength of certain prejudices, to which their traditions and their perversions of the Scriptures had given rise. Among these in particular may be noticed the persuasion which they had imbibed, and to which the Baptist here alludes, that they were irreversibly certain of the

divine favour, from which they totally excluded the Gentiles, in consideration of their descent from Abraham. The benefits derived from their patriarchal ancestor were considered as universal, and extending alike to saint and sinner. They entertained a ridiculous notion, a perversion probably of *Jerem. xxxi. 35.* that *Abraham sat by the gates of Hell, and permitted no wicked Israelite to descend into it.* See Talmud. The Chaldee paraphrasts also assert that *Hell fire hath no power over sinners of Israel, because Abraham and Isaac descend thither to fetch them thence.* Pococke's Miscel. pp. 172. 227. The belief of these absurd doctrines had taken such fast hold upon their minds, that it was necessary for Justin Martyr, in the second century, to dissuade them from listening to their Rabbins, who told them, that *being Abraham's seed, the kingdom of Heaven would be given to them, even though they continued in disobedience and unbelief:* Dial. Tryph. From whatever sources they derived these opinions, they clearly overlooked the *conditional* turn of the promise, (*Gen. xviii. 19.*) with which the declarations of the Baptist exactly coincide. WHITBY, LIGHTFOOT, DODDRIDGE. The phrase *δοκῶ λέγειν* occurs in Xenoph. Mem. IV. 2. 20. It seems to be pleonastic, as we have *δοκεῖν εἶναι* for simply *εἶναι*. So also *δοκεῖν φαίνεσθαι*, Xen. Mem. II. 1. 22. Cyrop. VIII. 3. 24. It may also be considered as an Hebraism, for the same form occurs frequently in the Talmud. So also the expression *λέγειν ἐν ἑαυτοῖς*, which is found in *Esther vi. 6.* LXX. LIGHTFOOT, GROTIUS, KUINOEL.

Ibid. ἐκ τῶν λίθων τούτων κ. τ. λ. The early fathers seem to have understood this expression figuratively, in reference to the idolatry of the Gentiles, who worshipped stones, (Clem. Alex. *Prohept.* p. 3.) or from the hardness of their hearts, (Jerome,) so that the Baptist meant to assert that God could raise up children to Abraham even from among the heathen, who, as the spiritual seed intended in the promised blessing, would be received into God's favour instead of the rejected Jews. It has also been supposed that John meant to designate the multitude around him; the uneducated vulgar being frequently compared to stones. Thus Plaut. Mil. Glor. II. 2. 81. *neque habet plus Sapientiæ, quam lapis.* Other instances are cited by *Wetstein*. The most probable opinion seems to be, that the words are a general affirmation of the omnipotence of God, who had originally created man from the dust of the earth, and had already given a child to Abraham miraculously, and could therefore raise up children to the Patriarch, even from the dust under their feet. See also *Rom. iv.* WHITBY, LIGHTFOOT, MACKNIGHT.

Ver. 10. ἤδη δὲ καὶ κ. τ. λ. *And even now, &c.* The powerful language in which John delivers this declaration, and the forcible construction of the passage, seems to point to a period of desola-

tion which was at no great distance. It was a warning, therefore, which would fall in with their apprehensions of impending danger, and would naturally induce them to adopt the means of deliverance. The construction of the verse is in the present tense, *κέῖται, ἐκκόπτεται, βάλλεται*. In v. 12. it changes to the future, *διακαθαριεῖ, συνάξει, κατακαύσει*. It may, therefore, be inferred that the denunciation is twofold, referring, primarily, to the approaching destruction of Jerusalem, and, finally, to the day of judgment. There is, probably, an allusion in this passage to *Isai. x. 33. xi. 1.* which the Jews applied to the Messiah, and thence inferred that he would come immediately upon the destruction of Jerusalem. SCHMIDIUS, LIGHTFOOT, GROTIUS.

Ver. 11. ἐν ὕδατι. The preposition is redundant, or equivalent with *σὺν*, as in *Soph. CEd. T. 821. Hom. Il. A. 586.* See *Matt. Gr. Gr. §. 401. Obs. 2.* *Campbell* renders it *in*, and compares *ἐν τῷ Ἰορδάνῃ*, v. 6. observing also that the verb *βαπτίζειν* means *to dip*, or *immerse*, and that the baptized are said *ἀναβαλνεν ἀπὸ τοῦ ὕδατος*, v. 16. But the cases are not exactly in point, since to *immerse in fire*, or *in the Holy Ghost*, is neither intelligible nor possible; nor is the rendering altogether reconcileable with his own opinion, which seems to be extremely just, that the present verse represents the *manner* in which Christ will *admit* his disciples, and the next that in which he will *judge* them at the end of the world. The baptism *ἐν τῷ Ἰορδάνῃ* designates the *place*, and *ἐν τῷ ὕδατι* the *manner* of the ceremony. The words *καὶ πυρὶ* are wanting in many MSS. but they are doubtless genuine, being found in some of the older versions and MSS. and having been probably rejected because they are wanting in *Mark i. 8.* Wakefield and others translate *with a holy wind and with a fire*; urging that the article is generally used when the Holy Spirit is meant, and that the following verse, which he considers as an illustration of the present, requires such an interpretation. But the ensuing verse is a consequence, and not an illustration of the present, and the article can decide nothing in the present instance. See on *Matt. i. 18.* where the fifth sense adduced is that which applies here. The Holy Spirit in his *personal* acceptation cannot, but his *influence* may, be associated with *fire*. MIDDLETON.

[ON THE BAPTISMS OF JOHN THE BAPTIST AND THE MESSIAH.]

It is plain from this passage that John's baptism was not the same in substance with that of Christ. As John was sent to make ready for the appearance of the Messiah, so may the rite which he administered be considered as preparatory to the more efficient ordinance of our Lord. The Baptist himself did not affirm that any of those spiritual gifts were annexed to his ministry, which certainly were conferred upon the disciples of Jesus by the descent of the

THE GREEK ALPHABET.

Α α	Ἄλφα	Alpha	a
Β β	Βῆτα	Beta	b
Γ γ	Γάμμα	Gamma	g
Δ δ	Δέλτα	Delta	d
Ε ε	Ἐψιλὸν	Epsilon	e short
Ζ ζ	Ζῆτα	Zeta	z
Η η	Ἡτα	Eta	e long
Θ θ	Θῆτα	Theta	th
Ι ι	Ἰῶτα	Iota	i
Κ κ	Κάππα	Kappa	k c
Λ λ	Λάμβδα	Lambda	l
Μ μ	Μῦ	Mu	m
Ν ν	Νῦ	Nu	n
Ξ ξ	Ξῖ	Xi	x
Ο ο	Ὀμικρὸν	Omicron	o short
Π π	Πῖ	Pi	p
Ρ ρ	Ῥῶ	Rho	r
Σ σ σ	Σῖγμα	Sigma	s
Τ τ	Τᾶν	Tau	t
Υ υ	Ὑψιλὸν	Upsilon	u
Φ φ	Φῖ	Phi	ph
Χ χ	Χῖ	Chi	ch
Ψ ψ	Ψῖ	Psi	ps
Ω ω	Ὠμέγα	Omega	o long

τῶν ὑπόδημάτων; but the expressions are literally synonymous. Among the Jews, the office alluded to, though of a servile description, was also performed by disciples for their instructors, as it appears from the Talmudists, and Euseb. Hist. Eccl. IV. 15. The adjective ἰσχυρὸς here signifies *powerful* in the highest sense, as in *Rev.* xviii. 8. and ἰκανὸς, in the sense of ἄξιος, is sanctioned by Herod. VIII. 36. Dion. Hal. Ant. R. II. 65. Aristænet. III. 19. KYPKE, SCHLEUSNER.

Ver. 12. οὗ τὸ πτύον κ. τ. λ. The allusion in this passage is to an ancient process in agriculture, by which the chaff was driven towards a fire prepared for burning it, in order that it might not be blown back, and mixed again with the wheat. There is a similar description in one of the Jewish expositions

of Psalm ii. *Then comes the threshing; the straw they throw into the fire, the chaff into the wind; the wheat they keep on the floor. So the nations shall be burnt, but Israel preserved.* Midres Tillin. The πύον was properly a winnowing shovel, of very ancient use, and extremely simple; the fan, by which it is improperly rendered in E. T. was more cumbersome, contrived for raising an artificial wind by the help of sails, and therefore unfit to be used by the hand. There is mention of both these implements, πύον and λίκμων, in *Isai. xxx. 24.* The whole passage will be fully understood by referring to Horne's *Introd. Vol. III. p. 457. sq.* We meet with the verb διακαθαίρω in the sense which it bears in this passage in Xenoph. *Œcon. 24. καθαροῦμεν τὸν σῖτον, λικμώντες τὰ ἄχυρα.* After ἀποθήκην many MSS and the Syriac version add αὐτοῦ; but the article alone has the form of the possessive pronoun, ignorance of which has given rise to several various readings of the same kind. LIGHTFOOT, CAMPBELL, MACKNIGHT, MIDDLETON.

Ver. 13. τότε παραγίνεται κ. τ. λ. The particle τότε does not define the exact point of time at which the baptism of Christ took place, but simply fixes it to the time when John was baptizing. The same latitude is observable in *Matt. iv. 1.* The question of the date of Christ's baptism, and the time which elapsed between the commencement of John's ministry and that of Christ, is discussed under *Luke ii. 1.* It may be observed, that by his baptism in the Jordan, Christ entered upon the work for which he came into the world precisely upon the same principles, on which the priests were dedicated to the Temple service. Compare *Exod. viii. 6. xl. 12. Heb. ii. 17.* This seems to be the primary force of the reason with which he obtained the acquiescence of John in his baptism; though it also comprehended the propriety and necessity of justifying all the counsels of divine wisdom. Though the law was now to be abolished, it had originally been established for wise and indispensable purposes; and it was therefore advisable that the Messiah should acknowledge its divine institution, and sanction its ordinances. The selection of the Baptist for the performance of the ceremony was obviously intended to answer the most important purposes. The numbers which daily flocked to his preaching would thus be witnesses of the wonderful scene which followed; and the superb testimony to the divine mission of the Messiah, attended by the manifestation of the whole glory of the Trinity, and the express declaration of the Father to the dignity of the Son, delivered by the voice from heaven in the ears of the assembled multitude, established at once in the most public manner the authority both of Christ and his forerunner. The voice from heaven was a completion of *2 Sam. vii. 14. Psal. lxxxix. 26, 27. Isaiah xlii. 1.* and the title, *Son of God,* belongs, as the Jews themselves allow, to their Messiah. See

Psalm ii. 7. *Isaiah* vii. 14. and compare *Matt.* xxvi. 63. *Luke* xxii. 67. 70. *John* i. 41. 49. also *Matt.* xvi. 16. 20. *Mark* viii. 29. *Luke* ix. 20. This appellation, therefore, bestowed upon him in a manner so august and solemn, ought to have been decisive in convincing them of his divine pretension. LIGHTFOOT, WHITBY, MACKNIGHT.

Ver. 15. ἄφες ἄρτι. Schleusner renders these words *permitte quæso*; observing that ἄρτι is here an hortative particle, equivalent to δὴ, or the Hebrew נָא, but the usual import of the adverb is equally applicable. With respect to the Baptist's hesitation in complying with the request of Jesus, it could only have proceeded upon a certainty that he who stood before him was the very person, of whom he was the forerunner. This, however, appears at first sight to contradict an assertion of the Baptist himself made shortly after the event in question. But see on *John* i. 33.

Ver. 16. The adverb εὐθὺς, though joined with ἀνέβη, belongs properly to ἀνέψυχθησαν. Instances of this construction recur in *Mark* i. 29. xi. 2. GROTIUS, CAMPBELL. *Rosenmuller* does not understand the words τὸ πνεῦμα τοῦ Θεοῦ in a *personal* sense, but simply as signifying a strong emotion in the mind of our Saviour, now entering on his ministry. But *Luke*, iii. 22. says τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, which gives the personal sense of πνεῦμα in the most unequivocal terms. MIDDLETON. The description, however, of this circumstance is ambiguous. Tertullian and Augustin supposed that the symbol of the Spirit's presence was a material dove, and others are of opinion that it had both the shape and motion of a dove, thereby representing that innocence and meekness, which were so clearly exemplified in the character of Christ. But the more probable supposition is, that the Holy Spirit, in some visible form, probably that of a flame or body of fire, descended with an hovering motion like that of a dove; the peculiarity of which is noticed by Virgil, *Æn.* V. 216. *Fertur in arva volans; mox aëre lapsa quieto Radit iter liquidum, celeres neque commovet alas.* Had it been a dove in shape as well as in motion, the expression, instead of ὥσεί περιστερὰν, would have been ὥσεί περιστερᾶς, as ὥσεί πυρὸς, *Acts* ii. 3. WHITBY, HAMMOND, MACKNIGHT, WETSTEIN, LIGHTFOOT.

Ver. 17. οὗτός ἐστι κ. τ. λ. In *Mark* i. 11. these words are addressed to Christ himself: σὺ εἶ ὁ υἱὸς κ. τ. λ. Hence it has been supposed that both forms were pronounced; first while the Spirit was descending, directly to Christ himself; and again after the Spirit had lighted upon him, to the Baptist and the multitude. This supposition would, undoubtedly, render the miracle very remarkable, but as the two forms are precisely the same in

sense, the difference in the words is very immaterial. The expression εὐδοκεῖν ἐν τινι is a Hebraism, as in *Psal.* cxlix. 4. LXX. εὐδοκεῖν ἐν τῷ λαῷ. The aorist εὐδόκησα is not here used simply for the present, but it has the signification which it regularly bears in the best Attic writers, of the Latin *soleo*, including the past, present, and future. See Zeunè and Hermann on Viger, p. 164. Matt. Gr. Gr. §. 503. 3. Of the adjective ἀγαπητός see my note on Homer Il. Z. 400. Its true sense is clearly deducible from *John* xvii. 26. MACKNIGHT, GROTIUS.

CHAPTER IV.

CONTENTS:—*The Temptation of Christ*, vv. 1—11. [Mark i. 12, 13. Luke iv. 1—13.] *Imprisonment of John; Christ teaches in Galilee.* vv. 18—25. [Mark i. 16—21. Luke iv. 14—32.]

Verse 1. εἰς τὴν ἔρημον. The people of Palestine shew the wilderness in which our Saviour is supposed to have been tempted, and from the *forty days*, during which the temptation lasted, it has acquired the name of *Quarantaria*. It is a rugged and wild ridge of mountains to the north of the road which leads from Jerusalem by the Mount of Olives to Jericho. It seems more probable, however, that the scene of the temptation was the great Desert of Arabia, in which Mount Sinai is situate, of which see Horne's Introd. Vol. III. p. 55. Not to mention that Jesus would not have been entirely in solitude in the former retreat, and that provisions would be easily attainable, the fast of our Lord has an evident reference to those of Moses and Elias, which took place in the Desert of Arabia, (*Exod.* xxxiv. 28. 1 *Kings* xix. 8.) The word διάβολος signifies properly a *calumniator*, *traducer*, *false accuser*, from διαβάλλειν. In the N. T. it is sometimes an appellative, as in 1 *Tim.* iii. 11. 2 *Tim.* iii. 3. *Tit.* ii. 3. and probably *John* vi. 70. but more generally it is used to denote κατ' ἐξοχὴν, the great *enemy* of God and man, whom we call *the devil*; and as such, it is the word by which the Hebrew שָׂטָן, *Satan*, which signifies *an adversary*, (*Numb.* xxii. 22. 1 *Sam.* xxix. 4.) is translated by the LXX, in *Job* i. and ii. *Zech.* iii. 1. 1 *Macc.* i. 36. As proper names, the Hebrew and Greek words readily convey the same idea, since the notion of an *enemy* and a *calumniator* are closely allied; and the verb διαβάλλεσθαι also signifies *to hate*, as employed by Strabo, p. 792. See Casaubon *in loc.* It is observable also that in this sense it generally takes the article, and is never used in the plural. In the same manner we have ὁ πειράζων, ὁ πονηρὸς, ὁ ἀντίδικος,

and the like terms, by which the *devil* is designated *κατ' ἐξοχήν*. The words *ὑπὸ τοῦ πνεύματος* are evidently to be understood of the *Holy Spirit*. There is no ground, either from the expression or the context, to interpret it of the devil. The expression in *Luke* iv. 1. is *ἐν τῷ πνεύματι*, where the preposition *ἐν* with the dative is used for *ὑπὸ*, or *διὰ*, with the genitive, in which sense it is occasionally used by the best writers. See *Matt. Gr. Gr.* §. 577. 4. The compound *ἀνέχθη* has only the force of the simple verb. *Luke* has *ἤγετο*. MICHAELIS, MIDDLETON, CAMPBELL, KUINOEL. It will be proper to make a few general remarks upon

[THE TEMPTATION OF CHRIST IN THE WILDERNESS.]

The Unitarians assert, in the Notes to their Improved Version of the N. T. that the form of expression, *ἀνέχθη ὑπὸ τοῦ πνεύματος*, denotes that the historian is about to describe a *visionary* scene, and not a *real* event, in confirmation of which they refer to *Rev.* i. 10. *Acts* xi. 5. In the first of these passages St. John's expression is *ἐγενόμην ἐν πνεύματι*; and in the latter St. Peter describes his vision as *ἐν ἐκστάσει δράμα*. It is clearly discernible that the latter of these forms is entirely distinct from that of St. Matthew, and that while in its plain and obvious sense it describes a visionary scene, the natural impression which arises from those of the Evangelist is that of a positive action of our Saviour, viz. his going into the desert at the suggestion of the Spirit. In *Matt.* xii. 28. *Luke* ii. 27. *Acts* viii. 29. x. 19. where similar expressions occur, it cannot be supposed that the actions described are merely imaginary. The citation from the Revelations indeed nearly coincides with that employed by St. Luke in the parallel passage, *ἤγετο ἐν τῷ πνεύματι*, chap. iv. 1. but with this material difference, that it wants the article. In the Gospels, therefore, *τὸ πνεῦμα* evidently denotes *the influence of the Spirit*; in the Revelations it must be referred to the second sense of the word noticed under *Matt.* i. 18. At the same time it must be confessed, that several of the commentators, both ancient and modern, without any leaning to Socinian tenets, have thought that the temptation was simply a vision, and some difficulties may doubtless be removed by this supposition. But these difficulties are merely theoretical, arising from the mysterious nature of the transaction; which, therefore, like all other mysteries, is beyond the reach of human investigation. Now, there is not the slightest intimation throughout the narrative, that the temptation is merely a vision; and the reasons for adhering to a literal interpretation amount almost to demonstration. It is certain, for instance, that the feeling of hunger could not have been ideal; and that a vision of forty days' continuance is beyond the bounds of credibility. Some weight, also, is due to the observation, that all the prophets of the O. T. except Moses, saw

visions and dreamed dreams; and that St. Paul and St. Peter, the prophets of the N. T. did the same. Hence, Moses being a type of Christ, it is reasonable to expect, that in this, as in other particulars, the resemblance would be preserved between them. Besides, the thing is in itself extremely probable, that there should be a real and personal conflict between Christ and Satan, when the former entered upon his ministry. He had ruined the first Adam, and he might, therefore, hope to be equally successful with the second. It is the ingenious observation of a learned friend of Bishop Porteus, that the Temptation of Christ in the Wilderness, bears an evident analogy to the Temptation of Adam in Paradise. The suggestion has been followed up by Mr. Townsend in several points of similitude, which are closed by a curious tradition, that the temptation of Adam and Eve in Paradise was of forty days' duration. We may also remark farther, that the character and design of the temptation, will be considerably illustrated by a comparison with the Crucifixion. (See Encyclop. Metropol. Vol. X. p. 604.) Each was the *hour of Satan*; at the commencement, and the close, respectively, of the work of Christ. Now Satan had brought into the world *sin*, as well as *death*: and the temptation appears to have been with regard to *sin*, what the crucifixion was with regard to *death*. It was, therefore, a vicarious transaction. Christ was first tempted instead of his Church, and afterwards died instead of it. But as his death did not imply that his Church should not afterwards be subject to mortality, but only that the great "sting of death" should be subdued; so his temptation did not deliver his Church from being subsequently tempted, but only indicated, that with the temptation there should always be a way to escape, so that it would not be necessarily fatal. It is observable also, that there is a singular coincidence between the petitions of the Lord's Prayer and the temptation. See on *Matt.* vi. 9. LIGHTFOOT, WHITBY, GROTIUS, PORTEUS, &c.—[FARMER.]

Ver. 2. τεσσαράκοντα. The number *forty* is marked by several occurrences. The flood lasted forty days; so did the fasts of Moses, Elijah, and the Ninevites. The days of purification after child-birth were the same in number. It is recorded also by Diog. Laert. VIII. 40. and others, that Pythagoras took no food for forty days before his death. GROTIUS, WETSTEIN.

Ver. 3. ὁ πειράζων. This use of the participle with the article has been improperly considered an Hebraism, as it is to be met with continually in the best Greek authors. Thus Herod. I. 120. οἱ γεινόμενοι, *parentes*. Xenoph. Apol. Soc. 20. οἱ φύλασσοντες, for οἱ φύλακες. Thucydides abounds with examples. See *Matt.* Gr. Gr. §. 570. Another Hebraism has also been

noticed in this verse; viz. the use of εἰπεῖν in the sense of *jubere*; which, however, it bears also in Eurip. Hec. 552. Iph. A. 95. Iph. T. 85. So also *dico*, in Latin; Sil. Ital. IX. 474. KUINOEL, ALBERT, PALAIRET. In the words εἰ υἱὸς εἰ τοῦ Θεοῦ, both Campbell and Wakefield translate *a Son of God*; but there are instances which prove incontestibly, that neither of the expressions, υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ, were ever meant to be taken in a lower sense than ὁ υἱὸς τοῦ Θεοῦ, which is always allowed to be meant in the highest sense. Thus in *Mark* i. 1. υἱὸς τοῦ Θεοῦ, is spoken by the Evangelist himself of Jesus; and in *John* x. 36. by Christ himself, of himself. Again, in *Matt.* xxvii. 43. the form υἱὸς Θεοῦ, without either of the articles, occurs in reference to the crime laid to Christ, that he said, *I am the Son of God*. Compare also *Matt.* xxvii. 40. *Luke* i. 35. *Rom.* i. 4. The words Θεὸς and Κύριος, in the sense of *God*, either take or reject the article indiscriminately; a license, which these words derive from their partaking of the nature both of appellatives and proper names, (see on *Luke* i. 15.); so that it is allowable to write either ὁ υἱὸς τοῦ Θεοῦ, or υἱὸς Θεοῦ, indifferently. The reason why we meet with σὺ εἰ ὁ υἱὸς τοῦ Θεοῦ, and σὺ εἰ υἱὸς τοῦ Θεοῦ, is, that here two principles interfere; after verbs substantive the article should be omitted; but where a pronoun precedes, it is not unfrequently inserted. In such instances, the existence is assumed, the purport of the proposition being to identify the predicate with the subject. Thus in Plato, Vol. X. p. 89. εἰ εἰσὶν αὐταὶ αἱ ἰδέαι τῶν ὄντων; where that these are ἰδέαι τῶν ὄντων, is the basis of the inquiry; and the only doubt is, whether these be they. The argument of *Campbell*, founded upon the degradation of our Saviour's character, arising either from the ignorance or the malignity of Satan, and supposed to be implied in the absence of the article, has no great weight in it. *Ignorance* is no where in Scripture ascribed to the Evil Spirit; nor is it probable that he should be unacquainted with Christ's pretensions; and malignity would rather have prompted him to exaggerate those pretensions, at a time when he was endeavouring to shew their futility. The expression, *if thou be*, can only be understood as a sneer at our Saviour's known pretensions. MIDDLETON. It is observable, that ἄρτοι, in the plural, should be rendered *loaves*; not, as in E. T., *bread*; being opposed to λίθοι, *stones*. *Luke* i. 3. has λίθος and ἄρτος, in the singular; but the mere difference in the turn of the expression is of no moment. Besides, *these stones* may mean simply, *one of these stones*; as the *cities of Gilead*, Judg. xii. 7. mean only *one of the cities*. So in Reuben's speech, Gen. xlii. 37. the words *slay my two sons*, must be interpreted, *two of my sons*; as Reuben had *four* sons at this time. See Gen. xli. 9. CAMPBELL, LIGHTFOOT.

Ver. 4. γέγραπται. *Deut.* viii. 3. The allusion is to the many

great blessings, particularly the gift of manna, which God had bestowed upon the Israelites in the wilderness. In this temptation, Christ had been solicited to doubt the evidence of his mission, and to distrust the divine power, as insufficient to sustain him without food; although a virtual promise had been given him of support, in the Spirit's suggestion to undertake the fast; just as a promise of sustenance was made to the Israelites, when God commanded them to go into the desert. Hence the temptation is properly repelled by citing the words of Moses, in which he assures them, that it is a far less important concern to provide for the wants of life, than to maintain a rational trust in God's providence. There is a parallel *Wisd.* xvi. 26. LXX. Οὐχ αἱ γενέσεις τῶν καρπῶν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοι πιστεύουσιν. The phrase ἐπ' ἄρτῳ ζῆν is found in Polyb. Hist. Tyr. Diss. XIX. So also Diss. XXVII. 6. Alciphron. III. 7. ἐπὶ θύμοις καὶ ἀλφίτοις διαβόσκεται τέρα. Demosth. Orat. Fun. p. 153. without the position τοὺς καρποὺς οἷς ζῶσιν ἄνθρωποι. WETSTEIN, MACKNIGHT, KYPKE, KUINOEL.—The article is omitted before ἄνθρωπος on the principle of *exclusive* prepositions. See on Matt. I. Sect. II. §. 5. The LXX have the article, which, no doubt, originated in the emphatic of the Hebrew. MIDDLETON.—We may observe, that ζήσεται, in the middle voice, is here very expressive: *Man shall not support himself*; i. e. without a religious dependence upon the goodness of God. The future, signifying *to be wont*, is a usual idiom. See Matt. Gr. Gr. §. 503. 4.

Ver. 5. ἁγίαν πόλιν. *Jerusalem.* See Horne's Introd. Vol. III. p. 18. The verb παραλαμβάνειν does not signify *sublimem rapere*, i. e. to transport through the air, as some have supposed; but merely, *to take with one, to take as a companion.* In this sense it is evidently used in *Numb.* xxiii. 14. LXX. *Matt.* xvii. 1. So also *Ælian*, V. H. II. 18. παραληφθεὶς ὑπὸ Πλάτωνος εἰς τὸ συμπόσιον. *Anton. de Seipso*: c. 21. παραλαβὼν τὴν κόρην. Hence the verb ἰστησι merely implies *persuasion* or *assistance*, and may be rendered, *induced him to stand.* Compare *Matt.* xviii. 2. ALBERT, KUINOEL, MACKNIGHT.—[GROTIUS.] The commentators are greatly at variance on the meaning of the word πτερύγιον. There is little doubt that it was something *Monadical*, and that the E. T. improperly renders τὸ πτερύγιον, *a pinnacle*; since, if there had been several πτερύγια, we should probably have read τι πτερύγιον. Now, there is no instance in any author, where πτερύγιον is applied to a building: but Wetstein has collected some passages, in which the cognate word πτερὸν is synonymous with αἶθρς or ἀέτωμα, a term appropriated to the roofs of temples. See Schol. *Arist.* Av. 1110. *Dion. Hal. A. R.* Vol. II. p. 789. ed. Reisk. *Joseph. Ant.* XV. 11. in which last place it is

spoken of the tabernacle; and is applied, as it should seem, on account of the figure, which the transverse section of a pointed roof, or the gable, presents. Hence, if the pointed roof of the temple be πτέρον, the πτερύγιον may be a similar kind of pointed roof, of smaller dimensions; probably that of the *great eastern porch*; which is the opinion of *Lightfoot*. However, *Wetstein* and *Michaelis* understand it of the *royal porch*, which overlooked the precipice at the East and South of the temple. This situation is, perhaps, better suited to the history; but the matter is to account how the roof of this building could be called τὸ πτερύγιον τοῦ ἱεροῦ. The question, doubtlessly, involves a case of great difficulty. MIDDLETON. Of the temple, its courts, &c. see *Horne's Introd.* Vol. III. P. III. Ch. I. §. 2.

Ver. 6. γέγραπται γάρ· "Ὅτι κ. τ. λ. In the former temptation the devil had endeavoured to make our Lord distrust God's promise and providence; in this he attempted to make him presume too much upon them. In order more effectually to throw him off his guard, the very reverse of the means before applied are resorted to, and backed by a quotation from *Psal.* xci. 11. most ingeniously and subtilly perverted to further his design. It has been thought that the passage is mutilated as well as perverted; but in *Luke* iv. 10. the insertion of the words τοῦ διαφυλάξαι σε, which are omitted in *Matthew*, renders the citation complete. The passage, however, is merely a conditional promise of God to protect his servants while they continue in the path of duty; but it does not allow them to expose themselves to unnecessary danger, with the vain presumption that God will interfere to deliver them. The words ἐπὶ χειρῶν ἀρουσί σε are a metaphor taken from a nurse's attention to a child: in teaching it to walk, she lifts it over the stones and obstacles which occur in the path, that it may not fall over them. Xenophon has a similar allusion in *Cyrop.* VII. 5. 50. ὥστε μόνον οὐκ ἐν ταῖς ἀγκάλαις περιεφέρομεν αὐτοὺς ἀγαπῶντες. The phrase προσκόπτειν πρὸς λίθον τὸν πόδα is proverbially expressive of any great difficulty or danger. Of the adverb μήποτε, in the sense of the simple μὴ, we have examples in *Matt.* vii. 6. xiii. 29. xv. 52. xxv. 9. xxvii. 64. MACKNIGHT, KUINOEL, RAPHELIUS, GROTIUS, A. CLARKE.

Ver. 7. οὐκ ἐκπειράσεις κ. τ. λ. The verb ἐκπειράζειν in this passage does not mean *to tempt* in its ordinary acceptation, but *to make trial of, to put to the proof*. So in *Gen.* xxii. 1. LXX, ὁ Θεὸς ἐπείρασε τὸν Ἀβραάμ. Compare also *Exod.* xvii. 27. *Numb.* xiv. 22. *Psal.* lxxviii. 18. cvi. 14. and see *Limborch, Theol.* V. 22. 16. The import then of the passage, which is cited by our Lord from *Deut.* vi. 10. is this: that having had sufficient proof of the power and veracity of God, particularly in

the miraculous testimony of the Spirit at his baptism, it would be idle and presumptuous to require more. Some of the commentators, however, suppose that our Saviour warns, not against *presumption*, but distrust and want of confidence, which would identify this temptation with the preceding. ROSENMULLER, DODDRIDGE, CAMPBELL.—[HAMMOND, WHITBY, GROTIUS.] It has been proposed to point after *πάλιν* instead of *ὁ Ἰησοῦς*, thus referring the adverb to *ἔφη* instead of *γέγραπται*. This method, however, renders the sentence very awkward and abrupt; and *πάλιν* may be well rendered *insuper, præterea*, in which sense it occurs in *Rom.* xv. 10, 11. *2 Cor.* x. 7. *Heb.* i. 5. and elsewhere. Compare also *Soph. Phil.* 342. The notion of *contra*, which some have attached to it, does not suit the passage. It is so explained, however, by the Scholiast on *Soph. El.* 1046. *πάλιν· εἰς τὸ ἐναντίον.* KUINOEL, PALAIRET.—[CAMPBELL, ALBERT.]

Ver. 8. *πάσας τὰς βασιλείας τοῦ κόσμου.* It has been observed, that if these words are to be understood in a literal sense, the transaction described by them is impossible. Hence, some commentators, who admit the reality of our Lord's temptation in the main, are disposed to consider this incident as merely visionary, and in support of this opinion the words *ἐν στιγμῇ χρόνου*, which are added in the parallel passage of *St. Luke*, have been particularly insisted upon. But on this, as on other occasions, there is clearly no middle course to be taken; and the event was either altogether real or altogether imaginary. Not to mention, however, that the occurrence has every appearance of a real action, it is evident that had it been simply a vision, there would have been no occasion to ascend a lofty mountain. Now the term *ἡ οἰκουμένη*, employed by *St. Luke*, iv. 5. appears to have been used in a restricted sense to denote only the *Land of Palestine*. See on *Luke* ii. 1. Hence, if the corresponding word *κόσμος* be here limited to this signification, which it clearly bears in *Rom.* iv. 13. the prospect afforded to our Lord was no more than was presented to Moses from Mount Nebo, *Deut.* xxxiv. 1.; and it is highly probable that this same mountain was also the scene of the temptation. What renders this more probable is, that Judæa was at this time divided into several principalities, some of which are mentioned in *Luke* iii. 1. and that the governors of these divisions, whether *ethnarchs* or *tetrarchs*, are dignified with the title of *βασιλεῖς*, *kings*. See *Matt.* ii. 22. xiv. 9. It is to be observed also, that the verb *δεικνύναι* does not necessarily imply *to exhibit to the sight*, it may mean simply *to point out*; so that the Tempter may be understood merely to have described the several situations of the different kingdoms, and to have stated their relative importance, wealth, and magnitude, which is the import of the word *δόξα*. In this sense the verb

occurs in Herod. III. 13. 9. Ælian. V. H. III. 1. There is, in fact, an ellipsis of τῷ λόγῳ, which is supplied in Eurip. Herc. F. Λόγοισι τὴν τοῦδ' ἀμαθίαν ὑπὲρ σέθεν Δεῖξαι. Ælian. Hist. Anim. XVII. 8. δεῖξαι τῷ λόγῳ, ὡς ἐκεῖνος γράφει. Hence, it is not absolutely necessary to limit the sense of κόσμος as above; but the *Roman empire* may possibly be intended, in which acceptance ἡ οἰκουμένη also is frequently employed. MACKNIGHT, MICHAELIS, A. CLARKE, KUINOEL, PALAIRET.—[GROTIUS, LIGHT-FOOT, WHITBY.] Beza supposes that the power of vision was miraculously extended both in the case of Moses and of Christ. But there is no necessity for such a notion. Modern travellers observe, that from several of the mountains of Palestine the view is exceedingly beautiful and extensive.

Ver. 9. ἐὰν πεσὼν προσκυνήσῃς μοι. See on *Matt.* ii. 2. The προσκύνησις of the Greeks was paid only to their gods. See Herod. VII. 136. Hence the distinction observed by the early Christians in this custom. They did not scruple to pay the reverence which was offered, κατὰ τὸ νενομισμένον, to the Eastern princes, but resolutely refused to prostrate themselves before the images of the Pagan divinities. This fact is grossly underrated by Gibbon, *Decline and Fall*, ch. 23. GROTIUS.

Ver. 10. ὕπαγε ὀπίσω μου. E. T. *Get thee hence.* In some MSS. the words ὀπίσω μου are omitted, but they are in all probability correct. In *Luke* iv. 8. the whole clause is an interpolation. The object of this temptation was *idolatry*. Indignant, therefore, at the consummate impudence of the Tempter, Christ spurns him from him, and silences him at once by a quotation from *Deut.* vi. 13. x. 20. The verb λατρεύω signifies properly *to serve* simply; as in Soph. Trach. 40. Xenoph. Cyrop. III. 1. 20. Hesych. λατρεύω· δουλεύω. And so the Lexicographers generally. In the LXX; and in the N. T., however, the word is confined to the notion of divine worship. See *Luke* i. 74. ii. 37. iv. 8. *Acts* vii. 42. *et passim*. SCHLEUSNER.

Ver. 11. The verb διακονεῖν signifies properly *to serve at table*, and we have the complete phrase διακονεῖν τραπέζαις in *Acts* vi. 2. Hence Eurip. Cyclop. 31. δειπνῶν διακόνοσ. Anacr. Od. IV. μέθυ μοι διηκονεῖτω. Compare *Matt.* xxii. 13. *Luke* x. 40. *John* ii. 9. It is clear, therefore, that Jesus was supplied by the angels with food and such other necessities as his present situation required. MACKNIGHT, WETSTEIN. It is observable, that the order in which the temptations are recorded by *St. Matthew* is different from that in which they occur in *St. Luke*; the two last being transposed by the latter Evangelist. Now it so happens that *Matthew* uses the adverbs τότε and πάλιν, vv. 5. 8. which seem in a manner to fix the order of his narratives, whereas

Luke has merely employed the connecting particle καί. The departure of Satan also after the last temptation is expressly noticed by *Matthew*, and not by *Luke*. Hence, although it is a matter of little importance, the order of *Matthew* may fairly be adopted as that in which the events actually took place. Some commentators, however, in order to reconcile the two Evangelists, suppose that the temptation to idolatry was twice repeated; and others, with no greater probability, that the order of *Luke* originally coincided with that of *Matthew*, but was afterwards disturbed by some careless transcriber. The only authority is that of Ambrose, who, in his fourth book on *Luke*, has explained the temptation in *Matthew's* order. MACKNIGHT. Mr. Townsend, in his Chronological Arrangement of the N. T., conceives that the difference in the order of the two accounts originated in the difference of purpose for which the Evangelists respectively wrote. In repulsing the third temptation, as it stands in *St. Matthew*, our Lord shewed his contempt of all worldly power, and intimated that the expectations which the Jews entertained of the Messiah's temporal kingdom were altogether unfounded. The Evangelist, therefore, who wrote expressly for Jewish readers, placed this temptation last in the series, as more important than the preceding. For the like reason, *Luke*, in writing for the Gentiles, concluded his narrative with Satan's attempt to make Christ throw himself from the pinnacle of the temple. So great a demonstration of divine power would undoubtedly have been immortalized, and honoured with the highest worship of Pagan superstition. Christ's refusal, therefore, to avail himself of this homage, would, in the opinion of a heathen, be the highest pitch of virtue. It should seem then, that in both instances the climax is preserved according to the opinions and prejudices prevalent among those whom the writers respectively addressed.

Ver. 12. παρεδόθη. Scil. εἰς φυλακὴν. The ellipsis is supplied in *Acts* viii. 3. xxii. 4. So also Diod. Sic. p. 195. *Rhod.* παραδίδοσθαι εἰς φυλακάς. See Bos. Ellips. p. 321. For the particulars of John's imprisonment see *Matt.* xiv. 3. sqq. There is here a chasm in the history, which is supplied in the opening of *St. John's Gospel*.

Ver. 13. καὶ καταλιπὼν τὴν Ναζαρέτ, κ. τ. λ. From this time our Lord seems to have made *Capernaum* his ordinary place of residence, and to have entirely forsaken Nazareth, where he had spent the first thirty years of his life. Hence *Capernaum* is called *his own city*, *Matt.* ix. 1. and here, as a citizen, he paid *tribute*, xvii. 24. It is worthy of remark, that a regular tradition prevailed among the ancient Jews, that their Messiah would begin his ministry in Galilee. Johar. Genes. 6. 74. 290. *Revelabitur Messias in terra Galilæa.* The reason which may have

determined him to devote so much of his ministry to this part of Galilee, seems to have been the extensive population, and the multitude of villages of which it consisted; together with its distance from Jerusalem. A wide theatre would thus be opened for the propagation of his Gospel, and he would be less liable to the opposition of the Scribes and Pharisees, who had evinced the most decided hostility to him from the very commencement of his preaching. A. CLARKE, MACKNIGHT, SCHOETTGEN. For the situation, &c. of *Nazareth*, *Capernaum*, &c. see Horne's Geographical Index.

Ver. 15. γῆ Zabουλὼν κ. τ. λ. *Isaiah* ix. 1. Of the difference between St. Matthew's citation of this prophecy and the Hebrew original see Horne's *Introd.* Vol. II. p. 370. The division of the words there proposed is confirmed by the Chaldee Paraphrast and the Latin Vulgate. The countries here mentioned were those which principally suffered in the Assyrian invasion, under *Tiglath Pileser*, *2 Kings* xv. 29. To compensate for these afflictions the Prophet consoles them with the prospect of glory in the latter days; and accordingly they were the first to receive the light of the Gospel. By some this prophecy is considered only in the light of a simple accommodation, but improperly. MEDE. The expression ὁδὸν θαλάσσης seems to involve an ellipsis of the preposition κατὰ, but it is somewhat obscure and indefinite. Its true meaning seems to be *near the sea*, or *towards the sea*; i. e. *the lake of Tiberias*. The article before θαλάσσης seems to have been omitted by the LXX from considering ὁδὸν in the light of a preposition. The words are literally translated from the Hebrew דִּהַ יַם, which would properly be rendered *versus mare*. It is observable, also, that the Hebrew מֵעֵבֶר, *móber*, rendered πέραν by the LXX, signifies indifferently *on this side*, and *on the other side*. Compare *Deut.* i. 1. iv. 49. *Numb.* xxxii. 19. Now Zabulon and Napthali were on the same side of the Jordan with Jerusalem and Judæa, where Isaiah exercised his prophetic office. CAMPBELL, MIDDLETON, BEAUSOBRE.

Ver. 16. καθημένος ἐν σκότει, κ. τ. λ. The Hebrew would have been more closely rendered πορευόμενος, and some have supposed that the Evangelist used the participle καθημένος as more expressive of the degraded and miserable state of the people in question. But the verb καθῆσθαι, both here and in the end of the verse, signifies simply *degere*, *versari*, which is all that the original is meant to convey. So also in *Judith* v. 3. 1 *Macc.* ii. 1. 29. GROTIUS, LIGHTFOOT, KUINOEL.—[ALBERT, A. CLARKE.] The metaphorical use of σκότος and φῶς, in reference to the darkness of heathen idolatry, and the light of the Gospel, occurs repeatedly in the Scriptures. The latter word in

this passage seems rather to designate the *minister* of the Gospel than the *Gospel itself*. Compare *Rom.* ii. 19, 20. Somewhat analogous is the use of the verb φωτίζειν, in the sense of *docere*, *Judg.* xiii. 8. For similar instances in classic writers see my note on *Hom.* Il. Z. 6. In continuation of the same mode of speech, the verb ἀνατέλλειν, which is properly used of the *rising sun*, is here applied to the *advent* of the Messiah. Compare *Heb.* vii. 14. The expression χώρα καὶ σκιᾷ θανάτου is also metaphorical, and represents the spiritual darkness in which these people lived before they received the light of the Gospel, *being dead in trespasses and sins*. In the LXX the words are χώρα σκιᾶς θανάτου, which correspond exactly with the Hebrew. Both forms, however, are equivalent, and are indifferently used for ἐν χώρᾳ σκιάονται. We have the phrase *mortis umbra* in *Ovid.* *Met.* V. 191. *Virg. Æn.* VI. 268. The pronoun αὐτοῖς at the end of the verse is redundant. Compare *Matt.* viii. 5. ix. 27. *John* xv. 2. xviii. 11. So *Xenoph.* *Cyrop.* I. 3. 15. πειράσομαι τῷ πάππῳ, ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεὺς, συμμαχεῖν αὐτῷ. II. 3. 4. τοῖς μὴ θέλουσιν ἑαυτοῖς προστάττειν ἐκπονεῖν τὰ γαθὰ, ἄλλους αὐτοῖς ὁ θεὸς ἐπιτακτῆρας δίδωσι. See *Viger.* p. 134. *Weiske, de Pleonasm. Gr.* p. 45. considers the redundancy as a mere Hebraism. WETSTEIN, KUINOEL, ELSNER, CAMPBELL, RAPHELIUS.

Ver. 17. μετανοεῖτε· κ. τ. λ. See on *Matt.* iii. 2. The same had been the proclamation of John the Baptist, urged by the same motives. The same also was the injunction of the Apostles and their immediate successors, and must ever continue to be enforced by the faithful ministers of the Gospel, as the groundwork and foundation of true Christianity.

Ver. 18. δύο ἀδελφούς. Simon and Andrew, formerly inhabitants of Bethsaida, but now of Capernaum, (*Mark* i. 29.) had become our Lord's disciples upon a former occasion. See *John* i. 41. sqq. The calls given to the disciples at the commencement of Christ's ministry seem to have been only temporary; or at least, admitting of their ordinary pursuits and occupations: till at length *twelve were chosen to be with him always*, (*Mark* iii. 13.) an expression which plainly implies that till then they had only attended him occasionally. From the ready compliance of *James* and *John*, v. 22. it may be inferred that they also had been previously acquainted with him. Theophylact observes: οὗτοι τοῦ Ἰωάννου ἐγένοντο μαθηταί· ζῶντος δὲ ἔτι τοῦ Ἰωάννου, προσήλθον τῷ Χριστῷ· ὥς δὲ εἶδον τὸν Ἰωάννην δεσμευθέντα, πάλιν ἐπέστρεψαν εἰς τὴν ἀλιευτικὴν· καὶ οὕτως ἐλθὼν ὁ Χριστὸς ἀλιεύει αὐτούς. It seems at least probable that their attendance upon Christ was less constant just at the time of John's imprisonment, as one of the pretexts for his apprehension, mentioned by Jo-

sephus, was the danger to be dreaded from the number of his disciples. WHITBY, MACKNIGHT, LIGHTFOOT. Of the twelve Apostles, see *Matt.* x. 2.

Ver. 19. ἀλιείς ἀνθρώπων. The meaning of this expression is sufficiently clear: it has been supposed that Christ alludes to the prophecy in *Ezek.* xlvii. 10. *The following a person*, in the Jewish phrase, signifies *becoming his disciple*; hence the terms δεῦτε ὀπίσω μου, in this, and ἠκολούθησαν αὐτῷ, in the next verse. Compare *2 Kings* vi. 19. A. CLARKE.

Ver. 23. συναγωγὰς αὐτῶν. *Scil.* of the Jews settled in Galilee. Pronouns demonstrative are frequently referred to words implied in a preceding word either from the sense or the composition. See *Matt.* Gr. Gr. §. 435. Of the Jewish *synagogues*, see Horne's *Introd.* Vol. III. Part III. Ch. 1. §. 4. The words κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας are explained above on *Matt.* iii. 2. Between the words νόσος and μαλακία there is a material distinction: the former is a *confirmed* or *chronic disorder*, the latter only a *temporary malady*. Euthym. νόσος μὲν ἐστὶν ἡ χρονία παρατραπή τῆς τοῦ σώματος ἕξεως, μαλακία δὲ ἀρχὴ χαυνώσεως σώματος. Nearly to the same purport is the Gloss. of Theophylact.

Ver. 24. δαιμονιζομένους. *Those which were possessed with devils.* E. T. It should rather be, *by dæmons*; for though there are multitudes of *dæmons*, there is but one κατ' ἐξοχὴν, *the devil*. See above on *Matt.* iv. 1. In reference to the former the word invariably used is δαίμονες or δαιμόνια. Of these two, however, though the diminutive δαιμόνια occurs repeatedly, the noun itself occurs only five times throughout the N. T., viz. once in each of the three first Gospels, in reference to the Gadarene maniac, and twice in the Apocalypse. The subject of *dæmoniacal possession* is briefly touched upon by Mr. Horne, (*Introd.* Vol. III. p. 476.) but as it involves a question which has been more discussed than almost any other point of Scripture criticism, it should seem advisable to state the arguments somewhat more at length.

[ON THE DÆMONIACS OF THE NEW TESTAMENT.]

The word Δαίμων is applied by the old Greek poets to the Supreme Deity; and by the philosophers to the gods in general, and their descendants. Deified heroes also, and the spirits of departed friends, were included under the same name. It is evident that none of these modifications of the term have any affinity with the case in question; nor, in fact, does the Heathen mythology present any idea of dæmonism, at all analogous with that of the Gospels, with one apparent exception, perhaps, in the

well-known instance of Socrates. It was the opinion of Cicero, in which he was preceded by Xenophon and Plutarch, that the *dæmon* of this philosopher was nothing more than an innate principle of action and disposition, which developed the character of its possessor. See *Cic. de Div.* I. 53. The Jews, however, always understood the word in a *bad* sense. They are also said to have attributed several kinds of diseases, and other calamities, to the agency of malignant spirits:—a notion which they, in all probability, derived from the Chaldeans and other nations around them, as it is no where sanctioned in the O. T. Hence it has been affirmed, that the Evangelists, in relating our Saviour's miraculous cures of *dæmoni*acal possession, merely adopted the popular language of the time, in the same manner as the term "bewitched," and others of a similar nature, are used by ourselves, without implying any belief in the beings, in whom they originated. This argument is supported by the peculiar character of the Eastern language, which is in itself highly figurative and metaphorical; and it is further added, that the *dæmoni*acs in the N. T. discover no symptoms which are not incidental to epilepsy and insanity at present. Our Saviour also, it is urged, attributes a sort of personal agency to other diseases which he cured, as well as to the *dæmoni*acs. Thus, for instance, he *re-buked* a fever, *Luke* iv. 39. But against these arguments, which are the strongest that are adduced in favour of *unreal* possessions, the proofs which are alleged in favour of a literal interpretation of this important class of our Lord's miracles, amount almost to demonstration. In the first place, the Evangelists affirm in the plainest language, that the *dæmoni*acs were possessed with devils; and our Lord is represented as addressing them, as separate and individual beings, distinct from the bodies of the persons into whom they had entered. They are represented as performing personal actions, as addressing Christ, and acknowledging his character, his office, and authority, and as passing from one body into another. Numbers also are said to take possession of the same object. Neither is it true that our Saviour employs the same terms in the removal of these and other diseases; but makes a constant distinction between *curing* or *healing* the one, and *casting out* the other. Is it probable, then, that Christ would have combined all these striking particulars, for the mere purpose of falling in with a popular opinion, which he must have known to be incorrect? Surely such a practice would have been wholly inconsistent with the dignity of a divine agent; not to mention that the propagation of a confessed error would ill suit with the character of inspired writers, in a work intended for the spiritual improvement of every age and nation of the world. It cannot be objected that *dæmoni*acs were confined to the time of Christ's ministry, as accounts of them are on record both before and after the Gospel æra. See *Joseph. Ant.* VII. 2. *Iren.* II. 2. *Just. Mart. Dial.* p. 311. The

probable reason of their extraordinary power during this period is well stated by Mr. Horne.—WHITBY, MACKNIGHT, A. CLARKE, DODDRIDGE.—[MEDE, DODWELL, FARMER, WETSTEIN, LARDNER, &c.]

CHAPTER V.

CONTENTS:—*Commencement of the Sermon on the Mount.*
[Luke vi. 20. sqq. and elsewhere.]

Verse 1. εἰς τὸ ὄρος. It is generally supposed that some particular mountain, well known in the neighbourhood of Capernaum, is here intended; and Mount *Tabor* is that which has been fixed upon as the most probable. But though the article is undoubtedly definite, it does not necessarily direct us either to Mount Tabor, or elsewhere. Reland observes, (Palest. Vol. I. p. 306.) *Judæi in Talmude terram suam in tria dividunt, respectu montium, vallium et camporum.* Hence τὸ ὄρος may mean no more than the *mountain district*, as distinguished from the other two; in which sense the LXX have so employed the term in *Gen. xix. 17.* and more clearly in *Josh. ii. 22, 23.* And, indeed, it seems more probable that our Saviour would not have led the multitude so far as Mount Tabor, as a part of the ridge lay much nearer to Capernaum, and would equally answer the purpose of retirement, which he seems to have had in view. MIDDLETON. There is a considerable diversity of opinion respecting the identity of this discourse with that recorded in *Luke vi. 20. sqq.* The healing of diseases, which is described by St. Luke as immediately preceding the delivery of the discourse, is stated to have taken place in a plain; and the precepts recorded by St. Luke form a portion only of those delivered by Christ on the Mount, varying in the order in which they are here given, and frequently differing in the turn of the expression. The events preceding and following them are differently arranged with respect to the time of the discourse, as it stands in the arrangement of the two Evangelists respectively. Thus the naming of the Apostles, which stands in *St. Matthew* in chap. x. 1. is recited by *St. Luke* only a few verses before the commencement of the discourse. Still it should seem that the two Evangelists refer to the same event. It is recorded by both, that immediately after the sermon Christ returned into Capernaum, and healed the servant of a centurion; a cure which was attended with such remarkable circumstances, that it can hardly be supposed to have been repeated in the same city. With respect to the disagreement in the place of delivery, *Luke* mentions that diseases were healed in the plain,

but it is not clear that he records the sermon in the same continued context. It may be, that in his way to the mountain, Christ *stood* in the plain, and healed the diseases, and sat down to *teach* upon a more elevated spot. With respect to the portion which *St. Luke* has selected from the discourse, it seems to be that which was more expressly intended for the disciples; an opinion which is supported by the altered form in which the beatitudes, of which he recites but two, are given:—*Blessed are ye, &c.* The difference of expression is readily attributed to the style of writing, peculiar to each historian respectively. LIGHTFOOT, GROTIUS, MICHAELIS.—[BEDFORD, DODDRIDGE.] With respect to the subject matter of the sermon on the Mount, it may be considered as the most comprehensive and, at the same time, the most simple epitome, of moral doctrine, which was ever delivered. It embodies the whole practice of Christianity. As it was necessary that the great articles of faith should be represented by facts rather than by words;—by the incarnation and crucifixion, resurrection and ascension of our great high priest,—these are, of course, unnoticed in this discourse. But he instructed his disciples in those essential qualifications of a true believer, which are not only the ornaments and graces of a Christian life, but the evidences of that faith which the Gospel requires. The injunctions are, in a great measure, directed against particular errors of the Jews, and their more immediate reference can only be investigated by an acquaintance with the Rabbinical doctrines and writings; but they apply in their general tone and spirit to all ages and denominations of Christians. LIGHTFOOT, MICHAELIS, LE CLERC.

Ver. 3. οἱ πτωχοὶ τῷ πνεύματι. In the parallel passage of *St. Luke*, it is simply οἱ πτωχοί. *Wetstein* would refer the words τῷ πνεύματι to μακάριοι. But this would evidently violate the uniformity of expression observed throughout the beatitudes, even if it were clear that the position of the words would admit of such a construction. It is, nevertheless, supposed by some, that the *poor*, simply *as such*, are intended; and *Campbell* has translated, *the poor, who repine not*; a rendering, of which the original will surely never admit. At all events, it is clear that our Lord never intended to attach a blessing to the state of poverty itself, otherwise than as humility of condition seemed the most natural source of humility of mind. Thus the Gospel is said to be preached to the poor, not to the exclusion of the rich, but because they would be less encumbered by the vanities of the world, and therefore more accessible to the plain and simple truths of Christianity. In like manner the term *rich*, which is opposed to *poor*, in *Luke* vi. 24. does not signify the rich without limitation; but, as our Lord himself elsewhere restricts it, it denotes those only *who trust in riches*, and are proud and arrogant in the possession of them. (*Mark* x. 23, 24.) The connexion between poverty and

piety is illustrated in the Latin proverb: *Bonæ mentis soror paupertas*. So also *Menander*: αἰὲ νομίζονθ' οἱ πένητες τῶν θεῶν. It seems, then, that *St. Luke* has recorded the beatitude precisely as our Lord recited it; whereas *Matthew* has explained the metaphor by the addition of the words τῷ πνεύματι. With the same view he has also added the words τὴν δικαιοσύνην, in v. 6. as an explanation of the metaphor contained in the expression, πεινῶντες καὶ διψῶντες. The article in τῷ πνεύματι is used in the sense of the possessive pronoun; as also in τῇ καρδίᾳ, in v. 8. A similar form is ζέων τῷ πνεύματι, *Acts* xviii. 25. The text, moreover, exactly corresponds with the Hebrew, שֶׁפַל רוּחַ, *Shepal Ruach*, which the LXX translate ὀλιγόψυχος, in *Isaiah* lvii. 15. The Jewish Rabbins have some good sayings on the disposition recommended in this text: among others, that of Rabbi Chanina: *Why are the words of the law compared to water; because, as waters flow from heights, and settle in low places, so the words of the law rest only with him who is of a humble heart.* WHITBY, A. CLARKE, &c.—[GROTIUS, WETSTEIN, CAMPBELL.] The expression βασιλεία τῶν οὐρανῶν, in this passage, embraces both the significations noticed on *Matt.* iii. 2.

Ver. 4. οἱ πενθοῦντες. *Those who mourn;* scil. after a godly sorrow unto repentance. This beatitude, as well as the last, will be illustrated by a comparison with *2 Cor.* vii. 10. Of the verb παρακέκλησθαι, see on *John* xiv. 16.

Ver. 5. οἱ πραῖς. *The meek.* It was this character which our Lord inculcated above all others in his followers; and it seems to combine those dispositions of *gentleness, inoffensiveness, and forgiveness*, which are recommended in almost every page of the N. T. as the proper feelings with which we ought to meet our fellow-men. In this respect it is distinct from the first beatitude, which seems to relate more especially to the relation in which we stand to God; and hence it probably arises, that the blessing assigned to this Christian grace is *primarily* an earthly, as that of the former was a heavenly one. The promise of *inheriting the earth*, is cited from *Psalms* xxvii. 11. where the reference is undoubtedly to the possession of the promised land of Canaan, which is repeatedly called γῆ in Scripture. See *Horne's Introd.* Vol. III. p. 1. Inasmuch, however, as the *earthly* Canaan was a type of heaven, the beatitude also points to a spiritual, no less than to a temporal, inheritance. WHITBY, BEAUSOBRE.

Ver. 6. οἱ πεινῶντες κ. τ. λ. This beatitude refers to those who have formed such a habit of piety in their minds, that it acts spontaneously like their appetites. The metaphor employed needs no explanation, being of frequent occurrence in writers of

all ages and nations. In the Scriptures it occurs in *Psalms* xvii. 15. *Isaiah* xli. 17. li. 1. lxv. 13. *John* vii. 37. and elsewhere. So Phil. Jud. *de Allegor.* λιμὸν ἀρετῆς. Xenoph. Cyr. IV. 6. 7. ἐγὼ ὑμῖν διψῶ χαρίζεσθαι. VIII. 3. 16. πεινήσας χρημάτων. Virg. *Æn.* III. 57. *Auri sacra fames.* Horat. Epist. I. 18. 23. *Quem tenet argenti sitis importuna famesque.* Cic. Tusc. IV. 17. sitienter expectabo. The verbs πεινᾶν and διψᾶν are found with an accusative in the LXX, as also in Philo and Josephus; but there is no classical authority for the usage. GILPIN, GROTIUS, KUINOEL. The verb χορτάζεσθαι, which is properly used in relation to *brutes*, is sanctioned in its present usage by Arrian. Epict. I. 9. ὅτε χορτάσθητε σήμερον, κάθησθε κλαίοντες περὶ τῆς αὔριον, πόθεν φάγητε. Meander *ap. Athen.* XV. 14. ἀπενεγκάτω μοι τὴν τράπεζαν, ἱκανῶς κεχόρτωσμαι γάρ. Hence Priscian. *Init. Gram.* XVIII. p. 103. notices the following Attic forms: χορτάζω σε ἄρτω, χορτάζω σε ἄρτον, ἐχορτάσθην πολλοῖς ἀγαθοῖς. WETSTEIN, ELSNER, KYPKE.—[GATAKER.]

Ver. 7. ἐλεηθήσονται. Shall obtain mercy; scil. from God in the day of judgment; though the beatitude may also involve the promise of similar merciful treatment from our fellow-men. Compare Matt. v. 45. vi. 14. Mark xi. 25. James ii. 13. Eccles. xxviii. 2. Under the idea of mercy, the Jews included the pardon of injuries, and alms-giving. In the tract Shabbath, p. 151. there is a saying very like this of our Lord; He who shews mercy to men, God will shew mercy to him; but to him who shews no mercy to man, God will shew no mercy. The English reader will immediately remember that beautiful delineation of mercy, inferior only to inspiration, in our immortal Shakspeare: Merchant of Venice, Act. IV. Sc. I. GROTIUS, BEAUSOBRE, A. CLARKE.

Ver. 8. οἱ καθαροὶ τῇ καρδίᾳ. The pure in heart. This is directed against the Pharisees, who affected outward purity, and laid great stress upon the constant washings and cleansings, in which their religion principally consisted. God, says Origen, has no body, and, therefore, is invisible; but men of contemplation can discern him with the heart and understanding. But a defiled heart cannot see God; and he must be pure, who wishes to enjoy a proper view of a pure Being. A similar remark is made by Seneca: Nat. Quæst. Lib. I. Malo caruisse, animum præparat ad cognitionem Dei, dignumque efficit, qui in consortium Dei veniat. So again, Epist. 87. Animus nisi purus et sanctus Deum non capit. The expression τὸν θεὸν ὄπτεσθαι may, however, be an Hebraism, signifying to possess God; i. e. to enjoy his felicity, especially in the life to come. For to see a thing was used among the Jews for possessing it. Compare Psalm xvi. 10.

John iii. 3. 16. and see *Isaiah* xxxiii. 15. sqq. Possibly our Lord alludes to the advantages possessed by those who were *legally* pure, of entering into the sanctuary, from which those who had contracted any legal defilement were excluded. This was obviously typical of admission into the presence of God. BEAUSOBRE, MICHAELIS, A. CLARKE.

Ver. 9. υἱοὶ Θεοῦ κληθήσονται. *Shall be called*; i. e. shall be, *the sons of God*. See on *Matt.* i. 16. God is called the *Father of Peace* in *Rom.* xv. 20. *2 Cor.* xiii. 11. and elsewhere frequently in the Epistles. Hence, those who cultivate the disposition here recommended, imitate God in this respect, and are, therefore, represented as his children;—as those, whom he will love with a father's affection, and bless with everlasting peace in heaven. The εἰρηνοποιοὶ, however, are not merely those who are peaceably inclined themselves, and of a pacific and forgiving disposition, but they endeavour also to promote peace among others. The word itself does not occur elsewhere, either in the LXX or the N. T. but the cognate verb εἰρηνοποιεῖν, occurs in *Col.* i. 20. where, from the context, it evidently signifies to reconcile those at variance, *to make peace*. Etymology also, and classical usage, concur in affixing this sense to the word. *Isocrat. de Pace*: φημὶ δὲ χρῆναι ποιεῖσθαι τὴν εἰρήνην πρὸς ἅπαντας ἀνθρώπους. *Pollux*, I. 152. περὶ συμμάχων εἰρηνοποιῶν καὶ πολεμοποιῶν. Compare also *Xenoph. Hellen.* VI. 3. 4. So it is likewise explained by *Chrysostom*. Indeed, if nothing more were intended, than those who were peaceably disposed, this beatitude would nearly coincide with the third; whereas, though closely related, they are certainly distinct. GROTIUS, WHITBY, CAMPBELL, KUINOEL.—[WALL.]

Ver. 10. μακάριοι οἱ δεδιωγμένοι κ. τ. λ. So *1 Pet.* iii. 14. ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. The word διώκειν is rendered by *Bexa*, in its well known forensic sense, *judicio persequi*; in reference to the judicial informations with which the early Christians were incessantly persecuted. But it seems rather to signify, in this verse at least, *venari, exagitare*. *Thucyd.* I. 137. πάρειμι διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. The persecution here mentioned, includes all *outward* acts of violence; such as *martyrdom, imprisonment*, and the like. In the next verse our Lord alludes to the persecution of the tongue; as *slander, reviling, ridicule*, &c. so that διώκειν may there include its *legal* acceptation. In *Clem. Alex. Strom.* IV. 6. there are three various readings of the conclusion of this beatitude: 1. ὅτι αὐτοὶ ἔσονται τέλειοι. 2. ὅτι ἔξουσι τόπον ὅπου οὐ διωχθήσονται. 3. ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. The two first are, probably, the substitutions of some injudicious copyist, in order to remove the supposed inelegance

of a repetition ; and the latter clearly arose from a confusion of this verse with the preceding. GROTIUS, MICHAELIS, A. CLARKE.

Ver. 13. ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· κ. τ. λ. For the meaning of this passage see Horne's *Introd.* Vol. II. p. 665. Maundrell, in his *Travels*, speaking of the *Valley of Salt*, states that he tasted some, which had been exposed to the atmosphere, and had entirely lost its savour. It is probable, however, that our Lord here alludes to a bituminous and fragrant species of salt, generated at the Lake Asphaltitis ; great quantities of which were thrown by the priests over the sacrifices, to counteract the smell of the burning flesh, and to hasten its consumption. This substance, however, was easily damaged by exposure to the atmosphere ; and the portion of it thus rendered unfit for the purpose to which it was ordinarily applied, was strewed upon the pavement of the temple, to prevent slipping in wet weather. A. CLARKE, SCHOETTGEN. With respect to the construction, the verb ἀλισθήσεται must be referred to ἅλας, as a nominative : *How* (ἐν τίνι, sc. τρόπῳ,) *shall it*, i. e. the salt, *recover its savour*. In the parallel passage, *Mark* ix. 50. the precept is differently modelled ; and the verb μωραίνεσθαι is there supplied by its equivalent ἀναλον γενέσθαι. This use of the word, which is derived from μῶρος, *foolish*, is analogous to that of the adjective *fatuus*, in Latin, which is applied to food in the sense of *insipid*. Martial. *Epigr.* XIII. 101. *fatua beta*. XI. 32. 8. *fatua placenta*. Hence both the Greek and Latin terms correspond exactly with the Hebrew לֶפֶן, which signifies both *foolish* and *unsavoury*. Compare *Job* i. 22. vi. 6. xxiv. 12. *Jerem.* xxiii. 13. *Lament.* ii. 14. LIGHTFOOT, KUINOEL.

Ver. 14. τὸ φῶς τοῦ κόσμου. *The light of the world* ; i. e. the instruments, whereby God has chosen to illuminate the minds of men, and to enlighten the world by the publication of the Gospel. The title נֵר עוֹלָם, *ner olam*, i. e. *light of the world*, was one which the Rabbis arrogated to themselves ; and from them transferred by Christ to his own disciples. It was also one of the designations of the Messiah, so that Christ may be understood to mean : *Ye have heard that the Messiah is called the "Light of the world," as indeed he is : but I say unto you, that ye are also so : and, therefore, as a city, &c.* The first part of the simile, which runs through the two following verses, was probably suggested to our Lord by the city *Bethulia*, situate a few points to the north of Mount Tabor, and distinctly visible from the spot where the sermon was delivered. In the next verse, the verb καίειν, signifying properly *urere*, is used in the sense of *accendere*. The proper expression would have been λύχνον ἄπτειν, as in *Luke* viii. 16. The other form, however, is not unsupported by classical authority. Xenoph. *Hellen.* VI.

ὁ μὲν λύχνος ἐκαίετο. Artemid. II. 9. λύχνος δὲ καίόμενος ἐν οἰκίᾳ λαμπρός. Themist. Orat. 4. τὰ λύχνα καίοντες. The *modius*, (*bushel*, E. T.) was a measure, both among the Greeks and Romans, containing, in fact, a little less than an English *peck*; but it is clear that nothing here depends upon the capacity of the measure. It appears from Fulgentius, (Mythol. III. 6.) that those who had bad designs, frequently concealed a lamp under a *modius*, or elsewhere, that they might have light at hand, when the time arrived for the execution of their purpose. In the last clause of the simile, v. 16. the more classical form would have been ἰδόντες δοξάσωσι; not to mention that the verb δοξάζειν signifies *opinari*, *sentire*, rather than *laudare*. The latter meaning, however, is sanctioned by Diodorus Siculus; Polybius, and other writers. Lastly, it is observable that the word φῶς, is transferred, by an easy change in the metaphor, from the teachers themselves, to the doctrine which they delivered. A. CLARKE, WETSTEIN, KUINOEL, KYPKE, SCHOETTGEN, &c. The article is inserted before μόδιον and λυχνίαν, upon the principle of *monadic* nouns; as one only of each would probably be found in a house. MIDDLETON, CAMPBELL.

Ver. 17. καταλῦσαι τὸν νόμον. In St. Paul's Epistles the word νόμος is used in various senses, but in the Gospels and the Acts it always means the *Law of Moses*. See on Rom. ii. 13. That the Mosaic dispensation was introductory to that of the Gospel; see Horne's Introd. Vol. I. p. 429. VI. Judaism was never intended to have been of perpetual obligation, but to give place to the Gospel as soon as it had answered the purposes for which it was originally designed. It is to be considered as a portion of one great scheme of Revelation, every part of which, like the parts of a well-constructed machine, is admirably calculated to answer its destined end. But though the introduction of Christianity abolished, as a natural consequence, the external forms and ceremonies of the Jewish law, it is evident from the whole tenor of the sacred writings, that while the *ceremonial* law alone was repealed, the *moral* precepts are still of perpetual obligation. It is not to be supposed, indeed, that an all-wise God would have prescribed a law, considered *as a rule of life*, under one dispensation, which should be at variance with his established regulations under another. Now the verbs καταλῦσαι and πληρῶσαι, which are here opposed to each other, evidently signify *to render inefficient* and *efficient* respectively. This is the sense which the context requires, and it is sanctioned by the usage of various authors. Thucyd. VIII. 76. τοὺς πατρίους νόμους καταλύσαντας. Heliod. Æthiop. V. 15. καταλύεις τὸν νόμον τὸν ληστρικόν. Philost. Vit. Apollon. c. 40. νόμους μὲν καταλύεσθαι. The simple verb λύειν is used infra v. 19. in a less extensive sense than the compound. So in Latin, *solvere*.

Q. Curt. X. 2. 5. *solvendarum legum id principium esse censebant*. Liv. VIII. 7. *disciplinam militarem solvisti*. Compare also *John xi. 35*. With respect to the verb πληρῶσαι, its sense is sufficiently marked by the opposition. See also *Matt. iii. 15. Acts xiii. 27. Rom. xiii. 8. Gal. v. 14. vi. 2*. So Herod. I. 199. ἐκπλῆσαι τὸν νόμον. Hence it is inferred, that the *moral law* alone is here intended, the precepts of which our Lord exalted into a higher degree of excellence, and freed from the false glosses and erroneous interpretations of the Scribes and Pharisees. It is to be observed, however, that in answering the types, and fulfilling the prophecies, He perfected also the *ceremonial law*: the retention of which was absolutely unnecessary, after that the *shadow* of the things which it represented was supplied by the substance. WHITBY, HAMMOND, LIGHT-FOOT, GROTIUS.

Ver. 18. ἀμήν. Verily. This word, which is Hebrew, is either affirmative or precativē: in the former sense it is equivalent to the Greek ἀληθῶς, and so it is rendered in *Jer. xxviii. 6. LXX*. Compare *Matt. xvi. 28. with Luke ix. 27*. In the latter sense it is rendered γένοιτο. Thus the five books of Psalms, according to the Hebrew division, end each with *Amen, Amen*; which the LXX translate γένοιτο, γένοιτο; and the Latins *fiat, fiat*. Suidas: ἀμήν· ἀληθῶς, ἢ ἀντὶ τοῦ γένοιτο. In reference to the proper signification of the word, our Saviour is called THE AMEN; *the true and faithful witness, Rev. iii. 14*. GROTIUS, CALMET. The expression ἕως ἂν παρέλθῃ κ. τ. λ. is proverbial, denoting an impossibility, as in *Matt. xxiv. 35. Mark xiii. 31. Luke xvi. 17. xxi. 3*. Compare *Psal. lxxii. 7. Isaiah liv. 10. Jerem. xxxiii. 20*. So Dion. Halicarn. VI. 95. Ῥωμαίοις καὶ ταῖς Λατίνων πόλεσιν ἀπάσαις εἰρήνη πρὸς ἀλλήλοις ἔστω, μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι. GROTIUS, WETSTEIN.

Ibid. ἰῶτα ἐν ἡμίᾳ κέραια. The *iota*, or Hebrew yod (י), was the smallest letter in the alphabet, and thence it was sometimes employed by the Jews to denote a short precept of the law. The κέραια, or *tittle*, has been supposed by some to denote the *vowel points* of the language; but, not to mention that these are supposed to have been introduced at a much later period, it is amply proved, by several passages in the Rabbinical writers, that it refers to the *apices*, or small points, which distinguish several of the Hebrew letters from each other. In *Shir Hashirim Rabba* are these words: *Should all the inhabitants of the earth gather together in order to whiten one feather of a crow, they could not succeed; so if all the inhabitants of the earth should unite to abolish one (י) yod, which is the smallest letter in the whole law, they would not be able to effect it*. In *Vayikra Rabba*, §. 19. it is said: *Should any person, in the words of Deut. vi. 4.*

Hear, O Israel, the Lord our God is (יְהוָה, *achad*,) *one* Lord, *change the י into a ה he would ruin the world*; because the word יְהוָה, *achar*, signifies *a false God*. Again: *Should any one, in the words of Exod. xxxiv. 14. Thou shalt worship no (יְהוָה, achar,) other God, change the י into a ה, he would ruin the world*; because the commandment would then run thus: *thou shalt not worship the only, i. e. the true God*. These instances, selected from a variety of a similar nature, are sufficient to explain the import of the passage. Our Lord asserts the eternal obligation of the moral law, the precepts of which he enforced in their strictest sense, and explained them (v. 21. sqq.) as extending to purity of thought, as well as innocence of action. LIGHTFOOT, A. CLARKE, SCHOETTGEN.

Ver. 19. τῶν ἐντολῶν τούτων τῶν ἐλαχίστων. The Pharisees were remarkable for making distinctions between *weightier* and *lighter* matters of the law; and for giving loose interpretations to the precepts contained in it. They had distorted the meaning of many passages in the O. T., according to their own notions of easy morality; and the sanction of the Scribes, who belonged chiefly to their own sect, and whose decisions were esteemed weighty, even above the words of the law itself, had enabled them to give to their pretended sanctity a faint shadow of conformity with the precepts of the Levitical code. In the Jerusalem Talmud, p. 3, 2. is the following declaration: *The words of the Scribes are lovely above the words of the law; for the words of the law are weighty and light, but the words of the Scribes are all weighty*. Hence, therefore, and from the tenets of the Scribes and Pharisees, as explained in Horne's Introduction, the import of our Lord's denunciation against them in this and the following verse, is sufficiently apparent. The *kingdom* of heaven may here mean the *Christian Church*; and those whom he describes as being *greatest* and *least* therein, are those professors of his religion, who do, or do not, respectively act up to their profession. The meaning, however, may also extend to the Church, in its state of glory in heaven. MACKNIGHT, WHITBY, GROTIUS. It is evident that the verb λύειν, in this verse, is less extensive in signification than the compound καταλύειν, v. 17. The verb here opposed to λύειν is ποιεῖν, which fixes the sense of each verb respectively to simple *neglect of*, and *obedience to*, the precepts in question. CAMPBELL. The positive adjective μέγας is here put for the superlative μέγιστος, in opposition to ἐλάχιστος, in the preceding clause. This is a very familiar Hebraism; (compare *Nehem. viii. 17. 1 Sam. viii. 14. Matt. xx. 26.*) but it is not exclusively so. *Soph. Ant. 72. καλόν μοι τοῦτο ποιοῦσθαι θανεῖν.* Schol. *εὐκλέεστατον.* Diodorus has *μεγάλην βασιλείαν* for *μεγίστην*, p. 544. B. MUNTKE, KUINOEL. Of

the omission of τῆς δικαιοσύνης before τῶν γραμματέων καὶ Φ. in v. 20. see my note on II. P. 51.

Ver. 21. τοῖς ἀρχαίοις. E: T. BY, and in the margin, to *them of old time*; i. e. those who lived under the patriarchal and Jewish dispensations. See *Gen.* ix. 6. *Exod.* xx. 13. Many commentators are in favour of the latter rendering, as in 2 *Sam.* v. 6. LXX. ἐρρέθη τῷ Δαβίδ. Compare also *Rom.* iv. 12. 26. *Gal.* iii. 16. *Rev.* ix. 4. vi. 11. At the same time the dative is frequently used instead of the genitive with ὑπὸ or διὰ. Dion. Halic. A. R. II. p. 103. ὡς εἰρηαί μοι πρότερον. It is highly probable also, that the passage corresponds with the common Talmudic expression, *Dixerunt majores nostri*. SCHLEUSNER, SCHOETTGEN, KUINOEL, PALAIRET.—[CAMPBELL, ROSENMULLER, DODDRIDGE.] *Kypke* and *Kuinoel* understand the οἱ ἀρχαῖοι to be the Jewish teachers immediately preceding the Gospel age, during the period in which the spirit of the moral law had been most shamefully perverted. There is no doubt that our Lord alludes to these corruptions; in opposition to which he pointed out the true scope and intention of the law, which had been made of none effect by their traditions. This is evident from the transgression in question being amenable τῇ κρίσει, *to the Judgment*, i. e. to one of the inferior courts of judicature among the Jews; probably that which consisted of twenty-three judges; of which, and of *the Council* or *Sanhedrim*, τῷ συνεδρίῳ, mentioned in the next verse, see *Horne's Introd.* Vol. III. Ch. III. Sect. I. §. 3. Moreover, the words ἠκούσατε ὅτι ἐρρέθη can scarcely apply to a written law; so that the opposition is not between the precept of the law and the Gospel, but between our Saviour's explanation of the law, and that of the Jewish doctors, which they pretended to have derived from Moses by tradition. LIGHTFOOT, WHITBY, GROTIUS, MACKNIGHT.

Ver. 22. τῷ ἀδελφῷ αὐτοῦ. That is, *with any one*. Compare *Gen.* xxvi. 21. *Joel* ii. 8. The Jewish Church consisted of two denominations of men; viz. *brethren*, or Israelites, who were all of one blood; and *neighbours*, or proselytes. Thus, every Israelite was called בן ברית, *Ben Berith*, a son of the covenant. This distinction is removed under the Gospel, under which we are all brethren. GROTIUS, LIGHTFOOT, MACKNIGHT. The adverb εἰκῇ is wanting in the Vatican MS. and two others, in several versions, and in Justin M., Origen, and Tertullian. Hence it has been supposed by some to be merely a marginal gloss, which, by degrees, has found its way into the text. The word, however, is found in the Syriac, and most of the ancient MSS., supported by the authority of Irenæus, Cyprian, Chrysostom, and others of the early fathers. Besides, as *all anger* is not unlawful, but only that which is *causeless* or *immoderate*, to

which restriction the adverb pertains, the sense evidently requires its insertion. GROTIUS, WHITBY, BEAUSOBRE.—[MILL, A. CLARKE.]

Ibid. ῥακά. Heb. רָקַק, from רָק, *rak*, to be empty. The word is a term of great reproach among the Jews, signifying *a person of weak understanding, and consummate vanity*. In the ensuing clause, the idea attached to the word μωρὲ is evidently intended to rise a degree higher in reproach and malevolence. Hence it has been conjectured, that it is not the Greek μωρὸς, but the Hebrew מורד, *rebellious apostate*, which is here intended; and which was expressive among the Jews of the most aggravated guilt. LIGHTFOOT, A. CLARKE.

Ibid. τὴν γέενναν τοῦ πυρός. *The Gehenna of fire*. E. T. *Hell-fire*. The word γέεννα is composed of two Hebrew words, גֵּיאַ הִימּוֹם, *gia Hinnom*, i. e. *the valley of Hinnom*, a place near Jerusalem, mentioned in *Josh.* xv. 8. where the LXX have εἰς φάραγγα Ἐννόμ. It was here that children were sacrificed by fire to Moloch, the Canaanitish idol; whence the place was also called *Tophet*, which signifies a *drum*, from the noise which was raised by that instrument, in order to drown the cries of the helpless victims: *2 Kings* xxiii. 10. From these barbarities the place became in time to be considered as an emblem of the place of torment, reserved for the punishment of the wicked in a future state; and in this sense the word γέεννα is used invariably, or, at least, with no decisive exception in the N. T. In the O. T. it is not so mentioned, and, accordingly, the word γέεννα does not occur in the LXX, but the Hebrew is literally rendered as above. In *Joshua* xviii. 16. the MSS. vary between γαίεννον and γαίεννα. The Targums employ the word in the sense of *Hell*, on *Ruth* ii. 12. *Psalms* cxi. 12. *Gen.* iii. 24. and elsewhere. LIGHTFOOT, CAMPBELL. Mr. *Hewlett*, however, supposes that the word is here employed in its literal sense, without any reference to its metaphorical meaning. Our Lord has mentioned three gradations of crime, and annexed to each its appropriate punishment. In the two former cases the punishments are temporal, and such only as the judicial tribunals, which were now deprived of the power of life and death, could award. Hence Mr. *Hewlett* infers, from the analogy of our Saviour's reasoning, that the punishment annexed to the last crime would also be of a temporal nature; more particularly as the offence can only be considered as an abuse of speech, like the preceding, though in a more aggravated form. It is to be observed, however, that our Lord is speaking with reference to the law respecting *murder*, and that the consequences of anger, attended with abuse of speech, may lead eventually to crimes of the deepest dye; so as to bring the sinner into imminent danger of the divine vengeance. In the two preceding cases also, it is possible that Christ intended to intimate a certain analogy between the tribunal of the Jewish

courts and that of our heavenly Judge. At all events, the connexion of the declaration with the succeeding admonitions evidently points to this interpretation of the word; at the same time that forgiveness is offered upon reconciliation with the injured party. The necessity of a peaceable disposition is first enforced by the assurance that God will not accept the offerings made to him, in compliance with the Levitical law of restitution, unless such compliance proceeds from the heart; and the exhortation is then enforced by the consideration of what is reckoned prudent in ordinary law-suits. The import of the precept contained in the two following verses is fully explained in Horne's Introd. Vol. III. p. 392.

Ver. 25. ἐν τῇ ὁδῷ. Heinec. Antiq. Rom. IV. 6. 18. *Solebant etiam reus et actor nonnunquam transigere in via, et tunc quoque dimittebatur, qui in jus fuerat vocatus.* The Romanists have pressed this passage into their service, for the purpose of supporting the doctrine of *purgatory*. For the true interpretation of it, see Horne's Introd. Vol. II. p. 596. and for a full account of the judicial terms employed in it, the reader will consult the second part of the same work; Vol. III. Ch. 3. Sect. I. The *quadrans* (κοδράντης) was a Roman coin, value about *three half-pence*.

Ver. 27. οὐ μοιχεύσεις. This precept the Rabbis interpreted literally, as merely forbidding *to lie with another man's wife*: and it appears from the Targum on *Exod. xx. 13.* that they were very loose moralists in this respect. Our Lord therefore asserts, that it is not only the *act*, but the *unchaste desire* also,—*the adulterous eye*, as it is called, *2 Pet. ii. 14.* which is included in the precept. The verb ἐπιθυμεῖν, in this sense, is sanctioned by Herod. I. 216. τῆς γὰρ ἐπιθυμήσει γυναῖκος Μασσαγέτης ἀνὴρ μισγέται ἀδεῶς. M. Antonin. c. 1. ταύτην ἰδὼν, ἐπεθύμησεν αὐτῆς. It is to be observed, that our Lord here speaks of *married women*: the words μοιχεύειν and μοιχεία being used chiefly in this sense. See on v. 32. The word γυνή is limited to the sense of γυνή ἀλλοτρία in Clem. Alex. Strom. VII. 13. Theoph. ad Austol. III. 13. Origen. Hom. in Gen. i. 17. It may be curious to subjoin a few passages from heathen writers of a somewhat similar character with the precept of our Lord. Ælian. H. V. XIV. 28. οὐ μόνον ὁ ἀδικήσας κακός, ἀλλὰ καὶ ὁ ἐννοήσας ἀδικῆσαι. Juven. Sat. XIII. 208. *Has patitur pœnas peccandi sola voluptas; Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet.* Senec. de Ira, I. 3. *Injuriam qui facturus est, jam facit.* Epist. 51. *Projice, quæcunque cor tuum lanient; quæ, si aliter extrahi nequirent, cor ipsum cum iis revellendum erat.* In the following verses there is allusion to the amputation of diseased members of the body, in order to

prevent the spreading of the complaint. By the *offending eye*, and the *offending hand*, are evidently meant the *eye of concupiscence*, and the *hand of violence*, which it is necessary to restrain by a powerful resolution, lest the gratification of impure desires endanger our salvation. *This*, says Chrysostom, *is a mild and easy precept*;—it would have been much more hard to have been commanded to gaze familiarly upon women, and then to abstain from impure connexion with them. The Rabbins have a saying similar to this of our Lord's: *It is better to be scorched with a little fire in this world, than to be burned with a devouring fire in the next*. The verb σκανδαλίζειν signifies, *to put a stumbling block in one's way*; from σκάνδαλον, *a stumbling block*, or as it is explained by Suidas, *a trap*. *Judith* v. 1. LXX. ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα. Hence, *to tempt, to lead astray, to cause to offend*. WHITBY, LIGHTFOOT, MACKNIGHT, KUI-NOEL.

Ver. 31. ἀποστάσιον. A writing of divorce. The following is a common form of such a document; *On the day of the week —, in the month —, in the year —, from the beginning of the world, according to the common computation in the province of —; I, N. the son of N. by whatever name I am called, of the city —, with entire consent of mind, and without any compulsion, have divorced, dismissed, and expelled thee, M. the daughter of M., by whatever name thou art called, of the city —, who wast heretofore my wife; but now I have dismissed thee:—thee, I say, M., the daughter of M., by whatever name thou art called, of the city —; so as to be free, and at thy own disposal, to marry whomsoever thou pleasest, without any hindrance from any one, from this day for ever. Thou art therefore free for any man. Let this be thy title of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel.*—This writing was sealed with the husband's seal, and signed by two witnesses.—Of the reason which rendered this indulgence necessary, and the shameful abuse which was made of it by the Jews, see Horne's Introduction, Vol. III. p. 428.; and of the controversy between the schools of Schammai and Hillel, on the subject of divorce, see *ibid.* p. 376. The grand subject of dispute was the word ערוּת, *oruth*, rendered *uncleanness*, in *Deut.* xxiv. 1. which *Shammai* held to mean *whoredom*; and *Hillel*, any *defect* whatever, whether of *person* or *disposition*. When, upon another occasion, (*Matt.* xix. 3.) our Lord was consulted upon this subject, with the secret intention of eliciting from him an offensive answer, he first enforced the solemn obligation of the marriage contract, by a reference to its original institution; and upon the law of Moses being objected in reply, he limited the license of divorce, by a repetition of the precept which he has here delivered.

Ver. 32. παρεκτὸς λόγου πορνείας. E. T. *saving for the cause of fornication.* Kuinoel considers λόγου to be redundant, and analogous to the Hebrew לִּבְיָג , which is put for לֵב . Compare 2 Macc. iii. 6. Tob. xii. 6. There is considerable difference of opinion with respect to this clause of exception; some interpreting the word πορνεία, of *fornication before marriage*; others of *adultery*; and others of *vice* generally. The more general opinion is that which understands the term of adultery, properly so called. But the word employed in this sense throughout the N. T. is μοιχεία, and there are several passages in which μοιχεία is distinguished from πορνεία in such a manner, that if the two words be equivalent, one of them would be most unnecessarily redundant. Thus in 1 Cor. vi. 10. where Schleusner remarks that *πορνοὶ ἂ μοιχοὶ discrete distinguuntur.* Compare also Matt. xv. 19. Mark vii. 21. Gal. v. 19. Heb. xiii. 4. Hence commentators have imagined πορνεία stands for a class of crimes, of which μοιχεία is a particular offence. Thus Selden affirms, that it is equivalent to נִשְׁבָּע , *orath*, and was used by our Lord in reference to Deut. xxiv. 1. But it was the object of our Lord not to *confirm* but to *restrict* the abused law of divorce. Mr. Morgan, in his elaborate appendix to his work on *Marriage, Adultery, and Divorce*, has thoroughly investigated the meaning of the word by a careful examination of the passages in which it occurs, not only in the N. T. and the LXX, but in Josephus, Philo, and the early fathers. The result of this examination is, that πορνεία, in its primary acceptation, and in accordance with its derivation, *παρὰ τὸ πρόσω νέειν*, given by Suidas after Theodoret and Athanasius, signifies *religious apostacy* or *idolatry*; and thence any specific act of idolatry, and more especially the intermarriage of a Jew with an idolatrous Gentile. Schleusner, among other interpretations of the word, includes *incest*; a notion which the Jews extended to all intermarriages with heathen or *strange women*, as they were called. Hence the same lexicographer explains one text, Tob. iv. 13. *de conjugio cum muliere aliena*, i. e. *Gentili*. Such marriages are expressly forbidden in Exod. xxxiv. 12, 15, 16. Deut. vii. 1—4. and the violation of the commandment, during the captivity at Babylon, was a source of the deepest affliction to Ezra and Nehemiah, who considered it in the light of a rejection of God's covenant. *Adultery*, in fact, was a capital crime; and therefore our Lord can scarcely be supposed to have ordained a divorce against those, who were to be strangled to death. The question is undoubtedly one of considerable difficulty, and those, who would wish to enter deeply into its merits, will find it amply and ably discussed in the work above referred to.

Ver. 33. οὐκ ἐπιιορήσεις. Levit. xix. 12. The morality of the Jews on this point was truly execrable. They maintained

that a man might swear with his lips, and annul the oath in the same moment with his heart; a doctrine below the standard even of heathen rectitude. See Hom. Il. I. 312. They held also that oaths are obligatory according to the nature of the thing by which a man swears; asserting that the law, which our Saviour here cites, referred to those oaths only which were of a binding nature. Instances of this distinction, which they made between oaths that were and were not binding, are expressly cited and condemned by our Lord in *Matt.* xxiii. 16. and the injunction here given against swearing by *Heaven*, by *Jerusalem*, &c. is in relation to a variety of frivolous adjurations which were constantly in their mouths. Numberless forms of these oaths are to be met with in their writings. Maimonides observes that it was customary with them to swear by the creatures; and that if any man swore by the *Earth*, by *Heaven*, by the *Sun*, &c. although the mind of the swearer be under these words to swear by him who created them, yet this was not an oath. The Mischna asserts, *that if any man adjures another by Heaven or Earth, his oath is not binding; but if he adjure him by the Almighty, or any other title of God, then his oath was binding.* This doctrine is also recognised by Philo, *de Legg. Spec.* p. 770. Ed. Par. Martial seems to allude to this as a notorious opinion of the Jews, Epig. II. 95. *Ecce negas, jurasque mihi per templa Tonantis: Non credo: Jura, Verpe, per Anchialum.* The word *Anchialus* is supposed to be formed from the Hebrew name of *God*; so that the oath proposed was of all others the most solemn and binding. Their judicial oaths were always in the name of God, *Exod.* xxii. 10. To these, therefore, our Lord's prohibition evidently does not extend. See *Deut.* vi. 13. *Heb.* vi. 16. Under the following reference the student will find a variety of Pagan adjurations not unlike those of the Jews. Apoll. Rhod. I. 699. Virg. *Æn.* IX. 300. 429. XII. 176. 197. Ovid, *Trist.* V. 4. 45. Catull. LXVII. 40. Juven. Sat. VIII. 106. Horat. Od. II. 8. 5. WHITBY, LIGHTFOOT, SCHOETTGEN, A. CLARKE, MACKNIGHT.

Ver. 34. θρόνος ἐστὶ τοῦ Θεοῦ. Herod. IV. 68. τὰς δὲ βασιλείας ἰστίας νόμος Σκύθῃσι τὰ μάλιστα ἐστὶ ὀμνύναι τότε, ἐπεὰν τὸν μέγιστον ὄρκον ἐθέλωσι ὀμνύναι. This passage will farther serve to illustrate the proper classical government of the verb ὀμνύναι, which is regularly followed by an accusative, as in *James* v. 12. So again in Soph. Menalip. fr. Ὀμνυμι δ' ἱερὸν αἰθέρ', οἴκησιν Διός. The preposition ἐν is added *Hebraicè*. Compare *Gen.* xxii. 16. *Jos.* ii. 12. In v. 35. εἰς is substituted for ἐν, as in *Matt.* ii. 23. The inference which our Lord would here establish is, the solemn obligation of oaths of every description, and the consequent impiety of employing them in common conversation, and upon every trifling occasion. In swearing by

God's inanimate creatures, who are incapable of witnessing or avenging perjury, we are no less guilty of the crime, and no less amenable to punishment. The oath is a virtual appeal to the Creator himself, who is the Lord of *Heaven* and *Earth*, and all things therein: not to mention that the oath implies a solemn imprecation, that we may be deprived of the benefits we derive from those creatures, by which we rashly swear. The expressions employed in this and the following verse are from *Isaiah* lxvi. 1. *Psal.* xlviii. 1, 2. xcv. 3. A. CLARKE, MACKNIGHT, KUINOEL.

Ver. 37. *ναὶ ναί· οὕ οὕ.* In *James* v. 12. this sentiment is more fully expressed thus: *Let your yea be yea, and your nay, nay.* The first *yea* and *nay* therefore signify the *promise* or *assertion*, the second its *fulfilment*, according to this construction: ὁ λόγος ὑμῶν ὁ ναί, ἔστω ναί· ὁ δὲ λόγος ὁ οὐ, ἔστω οὐ. Accordingly the word *yea* is used as a *promise* in *Rev.* i. 7. and as the *fulfilment* of a promise in *2 Cor.* i. 10. On the other hand, it is said of those who do not fulfil their engagements that their word is *yea* and *nay*; *2 Cor.* i. 18, 19. MACKNIGHT, KUINOEL. In the words ἐκ τοῦ πονηροῦ the article determines nothing, as has been supposed, respecting the question, whether the meaning be of *evil*, or of *the evil one*. The neuter adjective with the article may doubtless be used in the place of a substantive, and so τὸ πονηρὸν is found in one indubitable instance, (*Rom.* xii. 9.) where it is opposed to τὸ ἀγαθόν. The latter interpretation, however, is more probable, and it is sanctioned by the declaration of our Lord in *John* viii. 44. One of the MSS., indeed, and Gregory Nyssen, a commentator of the fourth century, read ἐκ τοῦ διαβόλου: and the Syriac translator has used the same word in this place which he has employed for ὁ πονηρὸς, *Matt.* xiii. 19. and other undoubted cases; and also for τοῦ διαβόλου, *Acts* x. 38. In the Lord's Prayer, again, he has used the same word; and there the fathers almost unanimously so understood it. MIDDLETON, WHITBY.—[CAMPBELL, GROTIUS.] In v. 39. τῷ πονηρῷ signifies not *the evil one*, κατ' ἐξοχὴν, but *the evil person*; i. e. him from whom injury has been received. The case comes under the first rule of *insertion*, noticed on *Matt.* i. 1. p. 9.

Ver. 38. ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ, κ. τ. λ. Scil. δώσεις. Our Lord refers to the *law of retaliation*, mentioned in *Exod.* xxi. 24. *Levit.* xxiv. 19. *Deut.* xix. 21. of which, and its abuse in our Saviour's time, see Horne's *Introd.* Vol. III. p. 137. and for an exposition of the doctrine laid down in this and the following verses, Vol. II. p. 636. sqq. The law of Solon on this point enacted, that if a man had put out the eye of another who had but one, the offender was condemned to lose *both his eyes*, inas-

much as the loss of one would not be an equivalent misfortune : Diog. Laert. *in Solon*. I. 57.

Ver. 39. The verb ἀντιστῆναι here signifies not only to *resist*, but to *repay*, to *retaliate*. A similar admonition to this of our Lord is given, but from a different motive, by Seneca, *de Ira* : II. 34. *Cum pare contendere anceps est, cum superiore furiosum. Percussit te? Recede : referendo enim occasionem sæpius ferendi dabis.* Several of the Heathen philosophers also represented *revenge* as a weak and degrading passion. So Juven. Sat. XIII. 199. *Infirmi est animi, exiguique voluptas Ultio.* The contempt attached to this passion might sometimes probably prevent its effects ; but it is easy to perceive the superiority of motive which is held out by the Gospel to the opposite virtue, forgiveness of injuries. *Smiting on the face* is a proverbial expression denoting *contumely* and *insult*. Liv. iv. 35. *præbere ad contumeliam os.* Tacit. Hist. III. 31. *præberi ora contumeliis.* See *Lament.* iii. 30. 2 Cor. xi. 20. GROTIUS, KUINOEL, LE CLERC.

Ver. 40. θέλοντί σοι κριθῆναι. E. T. *Sue thee at the law* : Vulg. *judicio contendere*. In this sense the verb κρίνεσθαι occurs in *Job* ix. 3. *Joel* iii. 2. *Hos.* ii. 2. LXX, and elsewhere. From its forensic signification, however, the word sometimes passes, by an easy transition, to denote a dispute or contention of any kind. Hesych. κρινώμεθα· ἀντὶ τοῦ μαχώμεθα καὶ διαλεγώμεθα. Hesiod. Theog. 535. ἐκρίνοντο θεοὶ θνητοὶ τ' ἄνθρωποι. If the primary sense of the word be retained, our Saviour will be understood as speaking of litigious characters, who vex others with iniquitous and unfounded suits of law, for the purpose of unjustly depriving them of their property. The participle θέλοντι is here redundant, as *Deut.* i. 5. *Hos.* v. 11. So also in Hom. Il. H. 375. Longin. *de Sublim.* XXXVIII. 2. Xen. Cyrop. I. 1. 3. Anab. VI. 2. 6. Mem. II. 6. 27. Of χιτῶν, *the upper*, and ἱμάτιον, *the under garment*, see Horne. WHITBY, KUINOEL.

Ver. 41. ἀγγαρεύσει. This verb is derived from the Persians, among whom the *king's couriers*, or *messengers*, were called Ἀγγαροί. Hesych. ἀγγαρος· ἡ λέξις Περσική· σημαίνει δὲ καὶ τοὺς ἐκ διαδοχῆς βασιλικοὺς γραμματοφόρους. So also Suidas. These messengers had the royal authority for *pressing* horses, ships and men, to forward them in the service on which they were employed. The custom still prevails ; and there is no pardon for him who refuses a *chappar*, as he is now called, the use of the best horse in his stable. See Herod. VIII. 98. Xenoph. Cyrop. VIII. 6. 17. Arrian, Epict. III. 18. Joseph. Ant. XIII. 3. The Jews also, and other provinces, were compelled by the Roman governor, to furnish their posts with horses,

and to accompany them on the road: an exaction which was afterwards remitted by Demetrius. See Plin. Epist. X. 14. 121. Joseph. Ant. XIII. 5. From this usage the verb came to denote any act of oppression and compulsory violence. It occurs again in *Matt.* xxvii. 32. *Mark* xv. 21. and frequently in the Talmudic writings. MICHAELIS, LIGHTFOOT, GROTIUS. Of the *μίλιον*, or *Roman mile*, and other Latinisms in the N. T., see Horne's Introd. Vol. II. p. 30.

Ver. 43. καὶ μισήσεις τὸν ἐχθρόν σου. Of the extreme detestation and abhorrence which the Jews entertained for the Gentiles, see Horne's Introd. Vol. III. pp. 376. 387. The passage to which our Lord refers is *Levit.* xix. 18. where this last clause does not appear, nor is it to be found in the Law. The doctors, however, pretended that it was deducible from the first part of the precept, which seems to limit forgiveness to Israelites; and they supported their opinion by an appeal to tradition, and by the precepts concerning the idolatrous nations. To some of these nations, indeed, enmity was authorised, more especially the Canaanites, *Deut.* vii. 1. the Midianites, *Numb.* xxxi. 2. the Amalekites, *Exod.* xvii. 14. As for the Moabites, they were never to receive them into their communion, *Deut.* xxiii. 3. and the same command extended to the Edomites and Egyptians, but to the third generation only, *Deut.* xxiii. 7. Such, therefore, being their situation with respect to the nations in and near Canaan, they looked upon every heathen in the same light, and considered them as enemies upon whom it was lawful to avenge themselves, if they had an opportunity. Their aversion to the Samaritans was equally powerful; so that they would not condescend to salute either the one or the other. But the precepts cited above evidently had no reference to the disposition with which particular persons among the Jews were to meet particular persons among the Heathens, but merely described the manner in which they were to treat them as bodies politic, in which capacity it was most just to destroy them because of their abominations and idolatries, (*Levit.* xviii. 25—28.) but not till the measure of their iniquity was completed. The Jews were God's ministers, and they were to punish without hatred: but overlooking the reason and intent of these precepts, they absurdly extended them to heathens in general; in direct opposition to the express injunction of the Law, that they were to love the stranger that dwelt among them as their own people, *Levit.* xix. 34. In fact, they did not hesitate to indulge private enmities against their brethren. MACKNIGHT, WHITBY. Instead of πλήσιον the *codex Grævii* reads φίλον, and in v. 47. instead of ἀδελφούς, a great number of MSS. have φίλους. In either case the sense is the same; but the received readings are more conformable to the Jewish mode of address. See above on v. 22.

Ver. 44. ἐπηρταζόντων. E. T. Despitefully use; Vulg. Calumniantibus. The verb signifies generally, *to injure, either by word or deed; to threaten, to maltreat, to calumniate.* Compare Herod. VI. 9. Thucyd. I. 27. Frequently, however, it has a forensic signification, for *bringing a criminal charge, or false accusation, against any one*: and so it is used in the only other place of the N. T. except the parallel passage of *Luke*, where it occurs: 1 *Pet.* iii. 16. So also Pollux, VIII. 30. Philost. *Vit. Apollon.* VIII. 4. Joseph. Ant. XVI. 4. Hence its connexion with διώκειν has induced some commentators to affix to it the same meaning here also. But διώκειν is not used in a judicial sense; and as our Lord has already spoken of those who persecute with their *words*, it seems probable that he here alludes to those who injure by their *actions*. The clause is wanted in some MSS. and versions: and Origen has cited the verse five times with the same omission. KUINOEL, KYPKE.—[ELSNER.]

Ver. 45. ὅτι τὸν ἥλιον κ. τ. λ. The immortal gods, says Antoninus, de Seipso, VII. 70. not only patiently bear with wicked men, but take all manner of care of them; and shalt thou, a mortal man, be weary of bearing with them? So Seneca, *de Benef.* IV. 26. *Si Deos imitaris, da et ingratis beneficia. Nam et sceleratis sol oritur, et piratis patent maria.* Compare *Job* xxv. 3. The neuter verb ἀνατέλλω is here used in an active signification for ἀνατέλλειν ποιῶ; and verbs not regularly transitive are frequently employed in this manner, to express the Hebrew conjugation *Hiphil*. Thus in 1 *Sam.* viii. 22. *Psalms* cxlvii. 8. LXX. 2 *Cor.* ii. 14. *et passim.* The same idiom is also employed by the best Greek writers. See my note on Eurip. *Phoen.* 223. *Pent. Gr.* p. 317. In the next verse there is an ellipsis of the adverb μόνον, which is supplied in v. 47. So also in *Matt.* xxiv. 8. *Mark* ix. 37. *Luke* xiv. 12, 13. *John* xii. 44. *Acts* v. 4. *Rom.* iii. 28. iv. 9. 1 *Cor.* xiv. 22. 1 *Tim.* v. 23. *Philem.* 17. For classical authorities, see Bos *Ellips. Gr.* p. 482. Of the τελῶναι, *publicans*, and of the Jewish modes of salutation, see Horne. WHITBY, GROTIUS.

Ver. 48. ἔσεσθε οὖν ὑμεῖς τέλειοι. Future for imperative. See my note on Hom. Il. K. 88. It is evident that the precept here given cannot be understood in that latitude, of which the words would literally admit. The perfection of the divine goodness is absolutely universal and infinite; and, consequently, unattainable by the most active human exertion. The meaning is, that we are to form our principles of duty as near as possible upon the divine pattern; and, by a contemplation of his perfections, to strive to imitate our Creator, more especially in acts of benevolence and good-will towards our fellow-men. The particle ὥστε does not always denote equality; but only such a degree of

analogy, however imperfect, as is pointed out in the things compared. The word τέλειος, also, is frequently to be understood in Scripture of such perfection merely as human virtue can attain. See *Coloss.* i. 28. iv. 12. *James* iii. 2. Justin M. (Dial. Tryph.) calls the mere embracing of Christianity, τέλειον γενέσθαι. In the parallel passage, *Luke* vi. 36. the word is not τέλειοι, but οἰκτίρμονες, which limits the precept more expressly to the duty of Christian love, one with another. WHITBY, GROTIUS, MACKNIGHT.

CHAPTER VI.

CONTENTS:—*Continuation of the Sermon on the Mount.*

Verse 1. προσέχετε. Scil. τὸν νοῦν. So also *Acts* xvi. 14. *Heb.* ii. 1. The omission is supplied in Arist. Nub. 1010. Pac. 174. The construction is: προσέχετε τὸν νοῦν, ὥστε μὴ ποιεῖν κ. τ. λ. In the latter clause of the verse there is also an ellipsis, which must be filled up from the preceding sentence: εἰ δὲ μήγε, scil. προσέχετε κ. τ. λ. Similar instances will be found in my note on Hom. Il. A. 135.—The MSS. Edd. and versions vary between δικαιοσύνην and ἐλεημοσύνην. Our translators have adopted the latter, and it seems to have been very commonly received. It is highly probable, however, that the true reading is δικαιοσύνην, instead of which ἐλεημοσύνην, which was originally only a marginal gloss, has, by some careless copyists, been substituted in the text. Our Lord, in all probability, used the word *ἰσχυ*, *Tsadekah*, which was used to denote not only *righteousness*, generally, but more especially, *alms-giving*. This latter meaning is confirmed by a variety of passages in the Talmudic writings, and the Hellenists frequently employ δικαιοσύνη in the same signification. In the O. T. however, *ἰσχυ* always imports *righteousness*; and it was only afterwards that it became in popular language to mean *alms*; in giving of which, the Jews considered that a great part of religion consisted. But though δικαιοσύνη sometimes implies *alms*, it does not always do so; just as τέλειος, which seems to convey the idea of *merciful*, in the last verse of chap. v. is not confined to *perfection* in that point only. The fact is, that our Lord delivers his precept generally, using the word δικαιοσύνην, *righteousness*; of which he immediately specifies the several particulars of *alms*, v. 2. *prayer*, v. 6. and *fasting*, v. 16. The Jews were addicted to an ostentatious display in all and each of these legal observances; and the similitude of the form in which the rational discharge of them is inculcated, together with the change of number from the plural to the singular after the general exhortation, evidently proves that they are all included in the first general term δικαιοσύνη.

Those interpreters, on the contrary, who read ἐλεημοσύνην, or limit δικαιοσύνην to *alms-giving*, confine the import of the first verse to the three which succeed it. Griesbach has restored δικαιοσύνην in his edition; and he is supported by the Vatican MS. and the *Codex Bezae*. The Latin vulgate has *justitiam*; and so Tertullian, Augustin, and most of the Latin Fathers. The verb θεαθῆναι, *spectari*, is widely different from ὀφθῆναι, *videri*. Our Lord does not forbid *public* almsgiving, any more than he forbids *public* prayer; but an ostentatious desire of gaining the applause of men, rather than the inward satisfaction of an approving conscience. Cicero has a parallel sentiment in Tusc. Quæst. II. 26. *Mihi quidem laudabiliora videntur omnia, quæ sine venditione, et sine populo teste fiunt. Nullum theatrum virtuti conscientia majus est.* BEZA, MILL, DODDRIDGE, WHITBY.—[LIGHTFOOT.]

Ver. 2. μὴ σαλπίσσης ἔμπροσθέν σου. It has been thought by some that the Pharisees literally sounded a trumpet before them, under pretence of collecting the poor to receive their alms, but really for the purpose of ostentation. Others again suppose, that a custom prevailed among the Jews, similar to that of the Persian Dervises, who carry horns with them, and blow them upon receiving alms, in honour of the donor. To neither of these customs, however, is there the most distant allusion in any of the Jewish writings; and, at all events, our Lord clearly addresses the giver, and not the receiver. It is most probable, therefore, that *sounding a trumpet* is merely a proverbial phrase for *courting publicity*: in reference to the custom, both among Jews and Heathens, of making proclamations, and summoning the people, by a trumpet. Cicero has an expression somewhat similar; *Epist. ad Divers. XVI. 21. Buccinator existimationis.* GROTIUS, LIGHTFOOT, WHITBY, KUINOEL.—[MACKNIGHT, HARMER.]

Ibid. ἀπέχουσι τὸν μισθὸν αὐτῶν. *They have their reward*: viz. the empty praise, which they are so eager to obtain from men. In this sense ἀπέχειν is used *Phil. iv. 18. Gen. xliii. 43. LXX.* So Callim. *Epig. 54. ἡ γρῆνς μασθῶν ὡς ἀπέχει χάριτας.* Suidas: ἀπέχον· τῇ αἰτιατικῇ, ἀντὶ τοῦ ἀπέλαβον. Some would translate, *fall short of their reward*; but in this sense ἀπέχειν is always constructed with a genitive.

Ver. 3. μὴ γνώτω ἡ ἀριστερά σου κ. τ. λ. This is a proverbial expression, indicating so strict a secrecy as to avoid, as it were, the observation even of ourselves. The ellipsis of the word χεῖρ with ἀριστερά, δεξιὰ, and the like adjectives, is copiously illustrated in Bos *Ellips. Gr. p. 327.* In the next verse, ἐν τῷ κρυπτῷ, and ἐν τῷ φανερῷ, (scil. τόπῳ,) are put for the adverbs κρυπτῶς and φανερῶς respectively. There may be an allusion in the former to the secret chamber in the Temple, in

which pious persons deposited their alms privately, for the relief of the poor. The promised reward is chiefly in reference to a future life, when it will be delivered openly, in the presence of saints and angels, and the spirits of just men made perfect. See *Matt.* xxv. 34. *Luke* xiv. 14. 1 *Pet.* i. 7. *Rom.* ii. 7. 10. From the omission of ἐν τῷ φανερῷ, in this verse and v. 18. in a great number of MSS., *Griesbach* supposes that it was only once written by St. Matthew, in v. 6. and thence supplied in the other places by some copyist. KUINOEL, WHITBY, GILL.

Ver. 5. ἐστῶτες. Standing. Of the Jewish attitudes, places, times, and forms of prayer, see *Horne*. Their phylacterial prayers were extremely long; and if they were overtaken in the street by the canonical hours, they were still called upon to repeat them; so that the Pharisees continually availed themselves of this opportunity of displaying their pretended sanctity. The Jerusalem Talmud has the following: *I observed the Rabbi Jannai standing and praying in the street of Tripport, and repeating an additional prayer at each of the four corners.* The early Christians always kneeled in prayer, (*Acts* ix. 40. xx. 36. xxi. 5.) except on the sabbath-day, and between Easter and Pentecost, when they stood, for the purpose of testifying their joy at the resurrection of Christ. See *Tertull. de Coron.* c. 3. *Just. Mart. Resp. ad Quæst.* 115. LIGHTFOOT. In the next verse, ταμιεῖον is an upper chamber, sometimes called ὑπερῶν, which was set apart for the purposes of retirement and prayer. It answers to the Hebrew פֶּתֶחַ. KUINOEL.

Ver. 7. βαττολογήσητε. E. T. Use vain repetitions. The word is found in no ancient writer. *Suidas*, after explaining it by πολυλογία, gives its derivation from one *Battus*, a king of Lydia, who is said to have written some tedious odes, or hymns, addressed to idols, full of repetition and tautology. So also *Hesychius*, *Eustathius* on *Hom. Od.* Ω. p. 833, 43. and others. Compare *Herod.* IV. 155. The repetitions here alluded to abound in Heathen writers, and the Scriptures also afford us examples; as, for instance, in the prayer of the priests of Baal; (1 *Kings* xviii. 26.) and of the Ephesians, (*Acts* xix. 34.) Hence *Terent. Heaut.* V. 1. 6. *Ohe jam desine Deos, uxor, gratulando obtundere, Tuam esse inventam natam; nisi illos ex tuo ingenio judicas, Ut nil credas intelligere, nisi idem dictum sit centies.* The Jewish Rabbins laid it down as a maxim, that *he who multiplies prayer shall be heard; and that a long prayer shall not return empty.* And, indeed, our Lord must not be understood to forbid any repetitions in prayer whatsoever, for such may frequently be the result of earnestness and fervour: as in our Lord's prayer in the garden, which was thrice repeated; that of the prophet Daniel, ch. ix. 3—20; and

some others in Scripture. The injunction is directed against such long and pathological entreaties, wherein words of the same meaning are multiplied, not only tending to the fatigue and carelessness of the worshipper, but implying, as our Lord remarks in the next verse, a degree of ignorance and want of attention in the Deity. Examples, however, of short and comprehensive prayers may be found even among the Heathen. Thus Socrates, in Xen. Mem. I. εὔχετο πρὸς τοὺς Θεοὺς ἀπλῶς τὰγαθὰ δίδουαι, ὥς τοὺς Θεοὺς κάλλιστα εἰδότας, ὅποια ἀγαθὰ ἐστὶ. See also the prayer cited from Plato in my note on Hom. Il. A. 20. and compare Juvenal, Sat. X. 344. sqq. LIGHTFOOT, WHITBY, WAKEFIELD, GROTIUS.

Ver. 9. προσεύχεσθε ὑμεῖς. The pronoun is emphatic, in opposition to οἱ ἔθνικοι, v. 7. The form of prayer which our Lord here gives to his disciples, in conformity with the practice of the public teachers of the Jews, who generally gave a set form to their respective flocks, is compiled from the nineteen prayers of their Liturgical service: at least, the substance of each petition is to be found in them, with the exception of the clause, *as we forgive our debtors*. See Horne's Introd. Vol. III. p. 306. There is also a coincidence, somewhat remarkable, between the Lord's Prayer and the circumstances of his Temptation. Thus in the prayer: *Give us this day, &c.* Temptation: *Command these stones, &c.*—Prayer: *Lead us not into temptation:* Temptation: *Thou shalt not tempt, &c.*—Prayer: *Thine is the kingdom, &c.* Temptation: *He shewed him all the kingdoms, &c.*—The petition: *Forgive us our trespasses, &c.* which here also wants a counterpart, is exemplified in the prayer for his murderers during his last trial upon the cross. See Encyclop. Metropol. Vol. X. p. 605. note. In giving this form, our Lord by no means intended to exclude all other devotional addresses to the Almighty. His meaning is, that we frame our prayers after this model, and introduce the prayer itself into our public and private services. It has been thought that the word οὕτως does not imply a command to utter the precise words, but merely a form similar to that of our Lord. But in *Luke xi. 2.* the command is express: *When ye pray, say, Our Father, &c.* and the word οὕτως is used to prescribe a set form in several places. Thus in *Numb. vi. 23. LXX. οὕτως εὐλογήσητε*, in reference to the Aaronical Benedictions. Compare also *Numb. xxiii. 5. 16.* and God's words, as directed to the prophets, οὕτως λέγει ὁ Κύριος, *Isaiah viii. 11. et passim.* We find, indeed, in the *Acts*, prayers made by the Apostles, under particular circumstances, without any direct intimation of the use of this form; but, at the same time, it is more than probable that it always formed a part of their devotions. See *Acts i. 24. ii. 42. iv. 24. 30.* The prayer consists of a Preface, six Petitions, and a Doxology. LIGHTFOOT, WHITBY, GROTIUS.

ON THE LORD'S PRAYER.

The Preface. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς. This address is often found in the Jewish *Seder Tephiloth*, or *Form of Prayers*, and is expressive of the highest reverence for the attributes of the Deity. It does not confine his presence to Heaven, but indicates at the same time his omnipresence, his omniscience, his majesty and dominion, his purity and holiness; as will be seen at once by a comparison of the following texts: 1 *Kings* viii. 37. 2 *Chron.* xx. 6. *Psalms* xi. 4. xxxiii. 13. cxv. 3. *Deut.* xxvi. 15. *Isaiah* lvii. 15. The use of ἡμῶν in the plural is also in accordance with a maxim of the Jews, *that a man should not pray alone, but join with the church*, i. e. whether in public or private, he should always use the plural number, as including all the chosen people of God. As Christians, we pray for our brethren, i. e. for all mankind, who are equally children of the same common parent: and we address God as *our Father*, since he is such by right of creation, providence, and preservation; and more especially by right of adoption and grace. Compare *Mal.* ii. 10. *Deut.* xxxii. 6. *John* i. 12. *Rom.* viii. 15, 16. *Gal.* iii. 26. Erasmus has a beautiful comment upon this portion of the prayer: *Pater vocatur, ut clementem et benignum intelligatis: In cœlis esse dicitur, ut illic sustollatis animos vestros, neglectis bonis terrenis: Vestrū appellatur, nequis sibi proprium aliquid vindicet, cum ex unius beneficentia proficiscatur omnibus, quicquid habeant, et hac in parte sit Regum et Servorum æqualitas.* LIGHTFOOT, WHITBY, MACKNIGHT.

Petition 1. ἁγιασθήτω τὸ ὄνομά σου. This and the following petition are found in the Jewish *Kaddish Magistrorum*, or *Forms of Prayer*, which the doctors taught their disciples. By the *name* of God is to be understood *God himself*, as manifested to us in his attributes and perfections. Similar instances of metonymy will be found in *Acts* i. 15. *Ephes.* i. 21. *Heb.* i. 4. The commentators describe this use of ὄνομα as a Hebraism, but it is found also in Greek writers. Thus in Eurip. *Orest.* 1080. ὦ ποθεινὸν ὄνομ' ὁμιλίας ἐμῆς, for ὦ ποθεινὴ ὁμιλία. See Matt. Gr. Gr. §. 430. 6. The verb ἁγιάζειν signifies properly *to set apart from common, and to appropriate to sacred purposes*. So 2 *Tim.* ii. 21. ἔσται ἐκεῖνος εἰς τιμὴν ἁγιασμένον. Hence it has various derived senses, and amongst the rest, *to worship, to adore*, as in 1 *Pet.* iii. 15. Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Compare *Isaiah* viii. 13. *Sirac.* xxxvi. 4. LXX. Chrysostom Hom. XIX. on this passage: ἁγιασθήτω· δοξασθήτω. Hence the meaning of the petition is, *May thy existence be universally believed, thy perfections loved and imitated, thy works admired, thy supremacy over all things acknowledged, and thy providence revered and confided in.* The use of the imperative ἁγιασθήτω for the optative is remarkable. MACKNIGHT, WHITBY, A. CLARKE.

Ver. 10. Petition 2. ἐλθέτω ἡ βασιλεία σου. The import of these words may be readily deduced from the notes on *Matt.* iii. 2. The Jews considered that no prayer was available unless it mentioned the *kingdom of God*; in accordance with which maxim the following petition formed a part of their daily prayers: *Let him make his kingdom reign; let his redemption flourish; and let his Messiah come and deliver his people.* See *Vitringa de Synagog. Vet.* II. 3. 8. p. 962. The origin of these supplications will be found in *Isaiah* ix. 7. *Dan.* vii. 14. 27. *Psalms* lxx. 11. and elsewhere. It has been said that the *kingdom of God*, in the sense in which it is commonly used in Scripture of the Gospel dispensation, is *already* come, and therefore, that it is superfluous to pray for it. But in this petition we are taught to pray that the knowledge of the Christian faith may come to all nations of the world; that his kingdom may be advanced by the *coming in of the Jews and the fulness of the Gentiles*; and that finally, through the obedience of faith, all mankind may become partakers of his kingdom of glory in heaven.

WHITBY.

Petition 3. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. It is not the import of this petition, that God may do his own will, for that would be needless, (*Eccles.* viii. 3. *Isaiah* xlv. 10. *Rom.* ix. 19.)—nor that the will of Providence may be done upon us—nor that we may on earth be equal to the angels in the perfection and alacrity of our obedience—nor that God will compel us to do his will. The meaning is, that we may endeavour to imitate the angels in their ready and constant obedience to the will of God, and willingly submit to the dispensations of his providence, at all times, and under all conditions whatsoever. The substance of the request is found in the *Seder Tephilloth* of the Jews, and sentiments somewhat similar in expression are to be met with in heathen writers. Arrian, *Epict.* II. 17. μηδὲν ἄλλο θέλει, ἢ ἃ ὁ Θεὸς θέλει, τὴν ἐκκλίσιν τῷ Θεῷ χάρισαι, ἐκείνῳ παραδὸς, ἐκεῖνος κυβερνάτω. Senec. *Epist.* 74. *Placeat homini, quicquid Deo placuit.* The omission of the particle οὕτω before ἐπὶ τῆς γῆς in the second clause, is sanctioned by Thucyd. VIII. 1. καὶ ὡς ἔδοξεν αὐτοῖς, καὶ ἐποιοῦν ταῦτα, i. e. οὕτω καὶ ἐποιοῦν. So also in Latin, Virg. *Eclog.* V. 33. *Ut gregibus tauri, segetes ut pinguibus arvis, Tu decus omne tuis.* The same ellipsis is in *Luke* vi. 31. *John* xx. 21. *Acts* vii. 51. *Rom.* i. 28. *Ephes.* iii. 5. 1 *John* ii. 18. See Bos *Ellips. Gr.* p. 486. WHITBY, MACK-NIGHT, GROTIUS.

Ver. 11. Petition 4. τὸν ἄρτον ἡμῶν κ. τ. λ. As the three first petitions of the prayer relate to the glory of God, the three last involve the consideration of our own wants and infirmities. Here, under the word *bread* are included all the necessities of life. So Abraham, in *Gen.* xviii. 5. after saying, *I will fetch a*

morsel of bread to comfort your hearts, brought out also butter, and milk, and the calf which he had killed. In this place, however, the term extends its signification to the supply of our spiritual wants. WHITBY, MACKNIGHT. With respect to the import of the word ἐπιούσιος, the commentators are greatly divided in their opinions. It is to be found in no Greek writer, and throughout the O. and N. T. only in this passage and the parallel place of *Luke xi. 3*. Origen observes, *de Orat. 16*. πρῶτον δὲ τοῦτ' ἰστέον, ὅτι ἡ λέξις ἡ Ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλληνῶν οὔτε τῶν σοφῶν ὠνόμασται, οὔτε ἐν τῇ τῶν ἰδιώτων συνηθείᾳ τετρίπται, ἀλλ' ἔοικε πεπλάσθαι ὑπὸ τῶν Εὐαγγελιστῶν. Hence the variety of significations that have been affixed to it, accordingly as it is differently derived. Some have explained it as signifying ὁ τῆς ἐπιούσης ἡμέρας, so that the petition will be, *Give us this day our bread for the morrow*. Michaelis, among others, is in favour of this interpretation; and it is somewhat supported by the word מֶחֶר, *mecher*, signifying *dies crastinus*, which supplies the place of ἐπιούσιος in the Nazarene Gospel. It is true, also, that ἡ ἐπιούση, scil. ἡμέρα, is a classical elliptic phrase, denoting *the morrow*; and so it occurs in *Acts vii. 26*. But this interpretation is too obviously at variance with the command of our Lord, vv. 25. 34. *to take no thought for the morrow*. The Fathers Jerome and Ambrose translate the word *supersubstantialis*, by which the latter understands the *bread of life*, *John v. 48*. Erasmus also takes the petition in a spiritual sense: *Ale, Pater, quod genuisti: prospice nobis, ne nos deficiat panis ille tuus doctrinae caelestis, ut eo quotidie sumpto confirmemur, et adolescamus, et vegeti reddamur ad tua jussa perficienda*. In the Latin Vulgate, however, Jerome has given *panem quotidianum*, which our translators have followed, and which seems to have arisen from the addition of τὸ καθ' ἡμέραν, in *Luke xi. 3*. Elsner supposes that ἄρτον ἐπιούσιον means *our promised bread*; i. e. that portion of good things, which as God's children, we have right to, as by inheritance. But the word οὐσία, the usage of which in *Luke xv. 12*. is thought to warrant this interpretation, does not signify *an inheritance*, but simply *substance*, or *property*, however obtained. Compare *ibid. v. 15*. The term, however, is in all probability a derivative of οὐσία, and the meaning assigned to it by Theophylact seems to be correct; viz. ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν ἀνταρκῆς, *that which is sufficient for our maintenance and support*. To the same effect are the glosses of Basil, the Etym. M. Suidas, and others: and the interpretation exactly corresponds with the prayer of Agur for τὰ δέοντα καὶ τὰ ἀνταρκῆ, *Prov. xxx. 8. LXX*. Wakefield is of opinion that the word was originally separated into ἐπὶ οὐσίαν, till at length it coalesced, and became the ἐπιούσιον of the text. But Kuinoel has pointed out a similar import of the preposition ἐπὶ in such compounds as ἐπιλήνιον and ἐπιτάφιον: answering at

the same time an objection of Scaliger, that the word should be ἐπούσιος, by producing the adjectives ἐπιεικής, ἐπίορκος, and others, in the composition of which the ι is not sunk. It may be observed, in conclusion, that there is probably a reference to the daily supply of manna in the wilderness, of which a sufficiency for the day was collected every morning, a double portion being given on the sixth day to prevent a breach of the Sabbath. In this view, also, the petition is in strict accordance with that in the Jewish formularies: *Lord, the necessities of thy people Israel are many, and their knowledge small, so that they know not how to disclose their necessities: Let it be thy good pleasure to give to every one what sufficeth for food.* BEZA, MEDE, MACKNIGHT, DODDRIDGE, ROSENMULLER, KUINOEL.—[WETSTEIN, LIGHTFOOT, GROTIUS, &c.]

Ver. 12. Petition 5. ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, κ. τ. λ. Obedience is a debt we owe to God, in which we daily fail, and therefore stand in need of daily forgiveness. Hence the use of the word ὀφειλήματα, which answers to ἁμαρτίας, in the parallel place of *Luke*. It has been already observed, that the last clause of this petition is not to be found in the Jewish formularies: it is, therefore, a peculiar feature in the Christian religion, and our Lord accordingly enforces it again at the conclusion of the prayer, vv. 14, 15. as the only ground upon which we can expect the forgiveness of our Maker. Upon other occasions also he dwells strongly upon the necessity of mutual forgiveness; and more especially in the parable of the *unforgiving servant*, *Matt.* xviii. 23. which may be considered as a practical comment upon this petition. The subjoined declaration is evidently connected with this verse by the causal particle γάρ; and it is remarkable what a difference exists between the mild word παραπτώματα, (*slips, failings*, from πίπτω,) which is employed in reference to the injuries we receive from our fellow men, and the strong term ὀφειλήματα, which indicates our *sins* against God. We are not to infer, however, that *forgiveness of injuries* alone will ensure our pardon. The negative declaration of v. 15. is undoubtedly true, but the affirmative precept requires the limitation, that no other condition be wanting: and the same is true of all other direct promises. WHITBY, A. CLARKE.

Ver. 13. Petition 6. μὴ εἰσενέγκης κ. τ. λ. That is, *suffer us not to be led, &c.* Tertullian, Cyprian, and others of the early fathers render the clause *Ne nos patiaris induci*; and some of them explain the word *temptation*, as that *quam ferre non possumus*. Compare 1 *Cor.* x. 13. The petition does not implore an entire freedom from temptations, but that God would grant us his grace that we may be able to overcome them, and thus be delivered from the wiles and malice of the devil. We

are taught to consider our own inability to stand without God's assistance; but in humble assurance of his aid and deliverance, co-operating with our own exertions, we ought to *rejoice when we fall into divers temptations*, for the reasons assigned by St. James, i. 2. 12. That τοῦ πονηροῦ is here masculine, and to be understood of *the devil*, see on Matt. v. 37. The opinion is confirmed by the Jewish formularies. Thus, in the *Mischna*, Tit. *Beracoth*, we have this prayer of the Rabbi Judah, *Let it be thy good pleasure to deliver us from Satan the destroyer, from a hard judgment, and a hard adversary*. WHITBY, LIGHTFOOT, GROTIUS.

The Doxology. ὅτι σου ἐστὶν ἡ βασιλεία, κ. τ. λ. This Doxology is wanting in the Vatican and several other ancient Greek MSS. It is also variously written in other MSS., and is omitted by most of the fathers, both Greek and Latin. Now the Jews usually closed their phylacterial prayers by repeating, *Blessed be the name of the glory of his kingdom for ever and ever*; and a similar custom prevailed among the early Christians, various forms of whose doxologies are extant in the writings of Polycarp, Clement, and other fathers. Hence it is supposed by some of the most eminent critics, that it never made a part of the ancient text, but was interpolated from the early Liturgies, in which it formed the response of the people, the prayer alone being uttered by the priest. On the contrary, it is observed, that the Alexandrian and many other Greek copies have the doxology, together with the Syriac version, which was probably made in the first century, and several early Eastern translations. Neither is it probable that the Greek church would presume to add from their own Liturgies to a form composed by our Lord himself: and that only in *Matthew*, and not in *Luke*, where the doxology is wanting. It is not unlikely, therefore, that the prayer was delivered on two several occasions, upon one of which the clause was omitted; and that the Latin copies, in which it is chiefly wanting, and which are in other respects frequently faulty, left it out altogether, lest the Evangelists should appear to be at variance on a point so important. The objection that its insertion interrupts the connection between vv. 12 and 14, is not removed by its omission; and it is clear that the enforcement of a special precept was necessarily deferred till the conclusion of the prayer. In a word, the doxology is so simple, appropriate, and sublime, that its non-appearance in some MSS. can never be looked upon as sufficient for rejecting it. In a few copies only the word *Amen* is also wanting; and our Lord can scarcely be supposed to have omitted it, as it is found at the foot of several prayers in the O. T. Compare *Numb.* v. 72. *Nehem.* v. 13. viii. 6. *Psalms* lxxii. 19. WHITBY, LIGHTFOOT, A. CLARKE, DODDRIDGE.—[MILL, WETSTEIN, GRIESBACH, CAMPBELL.] The term εἰς τοὺς αἰῶνας, as derived

from αἰεὶ ὢν, *semper existens*, implies in its primary sense *absolute eternity*: this is Aristotle's definition. Sometimes, however, the words αἰὼν and αἰώνιος denote only a *finite* period, when the duration is of long and unknown continuance, or such as the thing spoken of is capable of admitting. Thus αἰὼν sometimes signifies *the life of man, the duration of the world, &c.* Compare also *Gen.* xlix. 26. *Prov.* xxii. 28. *LXX.* 2 *Tim.* i. 9. In reference to God it is necessarily understood in its primary and grammatical sense. A. CLARKE, MACKNIGHT.

Ver. 16. ὅταν δὲ νηστεύητε, κ. τ. λ. Several fasts, upon especial occasions, besides those of Moses and Elijah, are mentioned in the O. T. as that of Joshua and the elders, *Josh.* vii. 6. of the eleven tribes, after their defeat at Gibeah, *Judg.* xx. 26. of David, over his sick child, 2 *Sam.* xii. 16. of Ezra, ch. viii. 2. and of Daniel, ch. ix. 1. Compare also *Jerem.* xxxvi. 9. *Joel* i. 14. *Zech.* viii. 19. The only fast, however, appointed by divine command, was that of the *Feast of expiation*, *Levit.* xvi. 29. so that all the rest must be considered as merely of private institution. In later times the Jewish fasts increased in number to a great extent, and Maimonides has given a list in which three or four are assigned to each month of the Jewish Calendar. Besides these, private fasts were enjoined upon individuals, in behalf of any of their friends or relations who were sick, or lost in the wilderness, or imprisoned, or otherwise afflicted. If no calamity called for this observance, persons frequently devoted themselves to stated fasts merely for the cause of religion, in which hypocrisy frequently took so great a part as to call for the severe animadversion of our Lord. See Horne's *Introd.* Vol. III. p. 324, note, and p. 378. The outward expression of heaviness and sorrow which they exhibited is here marked by the adjective σκυθρωποὶ, (E. T. *of a sad countenance*,) properly signifying *one who contracts his eye-brows*, which usually indicates *moroseness* or *sorrow*. Hence, in *Xen. Mem.* II. 7. 12. it is opposed to ἱλαρός; and *ibid.* III. 10. 4. to φαιδρός. Phavorinus: σκυθρωπός· στυγνός, λυπηρός. The verb ἀφανίζειν signifying *to cause to disappear, to spoil, to destroy*; in which sense it occurs *infra* v. 20. *Suidas*: ἀφανίσαι· ὁλως τὸ ἀνελεῖν καὶ ἀφανὲς ποιῆσαι. Compare *Xen. Mem.* I. 2. 58. *Arrian. Exped. Alex.* I. 9. *Joseph. Ant.* I. 11. 1. Hence, it here implies *to disfigure, to soil, to defile*, as a part of the ceremony of fasting consisted in sprinkling ashes and clay upon their heads, and leaving their faces unwashed, squalid, and neglected. See 2 *Sam.* i. 2. *Esther* iv. 1. *Isaiah* lxi. 3. *Ezek.* xxvii. 30. *Dan.* x. 3. In opposition to this custom our Lord's injunction is, to appear as usual, that our fasting may not merely consist in outward show. LIGHTFOOT, KUINOEL, DODDRIDGE, MACKNIGHT.

With respect to Christians, neither our Saviour nor his Apostles

have left any positive precept in regard to fasting; but it is clear, both from the example of Christ himself, and his admonition in this place, that he considered it as a devout exercise, and as such it was very early practised in the Christian church. See Bingham's *Orig. Eccles.* xxi. 1, 2. Hence the Church of England has appointed certain fixed seasons, such as *Lent*, the *Ember-days*, &c. for fasting; and other days are sometimes set apart for the purpose, upon occasion of any national calamity or distress. The act, properly considered, is undoubtedly beneficial, and it is recommended in the Homily of *Good Works*; *first, in order to chastise the flesh, that it be not too wanton, but tamed and brought in subjection by the spirit; secondly, that the spirit may be more fervent and earnest in prayer; and thirdly, that our fast be a testimony and witness with us before God of our humble submission to his high majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.* The Church of Rome distinguishes between days of *fasting* and days of *abstinence*, for which there is not the slightest authority in Scripture. The word *νηστιας*, as derived from *νῆστιον*, clearly denotes a *total* abstinence from food for an appointed time; and, consequently, the mere abstaining from *flesh*, and living on fish, is in fact no *fast*. It is clear, however, that in the discharge of this duty regard must be paid to men's constitutions, for it may happen that a rigorous fast would, in some cases, render us wholly incapable of the exercise of piety, which it is intended to promote. WHITBY, MACKNIGHT, A. CLARKE.

Ver. 19. μὴ θησαυρίζετε κ. τ. λ. Of the scope and proper interpretation of this part of our Lord's discourse, see Horne's *Introd.* Vol. II. p. 636. sqq. of *tropes and figures*, §. 8. The allusion is to the oriental custom of laying up treasures of various kinds, but especially garments, which formed a principal part of the wealth of those times: of this also see Horne, Vol. III. p. 419.

Ibid. βρώσις. *Whatever eats into any valuable substance.* The word exactly expresses the Hebrew *לִסְתּוֹךְ*, from *לִסַּךְ*, to *consume* or *eat*; rendered by the LXX *κατέδεται* in *Deut.* xxviii. 51. and applied to *locusts*, *Joel* i. 4. Hence it has been by some translated *canker*, (E. T. *rust*;) but the words always used in this sense by Greek authors are *λὸς* and *εὐρώς*; so that a species of worm is probably intended, called in Greek *βρώσις*, and in Latin *curculio*, which derives its name in both languages from its voracious feeding. In *Isaiah* l. 9. Aquila has *βρώσις*, and the LXX *σῆς* for the Hebrew word *שׁוּשַׁן*, *osis*, rendered *moth*. In *St. Luke* the *moth*, *σῆς*, only is mentioned; and Casaubon is of opinion that *σῆς καὶ βρώσις* is here an *hendiadys* for *σῆς βρώσκουσα*, a *devouring moth*; but this interpre-

tation is refuted by the use of the disjunctive particle οὔτε in the next verse. KUINOEL, WAKEFIELD, ROSENMULLER.—[ΚΥΡΚΕ.] The verb διορύττειν signifies *to dig through*; and it is clearly used with reference to the manner in which Eastern houses were constructed. See again Horne. Aristoph. Plut. 565. κλέπτειν καὶ τοὺς τοίχους διορύττειν. WETSTEIN.

Ver. 22. ὁ λύχνος τοῦ σώματος κ. τ. λ. Chrysostom: "Ὅπερ γάρ ἐστιν ὁφθαλμὸς τῷ σώματι, τοῦτο ὁ νοῦς τῇ ψυχῇ. Ὅσπερ γὰρ τῶν ὁφθαλμῶν τυφλωθέντων, τὸ πολὺ τῆς τῶν λοιπῶν μελῶν ἐνεργείας οἴχεται, τοῦ φωτὸς αὐτοῖς σβεσθέντος· οὕτω καὶ τῆς διανοίας διαφθοαρείσης, μυρίων ἢ ζωὴ σου κακῶν ἐμπλησθήσεται. The same similitude is to be met with in various authors. Arist. Topic. I. 14. ὡς φῶς ἐν ὁφθαλμῷ, νοῦς ἐν ψυχῇ. Ovid. Met. XV. 63. *Quæ natura negavit Visibus humanis, oculis ea pectoris hausit.* Cic. Tusc. I. 15. *Cum antea homines nihil animo videre possent, sed omnia ad oculos referrent.* So our own Shakspeare, in his *Hamlet* (Act I. Sc. 2.), speaks of the *mind's eye*. It is supposed by the generality of commentators that the ὁφθαλμὸς ἀπλοῦς is intended to designate *liberality of disposition*, in opposition to *covetousness*, which is denoted by ὁφθαλμὸς πονηρός. The import, therefore, of the precept is this:—that as the body will be enlightened if the eye be sound and good, or darkened if the eye be diseased, so the mind will be full of light if the reason be unimpaired, and full of darkness if it be perverted by covetousness and too great a love of worldly treasures and enjoyments; but with this difference, that mental darkness is infinitely more dangerous and destructive in its consequences than natural blindness. This interpretation is sanctioned by a variety of passages, in which ἀπλότης is used to denote *liberality*; and *an evil eye*, ὁφθαλμὸς πονηρός, to indicate a *grudging* and *avaricious* disposition. Compare Prov. xi. 25. xxiii. 6. xxvii. 20. Eccles. xiv. 10. xxxv. 10. Tob. iv. 16. Rom. xii. 8. 2 Cor. viii. 2. ix. 11. 13. James i. 5. The Jews also had a familiar saying: *He that gives, let him do it with a good eye*; i. e. *freely, liberally*. Some understand the terms more generally; but the context, both in what precedes and follows, is evidently in favour of the more received interpretation. Theophylact explains ἀπλοῦς by ὑγιῆς, and πονηρός by νοσώδης. HAMMOND, LIGHTFOOT, WHITBY, LE CLERC.—[DODDRIDGE, KUINOEL.]

Ver. 24. δυοὶ κυρίοις. Euthymius adds ἐναντία ἐπιτάττουσιν. And so Chrysostom, Hom. 22. The word μαμμωνᾶς is of Syriac origin, denoting *riches*, as it appears from that version in this place. In this sense the same word, מַמְּוֹן, is used in Exod. xxi. 30. and מַמְּוֹן, *mammon*, in the Targum of Onkelos, Exod. xviii. 21. and of Jonathan, Judg. v. 19. 1 Sam. viii. 3. Compare also Luke xvi. 9. 11. Hence Jerome: *Gentili Syrorum lingua Mammona divitiarum appellantur.* And Augustin: *Lucrum Punique*

Mammon *dicitur*; the Carthaginians being originally from Syria and Phoenicia. Hesychius explains it by *θησαυρός*, and it is supposed by some to be a corruption of the Chaldee *ܡܡܢ*. Castel, however, derives the word from *מנ*, *aman*, to *trust*, to *confide*, because men are apt to trust in riches. It is to be observed that *Wealth* is here personified, unless, as some suppose, there was an idol of this name among the Syrians, identical with the *Plutus* of the Greeks. With respect to the construction of the passage, it is evident that the verse contains a simile, in which the comparing particles *ὡςπερ* and *οὕτως* are to be supplied: *As ye cannot serve two masters, &c. so ye cannot serve God and Mammon.* The verbs *μισεῖν* and *ἀγαπᾶν* are to be understood as simply meaning *to love less*, and *to love more*, respectively; in which sense they are repeatedly used in Scripture. See *Gen.* xxix. 31. LXX. *Luke* xiv. 26. *John* xii. 25. *Rom.* ix. 13. With the sentiment we may compare Pers. Sat. V. 154. *En quid agis? duplici in diversum scinderis hamo. Hunc cinea, an hunc, sequeris? Subeas alternus oportet Ancipiti obsequio dominos, alternus oberres.* WETSTEIN, PARKHURST, GROTIUS, MACKNIGHT.

Ver. 25. μὴ μεριμνᾶτε. Be not anxiously solicitous. Vulg. Ne solliciti sitis. The E. T. *take no thought*, which does not now give the sense of the original, fully expressed it at the time when our translation was made. Thus Holinshed, A. D. 1140, writes, "*Taking thought* for the losse of his houses and monie, he pined away and died." Thus again in *Phil.* iv. 6. *μηδὲν μεριμνᾶτε* cannot possibly enjoin *carelessness*, respecting what is the object of a prayer to God. Compare also *Dan.* iii. 16. *1 Pet.* v. 7. and see *1 Tim.* v. 8. *2 Thess.* iii. 8. This interpretation is confirmed by the parallel passage of *St. Luke*, who uses the word *μετεωρίζεσθαι*, *to be of an unsettled and doubtful mind*. In two MSS., in most of the ancient versions, and in some of the early fathers, the clause *καὶ τί πίνετε* is wanting, and its authenticity is suspected by *Griesbach*. It recurs, however, in v. 31. where there is not the slightest variation in any of the copies; and it was the general custom of the Hebrews to mention *meat* and *drink*, *hunger* and *thirst*, and the like, in conjunction. GROTIUS, BEAUSOBRE. The adjective *πλεῖον* should be rendered *of more value*; in which sense it is used in *Numb.* xxii. 15. LXX. *Matt.* xxi. 36. and the best Greek writers. A. CLARKE. In the next verse *ἐμβλέψατε* is explained by *κατανοήσατε* in *Luke* xii. 24.

Ver. 27. ἡλικίαν. E. T. stature; and this is doubtless one sense of the word, as in *Luke* ii. 52. whence some would retain it in this place also, and in *Luke* xii. 25. But it signifies also *age*, or *life-time*, *John* ix. 21. 23. *Heb.* xi. 11. It is clear, therefore, that in any case the meaning of the word must be determined by the context. Now the admonition of our Lord is

given in regard to an over-anxiety respecting food and raiment, which, though necessary to the preservation and convenience of *life*, can have no connection with growth or stature. It is true, indeed, that *πῆχυς* is properly a measure of *extension*, but frequent instances occur of the metaphorical application of this and similar words to denote the *duration of time*. Compare *Psalms* xxxix. 5. Mimnermus (*ap. Stob. p. 158.*) says of leaves in spring, Τοῖς ἱκελοι, πῆχυιον ἐπὶ χρόνον ἀνθῆσιν ἤβης Τερπόμεθα. Diog. Laert. VIII. 16. σπιθαμὴ τοῦ βίου. Besides, the addition of a *cubit* to a man's stature would be something considerable, amounting to nearly the fourth part of the height of some men, which is clearly at variance with the scope of the passage. CAMPBELL, MACKNIGHT, HAMMOND.—[BEZA, GROTIUS.]

Ver. 28. κρίνα. Plin. N. H. xxi. 5. *Est et rubens liliū, quod Græci Crinon vocant.* The white lily does not grow wild in Palestine. Probably the *amaryllis lutea* is intended, as *Sir J. E. Smith* supposes. The verb *αὐξάνειν* has a transitive and intransitive sense; and *augere* is used intransitively in Catul. lxiv. 323. *O decus eximium, magnis virtutibus augens.* Solomon is probably mentioned in preference to any other prince, as exceeding in power, wealth, and magnificence all the kings who went before, or came after him. MACKNIGHT. The whole vegetable system is comprised by the Hebrews under the two classes, *יָבֵשׁ, ots*, and *צֶמַח, osheb*. See *Gen. i. 11.* The latter of these is rendered *χόρτος* by the LXX, and includes all *herbs* whatsoever; the withered stalks of which the Jews employed for heating their ovens, &c. In *ver. 30.* the word evidently includes the lilies mentioned above, and is not, therefore, correctly rendered in the E. T. *grass*. Hence there is no authority for translating *κλίβανον, a still*; nor is there the slightest evidence from any ancient author, that the art of distillation was then known. GROTIUS, CAMPBELL. The word *ὀλιγόπιστοι* is by *Campbell* properly rendered *distrustful*, scil. of the care of Providence.

Ver. 32. ἔθνη. The Gentiles. See *Horne's Introd. Vol. III. p. 3.* It is the general character of the Heathens that they prayed to their gods, and laboured themselves, for no blessings but the temporal ones here mentioned, as is plain from the tenth Satire of Juvenal. MACKNIGHT.

Ver. 33. τὴν δικαιοσύνην αὐτοῦ. His righteousness, i. e. the holiness of life which he requires in his creatures. So in *Rom. iii. 21, 22. x. 3.* the *righteousness of God* is opposed to that of the unconverted Jews, where in neither case is *personal* righteousness intended. The righteousness which the Jews are described by the Apostle as being desirous of establishing, was a system of morality, fabricated by themselves, and consisting chiefly in ceremonies and mere externals. Compare also *Micah*

v. 5. *James* i. 20. CAMPBELL. Some of the Fathers ascribe the following saying to Christ:—αἰτεῖσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. It is probably a gloss upon this verse. See Horne's Introd. Vol. II. p. 328.

Ver. 34. ἡ κακία. That is, *troubles and vexations*; in which sense the word is used in *Eccles.* xii. 1. LXX. Chrysostom: κακία· ταλαιπωρία. With the sentiment we may compare Eurip. Helen. 338. Μὴ πρόμαντις ἀλγέων Προλάβαν', ὦ φίλα, γόους. Mosch. Idyl. IV. 65. Ἡ οὐχ ἄλις οἷς ἐχόμεσθα τὸ δεύτερον αἰεὶ ἐπ' ἡμᾶρ Γιγνομένοις; κ. τ. λ. See also Soph. Trach. 960. Anacr. Od. xv. 1. Of the construction see Matt. Gr. Gr. §. 439. Obs.

CHAPTER VII.

CONTENTS:—*The Sermon on the Mount concluded.*

Verse 1. μὴ κρίνετε, κ. τ. λ. Luke adds, ch. vi. 37. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. Hence it appears that our Lord here reproves the rash judgment, which men are so apt to pass upon others, condemning them precipitately, and frequently when they are themselves more guilty than those whom they think fit to censure. Compare *James* ii. 13. where ἔλεος is opposed to κρίσις. The Jews were highly criminal in this respect, though many excellent maxims in regard to the error are to be found in the Talmudistic writings. There is also a similar sentiment in Isocrat. in *Æginet.* p. 778. καὶ τοιούτους μοι γενέσθαι δικαστὰς δέομαι, οἷων περ ἂν αὐτοὶ τυχεῖν ἀξιώσητε. So Cic. in *Ver.* III. 1. *Qui sibi hoc sumpsit, ut corrigat mores aliorum, atque peccata reprehendat, huic quis ignoscat, si qua in re ipse a religione officii aberraverit?* It is clear that forensic judgment is not included in our Lord's admonition. MACKNIGHT, WHITBY, KUINOEL. Of the various readings in v. 2. see Horne's Introd. Vol. II. p. 349. The clause is proverbial. Compare Hor. Epist. I. 7. 98.

Ver. 3. τὸ κάρφος. E. T. *the mote*, i. e. an atom, such as those which float in the sun-beams. But it should rather be rendered a *splinter*, by which means the analogy between κάρφος and δοκὸς is preserved. Hesych. κάρφος· κεραία ξύλου λεπτή. The expression is proverbial, and of frequent occurrence in the Talmud, so that there is no authority for the supposition that the words are employed to denote certain disorders of the eye. The classical student will recognise the following parallels. Menand. Fragm. p. 214. Οὐδεὶς ἀφ' αὐτοῦ τὰ κακὰ συνορᾷ, Πάμφιλε, Σαφῶς, ἑτέρου δ' ἀσχημονοῦντος ὄψεται. Plutarch. de *Curiosit.* p. 515. Τί ἀλλότριον, ἄνθρωπε βασκανώτατε, κακὸν ὀξυδεργεῖς, τὸ δ' ἴδιον παραβλέπεις; Sosicrates, ap. Stob. Ἀγαθοὶ δὲ τὸ κακὸν ἴσμεν ἐφ' ἑτέρων ἰδεῖν, Αὐτοὶ δ' ὅταν ποιῶμεν, οὐ

γινώσκωμεν. Horat. Sat. I. 3. 25. *Cum tua pervideas oculis mala lippus inunctis, Cur in amicorum vitiis tam cernis acutum, Quam aut aquila, aut serpens Epidaurius.* Seneca, *de vita beata*, §. 27. *Papulas observatis alienas, obsiti ulceribus.* Cic. *Tusc. Quæst.* III. 30. *Proprium est stultitiæ, aliorum vitia cernere, oblivisci suorum.* GROTIUS, LIGHTFOOT, KUINOEL, ALBERT.—[DODDRIDGE.]

Ver. 4. ἄφες, ἐκβάλω. For similar instances of the omission of *ἵνα* before the subjunctive, see my note on Eurip. *Phoen.* 734. Pent. Gr. p. 346.

Ver. 6. μὴ δώτε τὸ ἅγιον κ. τ. λ. The connection between this verse and those which precede and follow it, if, indeed, any such connection exists, is not very discernible. It has been conjectured from the circumstance that most of the precepts contained in this Sermon are found scattered throughout St. Luke's Gospel, that no such Discourse was ever delivered by our Lord, but that it was compiled by St. Matthew from the various sayings of Christ which he uttered during his ministry. But the opening and closing declarations of the Evangelist are in direct opposition to such a conclusion, and it will readily be admitted, that occasions would arise in which precepts of such general importance might advantageously be repeated. Neither is it to be expected, that in admonitions of such extensive application each would arise immediately out of the preceding, in an uninterrupted connection; and, accordingly, many of them may perhaps be considered as detached rules of Christian conduct. In the present instance, indeed, the *dogs* and *swine* have been supposed to mean those censorious and harsh judging persons against whom our Lord's last admonition is directed. But it is better, perhaps, to understand the terms of those who resist and despise the Gospel generally; as the Jews, *Acts* xiii. 41. 46. and the Scribes and Pharisees, *Matt.* ix. 34. xii. 24. *Luke* vi. 11. *John* xi. 47. *et passim.* Such symbolical expressions are frequent in the N. T. See Horne's *Introd.* Vol. III. p. 483. Clement Alex. supposes that they were originally so employed by the Oriental sages, and thence adopted not only by the Hebrews, but transported by Pythagoras, who had studied in Egypt, into Greece. Homer has employed several terms of reproach of the same description. See *Il. Z.* 344. and elsewhere. The *Epanodos* in this verse is illustrated in Horne's *Introd.* Vol. II. p. 490. We have other instances in *Matt.* xii. 22. xxiii. 16. 20. 25, 26. *Rom.* ii. 12, 13, 14. xiv. 3, 4. 10. 1 *Cor.* vi. 11. *Philem.* 5. *Heb.* x. 33, 34. 2 *Pet.* iii. 4—8. WHITBY, GROTIUS, HAMMOND. The E. T. renders τὸ ἅγιον *that which is holy* generally; but, as used in conjunction with μαργάριτας, *the pearls which are cast to swine*, it should seem to denote more particularly something which may be thrown to dogs; a portion probably of the flesh of a sacrificed victim. Kuinoel in-

deed supposes, with *Eichhorn*, that the word in the Hebrew Gospel was originally נִשְׁתָּה, which signifies an *ear-ring*, *Exod.* xxxii. 2. and would, therefore, be well opposed to *pearls* in this place. The Orientals attributed a degree of superstitious sanctity to these jewels, which may have given rise to the substitution of τὸ ἅγιον in the Greek. At all events, it is clear that the *doctrines of the Gospel* are represented under a metaphor, which was often similarly applied by the Jews. Compare *Prov.* ii. 4. xxv. 22. *Matt.* xiii. 45. KUINOEL.

Ver. 7. αἰτεῖτε, καὶ δοθήσεται ὑμῖν· κ. τ. λ. *Ask, and it shall be given you;* that is, as we learn from vv. 9, 10. if we ask those things which are expedient, seek what is just and proper, and knock with earnestness and faith. We have a similar sentiment in *Arrian, Epict.* I. 28. III. 26. ζήτει καὶ εὐρήσεις. *Soph. Fragm. ap. Plutarch. de Fortun.* p. 98. Τὰ μὲν διδασκὰ μαυθάνω, τὰ δ' εὐρετὰ Ζητῶ· τὰ δ' εὐκτὰ παρὰ θεῶν ἡτησάμην. ΚΥΡΚΕ. After the verb κρούετε there is an ellipsis of τὴν θύραν. The omission is supplied in *Luke* xiii. 25. *Xen. Sympos.* I. 11. Compare *Rev.* iii. 20. The same ellipsis occurs with ἀνοίγειν in *Matt.* xxv. 11. *Acts* xii. 16.

Ver. 9. ἡ τίς ἐστιν κ. τ. λ. The particle ἡ is used in this place simply to mark the continuation of the same subject: as is clear from the parallel passage, *Luke* xi. 11. where δὲ is employed. The word ἄνθρωπος is evidently emphatic, and intended to illustrate the goodness of our *heavenly* Father by a comparison drawn from the conduct of *human* parents. That it is not redundant, as is sometimes the case, appears from its situation at the end of the clause. In the end of the sentence the adverb μὴ is simply interrogative, without implying a negation, as in *Gen.* xviii. 14. xxviii. 37. *Judg.* ix. 9. 11. 13. *2 Sam.* xiv. 19. *Jerem.* xxxii. 27. and elsewhere. The illustration here employed is proverbial, and not confined to the Hebrews. A benefit grudgingly given is called by *Seneca, de Benef.* II. 7. *panis lapidosus*; and hence *Plautus: Altera manu fert lapidem, panem ostendat altera.* *Erasmus* has also preserved a Greek proverb, ἀντὶ πέτρης σκορπίον, which is analogous with that in the following verse. This latter, however, is a little varied in *Luke* xi. 12. The verb αἰτεῖν, it may be observed, should properly be joined to a genitive of the person with the preposition παρὰ or ἐκ, so that the double accusative is a Hebraism. Compare *Josh.* xv. 18. *Ezra* vii. 21. LXX. WHITBY, CAMPBELL.

Ver. 11. πονηροί. Some render this adjective *wicked* generally, others *avaricious*, which latter sense it frequently bears, as in *Prov.* xxiii. 6. and elsewhere. See above, on *Matt.* vi. 22. Perhaps this is preferable; but, at all events, it is justly ob-

served by Chrysostom: ταῦτα δὲ ἔλεγεν οὐ κακίζων τὸ γένος, ἀλλὰ πρὸς ἀντιδιαστολήν τῆς ἀγαθότητος τῆς αὐτοῦ, scil. Θεοῦ. The expression οἶδατε διδόναι is a paraphrasis for δίδοτε. So Julian. in *Anthol.* I. 13. 12. πολιὴν φρένας οἶδεν ὁπάζειν. Propert. I. 11. 12. *Sciat currere.* In the parallel passage, *Luke* xi. 12. for δόματα ἀγαθὰ we have πνεῦμα ἀγαθόν. KUINOEL, PALAIRET.

Ver. 12. πάντα οὖν ὅσα κ. τ. λ. The particle οὖν does not connect this verse with the preceding. Phavorinus observes that it is sometimes an expletive, and merely used to denote transition. It sometimes also indicates a recurrence to a subject which has been for some time discontinued; and may, therefore, refer to the injunction delivered in v. 1. which is here enlarged and generalized. See Hoogeveen. With respect to the precept itself, compare *Tobit* iv. 15. *Sirac* xxxiv. 15. In the Talmud we find the Rabbi Hillel exhorting a Gentile proselyte *to do not that to another which he would hate to be done to himself.* For this, says he, is the whole law, and all else merely an explanation of it. See also Horne's *Introd.* Vol. I. p. 480. The same rule of conduct is also to be met with in heathen writers; among others, Isocr. *ad Nicocl.* Or. 3. Ὅπερ σὺ μισεῖς παρ' ἐτέρων σοι γενέσθαι, εἰς ἐτέρους μὴ ποίει. Symmachus: ἀπ' ἀσπασίμων ὑφ' ἐτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιείτε. Compare also Herod. I. 142. VII. 136. WHITBY, WETSTEIN.

Ver. 13. εἰσέλθετε διὰ τῆς στενῆς πυλῆς· κ. τ. λ. *Luke* xiii. 24. ἀγωνίζεσθε εἰσελθεῖν. Under the figure of a *gate*, opening into a *road*, which leads to a distant citadel, our Lord represents the dangers and difficulties which attend the Christian in his entrance upon, and during his progress through, his course of earthly probation for the kingdom of heaven. We have a passage closely parallel in Cebet. Tab. 12. Οὐκοῦν ὁρᾷς καὶ θύραν τινὰ μικράν, καὶ ὁδὸν τινὰ πρὸς τῆς θύρας, ἥτις οὐ πολὺ ὀχλεῖται, καὶ πάνιν' ὀλίγοι πορεύονται, ὥσπερ δι' ἀνοδίας τινὸς τραχείας καὶ πετρώδους εἶναι δοκεῖ. Αὕτη τοίνυν ἐστὶν ἡ ὁδὸς ἡ ἀγούσα πρὸς τὴν ἀληθινὴν παιδείαν· καὶ μάλα γε χαλεπὴ προσιδεῖν. Compare Diod. Sic. p. 296. B. Hesiod. Op. D. 285. Xen. *Cyrop.* II. 2. 24. Ælian. V. H. XIII. 32. Cic. *Offic.* I. 32. Senec. *de Vita Beata*, c. 1. Sil. Ital. VI. 120. XV. 101. In the next verse, for ὅτι, some MSS. read τι, which Grotius, Campbell, and Griesbach, prefer in the sense of ὥς. So the Vulg. *Quam angusta porta*, &c. supported by several of the early Fathers. If the vulgar reading be correct, it should be rendered *but*; in which sense it occurs in *Numb.* xxvii. 3. *1 Kings* xxi. 15. *2 Kings* i. 4. *Jerem.* xxxv. 7. WHITBY, KUINOEL.

Ver. 15. ψευδοπροφητῶν. E. T. *False prophets.* But προ-

φήτης, not only means *a prophet*, but simply, *a teacher of religion*. Hence the word ψευδοπροφήτης is convertible with ψευδοδιδάσκαλος, 2 *Pet.* ii. 1. So προφητεύειν is, simply, *to teach*, infra v. 22. The formula προσέχειν ἀπό τινος is the same with φοβεῖσθαι ἀπό τινος, *Luke* xii. 4. Compare *Deut.* xxiii. 9. *Sirac* vi. 13. xi. 33. LXX.—By ἐνδύματα προβάτων, may probably be intended the *hairy garment*, with which the prophets were usually clothed, (see on *Matt.* iii. 4.) and which is called μηλωτής, *Heb.* xi. 37. or the expression may be taken, metaphorically, to denote an external appearance of innocence and piety. The former is the more probable interpretation. So *Horat.* *Epist.* I. 16. 46. *Introrsum turpem, speciosum pelle decora*. Compare *Acts* xx. 29. *Ovid.* *Am.* I. 8. 21. *Horat.* *Sat.* II. 1. 65. The preposition ἐν is used in the sense which obtains here, in *Herod.* II. 159. *Joseph.* *Ant.* XVIII. 6. 7. So *Ovid.* *A. A.* II. 292. *Sive erit in Tyriis, Tyrios laudabis amictus*. With the epithet ἄρπαγες, as applied to wolves, compare *Lycoph.* *Cass.* 1309. *Horat.* *Od.* IV. 4. 50. KUINOEL, CAMPBELL.

Ver. 16. καρπῶν. See on *Matt.* iii. 8. By the *fruits*, some commentators understand the *doctrine* of these false teachers, and others their *works*. The latter seems the preferable interpretation; and the evil designs and actions, to which our Lord alludes, are frequently reprobated by his Apostles. Compare 1 *Tim.* i. 4. iv. 7. vi. 5. 2 *Tim.* ii. 16. 23. iii. 2. *Tit.* i. 11. iii. 9. 2 *Pet.* ii. 3. 10. *Jude* 4. 8. 16. WHITBY.—[MACKNIGHT.]

Ibid. μήτι συλλέγουσιν κ. τ. λ. This illustration is proverbial. *Theogn.* 537. Οὔτε γὰρ ἐκ σκύλλης ῥόδα φύεται, οὐδ' ὑάκινθος. *Galen.* *de Curat.* Ὁ γεωργὸς οὐκ ἂν πότε δυνήσαιο ποιῆσαι τὸν βάτον ἐκφέρειν βότρυν. *Senec.* *Epist.* 87. *Non nascitur ex malo bonum, non magis quam ficus ex olea. Ad semen nata respondent*. Compare also *Theocr.* *Idyl.* I. 132. *Virg.* *Eclog.* III. 38. VIII. 52. *Nemesian.* I. 75. WETSTEIN, KUINOEL.

Ver. 19. πᾶν δένδρον κ. τ. λ. This verse is repeated from *Matt.* iii. 10. in which place the connection is clear and intelligible. Here, however, it rather impedes the argument, and it is not improbably an interpolation. BOWYER.

Ver. 21. οὐ πᾶς. *Not every one; i. e. no one*. So *Hom.* *Od.* Z. 240. οὐ πάντων θεῶν. The word κύριος is frequently used in the N. T. in the sense of διδάσκαλος, (*John* xiii. 13. 14. 16.) as the title by which the Jewish rabbis were addressed by their disciples. It appears, therefore, from this and the following verse, that the mere outward profession of faith in Christ, as our Master and Redeemer, without an active obedience to his laws, will avail nothing towards obtaining salvation. A. CLARKE, KUINOEL, WHITBY.

Ver. 22. ἐν ἐκείνῃ τῇ ἡμέρᾳ. Scil. *in the day of judgment.* Compare *Matt.* xi. 24. with *Luke* x. 12. Many passages may be found in the Talmud wherein the Jews adopt a similar mode of expression. SCHOETTGEN, WETSTEIN. It appears from Origen, *contra Cels.* I. p. 7. that miracles were performed in the name of Christ during the early ages of Christianity by men whose lives were inconsistent with the doctrines of the Gospel; nor is there any reason to doubt his testimony; for though miracles cannot be wrought in confirmation of a false doctrine, there is no absurdity in supposing that they may have been permitted to be wrought by evil men, not indeed in attestation of the doctrine or piety of the doer, but of the truth of the religion which, however his own practice may contradict his principles, he outwardly professes and supports. Thus God prophesied truly by the mouth of Balaam, *Numb.* xxiii. and the power of healing diseases was given to Judas, in common with the rest of the twelve, *Matt.* x. 1. See also *Matt.* xxiv. 24. *Acts* xvi. 18. xix. 13. WHITBY, GROTIUS.

Ver. 23. ὁμολογήσω αὐτοῖς. *I will plainly declare to them.* In this sense the word occurs in Ælian, V. H. II. 4. Herodian, III. 6. Examples of γινώσκειν, and the corresponding Hebrew verb יָדַע, signifying *to approve*, will be found in *Psalms* i. 6. lxxix. 16. *Amos* iii. 2. 1 *Cor.* viii. 3. 2 *Tim.* ii. 19. The clause ἀποχωρεῖτε ἀπ' ἐμοῦ κ. τ. λ. is from *Psalms* vi. 9. GROTIUS, KUINOEL.

Ver. 24. τοὺς λόγους τούτους. That is, the pure and wholesome precepts contained in this and the two preceding chapters. The simile here employed by our Lord is fully illustrated in Horne's *Introd.* Vol. III. pp. 32. 68. 392.; and several of the same kind, suggested by the peculiarities of the climate of Judæa, are to be found in the Rabbinical writings. A saying of Elisha, the son of Abuja, will furnish a specimen: *The man who studies much in the law, and maintains good works, is like to a man who built a house, laying stones in the foundation, and building brick upon them; and though many waters come against it, they cannot move it from its place. But the man who studies much in the law, and does not maintain good works, is like to a man who, in building his house, put bricks at the foundation, and laid stones upon them; so that even gentle waters shall overthrow that house.* Aboth. Rab. Nath. A. CLARKE.

Ibid. ἐπὶ τὴν πέτρᾳ. E. T. *upon a rock.* But the article seems to denote something more definite. Now in the parable of the Sower, *Luke* viii. 6. ἐπὶ τὴν πέτρᾳ signifies *on the rocky or stony ground*; and it is, therefore, more than probable, that in this place also the words have a similar meaning, espe-

cially as opposed to ἐπὶ τὴν ἄμμον. In *Luke*, though the moral is the same, the illustration is somewhat different. There the wise man builds his house, first laying a foundation on the rock; the foolish man builds ἐπὶ τὴν γῆν, and that too χωρὶς θεμελίου. MIDDLETON. In the next verse ποταμοὶ is properly rendered *floods*, or *torrents*. So χεῖμαρροι ποταμοὶ, Hom. Il. Δ. 452. *et passim*. HAMMOND.

Ver. 29. ἐξουσίαν ἔχων. Some commentators, after Jerome and Theophylact, refer this authority, with which Christ spake, to his delivering the law in his own name, as the original framer, and not the mere interpreter of it. But this seems to be somewhat at variance with the declarations made by him upon several occasions, that his doctrine was not his own, but his that sent him; *John* vii. 16. xvii. 18. and elsewhere. Hence *Lightfoot* and *Whitby* suppose that he spake as a prophet, having authority from God to deliver his message; not as the scribes, who merely interpreted the Scriptures according to the traditions of their forefathers. But the word ἐξουσία seems rather to denote the *force* and *power* with which he spake: his persuasive eloquence, irresistible arguments, and perspicuous statements, so different from the trifling and frivolous disputations of the doctors and scribes. Hom. Il. I. 689. Ὡς ἔφαθ' οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ, Μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσε. A. CLARKE, KUINOEL, ROSENMULLER.—[DODDRIDGE, LE CLERC.] After γραμματεῖς the words καὶ οἱ Φαρισαῖοι are added in several MSS. and Versions, but without any probable authenticity.

Note.—It was observed on v. 6. *supra*, that many of the precepts in the Sermon on the Mount were delivered by our Lord upon more than one occasion. The subjoined Table, from Bp. Marsh's Dissertation on the three first Gospels, represents the parallel passages as they are scattered throughout the Gospel of St. Luke.

MATTHEW.	LUKE.	MATTHEW.	LUKE.
V. 3—6.	VI. 20, 21.	VI. 19—21.	XII. 33, 34.
11, 12.	22, 23.	22, 23.	XI. 34—36.
15.	XI. 33.	24.	XVI. 13.
18.	XVI. 17.	25—33.	XII. 22—31.
25, 26.	XII. 58, 59.	VII. 1—5.	VI. 37—42.
32.	XVI. 18.	7—11.	XI. 9—13.
39—42.	VI. 29, 30.	12.	VI. 31.
44.	27, 28.	13.	XIII. 24.
45.	35.	16—21.	VI. 43—46.
46, 47.	32, 33.	22, 23.	XIII. 25—27.
48.	36.	24—27.	VI. 47—49.
VI. 9—13.	XI. 2—4.		

CHAPTER VIII.

CONTENTS:—*A Leper cleansed*; vv. 1—4. [Mark i. 40. Luke v. 12.] *The Centurion's Servant healed*; 5—13. [Luke vii. 1.] *Peter's Wife's Mother, &c. cured*; 14—17. [Mark i. 29. Luke iv. 38.] *Two Disciples offer themselves*; 18—22. [Luke ix. 57.] *The Tempest stilled*; 23—27. [Mark iv. 35. Luke viii. 22.] *The Gadarene Dæmoniac*; 28—34. [Mark v. 1. Luke viii. 21.]

Verse 1. καταβάντι δὲ αὐτῷ. The pronoun is redundant, as in *Matt.* iv. 16. The construction may also be explained, as a substitution for the genitive absolute. It occurs again *infra* v. 5. and *Matt.* xxi. 23.

Ver. 2. Κύριε, ἐὰν θέλῃς, κ. τ. λ. The vocative Κύριε was a usual form of address among the Jews, where the person was unknown. Compare *John* iv. 19. xii. 21. xx. 15. So also among the Latins: Senec. Epist. 3. *obvius, si nomen non succurrit, dominos salutamus.* Martial. Epigr. I. 113. *Cum te non nossem, dominum regemque vocabam; Cum bene te novi, jam mihi Priscus eris.* The leper, therefore, may possibly have looked upon Christ merely as a prophet sent from God, with the power of working miraculous cures, at the same time that he was not certified as to his being the Messiah. Nevertheless, the word is continually employed in the most sacred sense, as equivalent to the Hebrew אֲדֹנִי, *Adoni*, and, consequently, may have been so used in the present instance. GROTIUS, LE CLERC, KUINOEL. There is a peculiar humility and modesty in the manner of the leper's address, evincing the highest respect for the character, and the most confident assurance of the power of Christ. Compare *Wisd. Sol.* xii. 18. The following are also instances of similar delicacy; Arrian, Epict. III. 10. Appian, B. G. III. p. 371. Arist. T. II. p. 417. Horat. Epod. XVII. 45. Sat. II. 6. 39. WETSTEIN. Of the *Leprasy*, and the Levitical law respecting it, see Horne's *Introd.* Vol. III. Part III. Ch. 5. Sect. 2. §. 4. and *note*, p. 292.

Ver. 3. ἡψατο. The same legal impurity is attached to those who touched an unclean person, or a dead body, as to those who were actually infected. Hence it has been inferred, in opposition to *Gal.* iv. 4. that Christ was not under the law. But miraculous cures, such as that performed by Elijah, 1 *Kings* xvii. 19. and Elisha, 2 *Kings* iv. 34. were clearly exempted from the ritual injunctions. Besides, the touch and the cure in the present instance were simultaneous; so that no impurity could have been incurred. WHITBY, GROTIUS.

Ver. 4. ὅρα μηδενὶ εἰπεῖς. Of the nature and design of our Lord's miracles in general, see Horne's *Introd.* Vol. I. Ch. IV. Sect. 2. and of his reasons for enjoining secrecy in particular cases, *ibid.* p. 235. In the present instance, it is probable that the injunction only extended till he had submitted himself to the inspection of the priest, whose office it was to declare him clean. The immense multitude which must have been witnesses of the miracle, upon the supposition that it occurred in the order of St. Matthew's narrative, is wholly inconsistent with any idea of preventing its publicity; so that the object in view seems to have been to keep the priest in ignorance of the transaction, lest his jealousy should induce him to deny the reality of the cure. GROTIUS, KUINOEL. It has been supposed, however, that the real date of this miracle is prior to the Sermon on the Mount; and that the Evangelist deferred the relation of it, together with that of some others which were performed in the early part of our Lord's ministry, for the purpose of placing the Sermon in a prominent point of view, and of giving in succession, at the close of the discourse, a series of the miracles, of which he had spoken in general terms immediately before its commencement. This supposition is considerably supported by the improbability of meeting with a leper in so great a concourse of people as are said to have been assembled on the Mount; not to mention that the injunction of secrecy, which must otherwise be limited, is given in as general terms, and apparently with the same intention, as upon any other of the occasions when our Lord thought proper to enforce it. The place which the event holds in St. Luke's narrative is also in favour of this conclusion, since there is no reason for supposing, with some commentators, that the Evangelists have recorded two different transactions. LIGHTFOOT, NEW-COME.—[DODDRIDGE, MACKNIGHT.]

Ibid. εἰς μαρτύριον αὐτοῖς. There is considerable difference of opinion respecting the import of these words; some referring the pronoun αὐτοῖς to the *priests*, and others to the *people*; now the priest was but *one*, ἱερεῖ, whereas αὐτοῖς is in the plural; and though the singular may be explained in a *collective* sense as indicating the whole body, still it is clear that the offering could not be for a testimony to *them*, since they had ocular evidence of his purity from inspection in private, before the man was permitted to make the oblation in the Temple. The ceremony consequent upon this permission was the public testimony to the people that the man's uncleanness was removed, and that he was no longer secluded from their society. The antecedent, therefore, to the pronoun *them*, though not expressed, is easily supplied by the sense. This attestation to the cure would also be a testimony to the divine mission of Christ, who had effected it; in which sense the word μαρτύριον is most generally employed in the N. T. Compare *Matt.* x. 18. xi. 5.

xxiv. 14. *Luke ix. 5.* It was allowed by the Rabbins that curing the leprosy would be one of the characteristics of the Messiah. CAMPBELL, WHITBY, A. CLARKE, HAMMOND.—[ROSENMULLER.] *Kuinoel* considers that the testimony was intended to be produced against the priests, should they be subsequently induced to deny the cure.

Ver. 5. προσῆλθεν αὐτῷ ἐκατόνταρχος, κ. τ. λ. Some commentators have imagined that this miracle is different from that which is recorded in *Luke vii. 1.* but the extraordinary similarity of the circumstances connected with each cannot plausibly be accounted for upon any other supposition than that of identity. The supposed points of difference between the two Evangelists are these: 1. St. Matthew relates the cure of the Centurion's son, παῖς; St. Luke of his servant, δοῦλος: 2. The Centurion in St. Matthew is said to solicit for *himself* what in St. Luke he solicits by the intervention of his friends: 3. It does not appear from St. Matthew that the Centurion was a proselyte. Now, not to mention that παῖς is actually interchanged with δοῦλος in *Luke vii. 7.* it is well known that the Hebrews were accustomed to soften down the name of *servant* into that of *son*, as in *Gen. xxii. 5. Judg. ix. 54. 2 Sam. ii. 14. xv. 14. 2 Kings x. 5.* where the LXX have παῖς or παιδάριον. The same usage prevailed also among the Greeks and Romans. Compare Aristoph. Ran. 192. Anacr. Od. XXXVI. 9. Horat. Od. I. 38. 1. II. 11. 18. Propert. III. 23. 23. Pollux III. 8. καλοῦνται παῖδες οἱ δοῦλοι παρὰ τοῖς Ἀττικοῖς. With regard to the persons by whom the request was made to Jesus, it is to be observed, that the Jews were wont to look upon a thing which was done at their desire, in the same light as if it were done by themselves. Thus in *Mark x. 35.* the sons of Zebedee are represented as preferring a request to Christ, which, according to *Matt. xx. 20.* was really preferred in their name by their mother. Lastly, although it does not immediately follow from St. Matthew's account that the Centurion was a proselyte, there is still nothing from which the contrary can be inferred; so that it may fairly be concluded that one Evangelist has given a fuller account than the other of the same transaction. At the same time, it is sufficiently evident from the declaration of our Lord in v. 10., that the Centurion was not an Israelite by birth. WHITBY, GROTIUS, LIGHTFOOT, HAMMOND, KUINOEL.—[MACKNIGHT.]

Ver. 6. βέβληται. *Decumbit*; i. e. *is laid forth without power of motion.* Compare infra v. 14. *Exod. xxi. 18. LXX.* There is an ellipsis of ἐπὶ τῆς κλίνης, as appears from *Matt. ix. 2. Mark vii. 30.* LIGHTFOOT, KUINOEL. The verb βασανίζειν signifies *to torture*, from βάσανος, which denotes properly a Lydian stone, upon which metals were proved; (*Pind. Pyth. X. 105.*)

and thence, an instrument of torture. It has been observed, however, that the *palsy*, or *paralysis*, is not attended with pain, so that βασανιζόμενος should rather be rendered *afflicted*. But it appears from Celsus and Aretæus, that *apoplexy* was also classed under the head of *paralysis*; and it is certain that there are cases in which the patient suffers considerable pain. Compare 1 Macc. xii. 55, 56. LXX. ROSENMULLER, KUINOEL.—[CAMPBELL, HAMMOND.]

Ver. 8. εἰπὲ λόγῳ. This is unquestionably the true reading, and it has the support of a very great number of MSS., versions, and Fathers. Hence, it is received by *Griesbach* instead of εἰπὲ λόγον. Euthymius explains it by ἐν λόγῳ ψίλω. So Terent. And. I. 1. *Quin tu uno verbo dic, quid est, quod me velis.* WETSTEIN, KUINOEL. Of ἱκανός in the sense of ἄξιος, see on *Matt.* iii. 11. and compare *John* i. 27.

Ver. 9. ὑπὸ ἐξουσίαν. Scil. τασσόμενος. This same participle is omitted in *Acts* viii. 27. xii. 20. In the parallel passage, *Luke* vii. 8., the ellipse is supplied: so also in *Diod. Sic.* p. 201. B. οὐκ ἦσαν ὑπὸ μίαν ἡγεμονίαν τεταγμένοι. The noun ἐξουσία is used in the *abstract for the concrete*. Compare *Rom.* xiii. 1. with v. 3. and *Luke* xii. 11. with *Matt.* x. 18. KUINOEL. Of the discipline here alluded to, and the argument employed, see *Horne's Introd.* Vol. III. pp. 223. 225.

Ver. 10. οὐδὲ ἐν τῷ Ἰσραὴλ κ. τ. λ. The *faith* of the Centurion, which elicited this declaration from our Lord, consisted in the just conception which he entertained of the miraculous power with which he was endued. It is probable that the idea which he thus formed of Christ originated in the cure which had been effected some time before upon the nobleman's son, who dwelt at this same place, Capernaum, at the distance of a day's journey from Cana, where the miracle was performed. KUINOEL, MACK-NIGHT. Of the various notions affixed to the word πίστις, *faith*, in the N. T., see, for the present, *Horne's Introd.* Vol. II. p. 733. It will be necessary to notice its theological application more particularly in the notes on the Epistle to the Romans. With the proper name Ἰσραὴλ there is an ellipse of the word λαῶ. Compare *Acts* xiii. 23, 24. So also *Matt.* xv. 24. xxvii. 42. *Mark* xv. 32. *Luke* i. 68. vii. 9. *et passim*. Sometimes οἶκος would be more properly supplied from *Matt.* x. 6. See *Bos Ellips. Gr.* p. 153.

Ver. 11. ἀπὸ ἀνατολῶν καὶ δυσμῶν. Scil. ἡλίου. In *Luke* xiii. 29. are added the words καὶ ἀπὸ βορρᾶ καὶ νότου. Both expressions are equally applied to denote *from all quarters of the world*. Compare *Josh.* i. 4. 15. *Psal.* lvii. *Xen. Cyrop.* I.

1. 3. Of the Jewish custom of reclining at meals, alluded to in the verb ἀνακλίνεσθαι, see Horne, Vol. III. pp. 397. 448. and my note on Hom. Il. I. 218. *Judith* xii. 15. LXX. ἀνακλίνεσθαι εἰς τὸ ἐσθίειν. From the exalted faith evinced by the Centurion, our Lord takes occasion to declare the merciful purpose which God entertained towards the Gentiles, of admitting them on equal terms with the believing Jews, into a participation of the promises made to Abraham, Isaac, and Jacob, from which the unbelieving Israelites would be excluded. This he expresses under the familiar representation of a sumptuous feast, agreeably to the custom of the Jews, who were wont to pourtray the rewards of the righteous by the same figure. Compare *Matt.* xxii. 1. *Luke* xiv. 15. *Rev.* xix. 9. So in the Talmud: *Thus saith the God of Israel: Ye offer me shew-bread and sacrifice in this life: and in the world to come I will spread for you a great table, which the Gentiles shall see and be ashamed.* And though the joys of heaven be all of a spiritual kind, the metaphor is not only appropriate, but necessary; since it is only by similitudes taken from this life, that our condition in the next can be brought to the level of our understanding. The same manner of speaking was also in use among the Greeks, who represent Tantalus and Ixion as feasting with the gods, thereby denoting the height of human felicity. Hence Empedocles, speaking of the state of the just: Ἀθανάτοις ἄλλοισιν ὁμέστιοι, ἐν δὲ τραπέζαις Εὐνίες. Epictet. *Enchirid.* 21. ἔση ποτὲ τῶν θεῶν ἄξιος συμπότης. But in order to understand more fully the figure here employed, it is to be observed, that these banquets were usually made at night, and thence called *cænæ convivales*. They were frequently protracted to a late hour, and the houses were accordingly illuminated with great splendour. See *Athen.* XV. p. 699. and *Plutarch*, *Symp.* IV. 93. While the guests, therefore, were surrounded with a blaze of light, those who were excluded were in darkness without, which was rendered more abundantly gloomy by the profusion of light within. It is necessary to observe, further, that the guests entered by a gate which was closed as soon as the company invited had arrived; nor was it re-opened to any who came too late. Compare *Matt.* xxv. 11. *Luke* xiii. 24, 25. *John* x. 1. Hence it should seem that those who were shut out were not only involved in darkness, but exposed to hunger, cold, and mortification, which our Lord represents by *weeping, and wailing, and gnashing of teeth*, as emblematic of the wretched state of those who are excluded from the privilege of the Gospel here, and its promises hereafter. We may observe, lastly, that the assurance here held out to the Gentiles was in direct opposition to the Rabbinical doctrine that *all Israel should have a portion in the world to come; but that the heathen should be fuel for Hell fire.* Pirk Eliezer, IX. 4. WHITBY, MACKNIGHT, LE CLERC, SCHOETTGEN. Another in-

terpretation is given in Horne's Introd. Vol. III. p. 433. which is rather applicable to *Matt.* xxii. 13. See also Vol. III. Part III. Ch. 2. Sect. 1. §. 1.

Ver. 12. οἱ υἱοὶ τῆς βασιλείας. *The Jews*; who were the chosen people of God, and to whom an admission into the Gospel kingdom was first offered. The word υἱός is here used, like the Hebrew בן, *ben*, to denote a person possessing some kind of property in the thing denoted by the noun to which it is prefixed. So *Luke* x. 6. ὁ υἱὸς τῆς εἰρήνης. Compare *Psalm* xl. 10. lxxxviii. 12. cii. 21. KUINOEL. At first sight, the insertion of the article before κλαυθμός and βρυγμός may appear arbitrary, but the expression occurs in the N. T. seven times in the same form, and the reason is easily discovered. The weeping and gnashing of teeth spoken of is that of the persons last mentioned; and the sense is, *There shall they weep and gnash their teeth*. Without the article the preposition would have asserted only that *some persons* should there weep, which is all that the E. T. expresses, but which falls short of the real meaning. MIDDLETON. The word ὥρα in v. 13. signifies a *moment*, or *instant of time*. The expression is equivalent to εὐθέως, supra v. 3.: with a numeral adjective, however, it means *an hour*, properly, as in *John* xi. 9. *Acts* ii. 15. CAMPBELL.

Ver. 14. βεβλημένην. See on v. 6.—πενθεράν. See the Lexicon to my Pent. Gr. v. γαμβρός. Peter was a native of Bethsaida, from whence he removed, with his brother Andrew, to Capernaum, probably in consequence of his marriage with a woman of that place. Of the several particulars of his life, see Horne's Introd. Vol. IV. p. 445. We have no positive evidence in the N. T. that any other of the Apostles were married, except Peter; though it seems highly probable from 1 *Cor.* ix. 5. that such was the case. Ignatius, in his interpolated *Epist. ad Phil.* §. 4. speaks of Peter and Paul, and other Apostles; and St. Basil, περὶ ἀποταγῆς βίου, T. II. p. 234. of St. Peter and the rest of the Apostles, as being married. *Omnes Apostoli*, says St. Ambrose, on 1 *Cor.* xi. *exceptis Johanne et Paulo, uxores habuisse dicuntur*. Other testimonies might also be adduced; but the single instance of St. Peter is sufficient proof that the Romish Church have no apostolical authority for imposing celibacy on their priests. It is the observation of Theophylact, that marriage is no hindrance to virtue, since the chief of the Apostles had his wife. WHITBY. Of the verb διακονεῖν, in the next verse, see on *Matt.* iv. 11. For αὐτοῖς, a great number of MSS. read αὐτῶ, and they are supported by the principal versions, and several of the Fathers.

Ver. 16. ὀψίας γενομένης. That is, *after sun-set*; for at

that time the sabbath, on which day these events happened, (*Mark* i. 21.) ended. See Horne, Vol. III. p. 304. Hence the Rabbins say: *the sabbath doth not enter, but when the sun is set*. WHITBY, LIGHTFOOT. The expression ἐκβάλλειν λόγῳ, may be aptly illustrated by Cic. Catil. Or. 2. *Ego vehemens ille consul, qui verbo cives in exilium ejicio*. KUINOEL.

Ver. 17. ὅπως πληρωθῇ κ. τ. λ. The citation is from *Isaiah* liii. 4. in which sublime chapter are prophetically described the propitiatory sufferings of Christ for the sins of the world. But because the Apostle has applied the words more immediately to the healing of the sick, some commentators have concluded that they were merely cited as an accommodation, and not according to the sense of the prophet. Since, however, the Jews considered sickness and disease as the temporal punishment of sin, and our Lord himself, in accordance with this opinion, frequently said to those whom he healed, "*Thy sins be forgiven thee*," the prophecy may have had its first fulfilment in the removal of bodily infirmities, and have been more completely accomplished in the full remission of our sins, by the sacrifice on the cross. WHITBY, GROTIUS. The Socinians have made use of the passage, as cited by St. Matthew, to invalidate the doctrine of the Atonement; asserting, that it simply relates to the removal of diseases, without any reference to a propitiatory sacrifice. In support of this assertion, they argue that the word ἐβάστασεν signifies *he bore away, he removed*; without the idea of *bearing in person*; and the word αὐτὸς, *himself*, is entirely overlooked in the Unitarian version. Schleusner also, though he has rightly interpreted the passage, has attempted to give βαστάζω the sense of *tollo*, upon the authority of *John* xii. 16. xx. 15. where *porto* is clearly the more suitable interpretation. The other instances which he has cited, do not apply: and, if they did, βαστάζειν is expressed in *Isaiah* liii. 4. by the Hebrew נָשָׂא, which occurs only six times in the O. T. in the active voice, and always in the sense of *portare*. It should seem also, that ἀσθενείας and νόσους, as well as their corresponding Hebrew words, may be understood to relate to *bodily* infirmities, and *mental* maladies respectively, so that the first clause will relate to diseases removed, the latter to sufferings personally endured. Nor is it surprising that so distinguishing a character of the Messiah, as that of his *healing all manner of diseases* with a word,—a character too, which Isaiah himself has depicted so strongly in chap. xxx. 5. that our Saviour quotes his very words in proof of his Messiahship, (*Matt.* xi. 4.)—should be introduced in a place where his main object was to represent the plan of our redemption by means of Christ's sufferings; more particularly as the Jews connected the ideas of sin and disease, so that an allusion to the one would naturally suggest the mention of the other. That the Evangelist,

on the other hand, though speaking more immediately of bodily diseases, should, at the same time, cite the latter member of the prophecy, which relates to the propitiatory sacrifice of Christ, will appear equally reasonable from the consideration, that the healing of bodily distempers, would naturally suggest the more important object of the Messiah's mission; that of saving men from their sins. RENNELL, MAGEE.

Ver. 18. εἰς τὸ πέραν. To the opposite side; scil. of the lake of Gennesareth, (Luke viii. 22.): whence he proceeded to the country of the Gergesenes: v. 28. Let it be remarked, that crossing this lake does not always denote sailing from the east side to the west, or inversely; though the river Jordan, both above and below the lake, ran southwards. The lake was of such a form, that, without any impropriety, it might be said to be crossed in other directions, even by those who kept on the same side of the Jordan. CAMPBELL. Upon the present, and other occasions, our Lord seems to have avoided keeping the multitude together, in order to prevent any appearance of sedition; a caution, which Pilate's readiness to receive any information relative to tumultuary proceedings rendered highly necessary. See Joseph. Ant. XVII. LE CLERC.

*Ver. 19. εἰς γραμματεὺς. The numeral εἰς is here used for the indefinite pronoun τις, as in Luke v. 12. xxi. 19. John vi. 19. xx. 7. The usage is explained as an Hebraism; (see Gen. xxvii. 44. LXX.) but it is sanctioned by the best Greek writers. Plutarch. de Audit. p. 46. εἰς ἐγέλασεν. Lucian. in Dæmonact. p. 1012. ἓνα γὰρ ἰδὼν κυνικόν. So unus in Latin: Terent. And. I. 1. 91. Forte unam aspicio adolescentulam. KYPKE, WETSTEIN. It should seem that this Scribe was induced by interested motives, and with a view to the pleasures and profits of Christ's kingdom, the nature of which he did not comprehend, to become his disciple. Our Lord at once checks his ardour, by assuring him that he was not likely to better his worldly condition by following one, who had *not where to lay his head*. This expression the reader will find illustrated in Horne's Introd. Vol. II. p. 334. The forwardness of the Scribe, however, though from a wrong motive, appears to have aroused the negligence of a particular disciple, who would have excused himself from attending upon Jesus, till the death of his father. Now the duty of superintending the obsequies of a parent was considered of the highest importance by the Jews, and, indeed, by the ancients in general. See Tobit vi. 15. Joseph. adv. Apion. II. 27. Hom. Od. B. 201. The disciple's father, therefore, though probably advanced in years, was not so near his end, perhaps, as his son imagined; so that the case was not so urgent, as to interfere with the more important concerns of the Gospel. Compare*

1 *Kings* ix. 20. Clemens Alex. has preserved a tradition, that Philip was the person here alluded to ; but the name of *disciple* was common to all who professed to believe in Christ ; so that it may have been merely one of those, who were constant attendants upon his preaching. See *John* vi. 66. MACKNIGHT, LE CLERC, GROTIUS. The history here recorded is related by St. Luke, during our Lord's journey through Samaria: ch. ix. 57. It seems, however, to have happened in the order of St. Matthew's narrative ; and to have been introduced by St. Luke into the place which it holds in his Gospel, on account of its affinity to the subject. GROTIUS.—[MACKNIGHT.]

Ver. 20. αἱ ἀλώπεκες κ. τ. λ. Plutarch has a similar sentiment in T. Gracch. p. 828. C. τὰ μὲν θηρία τὰ τὴν Ἰταλίαν νεμόμενα καὶ φωλεὸν ἔχει, καὶ κοιταῖον ἐστὶν αὐτῶν ἐκάστω, καὶ καταδύσεις· τοῖς δὲ ὑπὲρ Ἰταλίας μαχομένοις καὶ ἀποθνήσκουσιν αἶρος καὶ φωτὸς, ἄλλου δὲ οὐδένοιο, μέτεστιν, ἀλλ' ἄοικοι καὶ ἀνίδρυτοι μετὰ τεκνῶν πλανῶνται. The noun φωλεὸς signifies a *den*, or *lair*, of a wild beast. Hesych. φωλεός· σπήλαιον, οὗ τὰ θηρία κοιμᾶται. Compare Theocr. Idyl. I. 115. XXIV. 83. Pausan. VIII. 16. Apoll. Bibl. I. 9. 11. Ælian. V. H. VI. 3. Also, κατασκήνωσις does not imply a *nest*, but simply a place of shelter ; a *perch*, or *roost*. Thus the verb κατασκηνοῦν is used in *Matt.* xiii. 32. *Luke* xiii. 19. of birds *perching*, and taking shelter upon branches. WETSTEIN, KUINOEL, CAMPBELL.

Ibid. ὁ υἱὸς τοῦ ἀνθρώπου. This title, as applied by Christ to himself, occurs seventeen times in St. Matthew, twelve times in St. Mark, twenty-one times in St. Luke, and eleven times in St. John ; in all, sixty-one times, and always with this peculiarity, that it is always so used by Christ himself, and never by any other person. There is a single exception, in *Acts* vii. 56. where it is so applied by the martyr Stephen. In the O. T. two of the prophets, Daniel and Ezekiel, are called *sons of men* ; by which they were reminded, that, although they were instruments in the hands of God, and had obtained great favour in his sight, still there was an immeasurable distance between them and their Maker. But in the N. T. the title belongs to Christ, κατ' ἐξοχὴν, as is clear from the corresponding term, ὁ υἱὸς τοῦ Θεοῦ, (see on *Matt.* iv. 3.) in connexion with which, it clearly proves, that after some manner or other, to us unknown at present, he united in his person the human and divine natures ; thus entirely subverting the directly opposite tenets both of Gnostics and Socinians. The title itself is evidently taken from *Dan.* vii. 13. where eternal dominion is ascribed to Christ, as being *the Son of Man* ; and from this prophecy, the Jews expected that their Messiah would assume the appellation. Aben Ezra has this saying of the Rabbi Joshua ; *He, who cometh as the Son of Man, is Messiah ; and this is a sure thing.* Hence it appears,

that although the name is assumed by Christ, in reference to his humiliation, in taking upon him our flesh, it was still in itself an appellation of the most exalted dignity. PALEY, MACKNIGHT, SCHOETTGEN, &c.

Ver. 22. ἄφες τοὺς νεκροὺς κ. τ. λ. The *dead*, οἱ νεκροὶ, are frequently in Scripture those, who are *dead in trespasses and sins*: as *Eph.* ii. 1. *Col.* ii. 13. 1 *Tim.* v. 6. *Rev.* iii. 1. The same metaphor was employed by the Grecian sages. Clem. Alex. 4. ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπεσόντας τῶν δογμάτων, καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι ψυχικοῖς. Hence Soph. Ant. 1165. τὰς γὰρ ἡδονὰς Ὅταν προδῶσιν ἄνδρες, οὐ τίθημι' ἐγὼ Ζῆν τοῦτον, ἀλλ' ἐμψυχον ἡγοῦμαι νεκρόν. In the present passage, the word, by a common rhetorical figure, bears a different meaning in the beginning of the sentence, from that which it bears in the end; so that the import is: Let the *spiritually dead*, who are insensible to the concerns of the soul and eternity, employ themselves in burying those who are *naturally dead*. Of this figure, which is called *antanaclasis*, there are several instances in the Scriptures. See *Psalms* xviii. 26. *Isaiah* lxv. 11. *Jerem.* xxxiv. 17. *Matt.* v. 19. xii. 50. *Rom.* xiv. 13. 1 *Cor.* viii. 2. *Gal.* iv. 9. *Rev.* xxii. 18, 19. Juvencus, in his *Hist. Evang.* II. 23. thus translates this passage: *Et sine defunctis defunctos condere terra*. The expression was probably proverbial. WHITBY, GROTIUS, ALBERT, PALAIRET.

Ver. 24. σεισμός. *A tempest.* So *Jerem.* xxiii. 19. LXX. The word more properly denotes an *earthquake*; as in *Luke* xxiv. 7. Xen. Hellen. IV. 7. 4. but it is also used of a *storm at sea*, and is convertible with λαίλαψ. Compare *Mark* iv. 37. *Luke* viii. 23. Virg. *Æn.* I. 135. *Motos componere fluctus*. GROTIUS, KUINOEL. The sudden squalls, and as sudden calms, with which the lake of Gennesareth is visited, (see Horne's *Introd.* Vol. III. p. 40.) have tempted some of the German commentators to hazard an opinion, that there was nothing miraculous in the transaction here related. But though the wind may cease on a sudden, the agitation of the water will not immediately subside: so that the instantaneous calm was an undeniable proof of the miracle. It remains also for such reasoners to prove, that our Lord was aware that the tempest was then about to cease in the instant; and to account for the terror of his disciples, and their consequent wonder at the cessation of the storm. *To still the raging of the sea*, was always looked upon as an operation of the Deity: and it was doubtless the decisive exercise of this power, that called forth the expression of admiration in v. 27. Compare *Psalms* lxv. 7. cvii. 25. WHITBY, KUINOEL, JORTIN.

Ver. 25. ἤγειραν αὐτόν. Scil. ἐξ ὕπνου. The ellipsis is com-

pleted in Hom. Il. E. 422.—In several of the best MSS. αὐτοῦ is wanting, nor is it required, as the article of itself involves the sense of the possessive pronoun. The Vatican also, and some versions, omit μαθηταί, probably from a like omission in *Mark* iv. 38. *Luke* viii. 24. WETSTEIN, GRIESBACH. In the following verse the word ὀλιγόπιστοι seems to imply a want of confidence, which his disciples ought not to have entertained, after witnessing the divine power which he had already exercised. Since his miracles had previously been confined to the cure of diseases, they probably feared lest he should be unable to subdue the fury of the elements. Hence, we perceive an additional cause for the exclamation, ποταπός ἐστιν οὗτος, κ. τ. λ. *Qualis quantusque sit, &c.* The verb ἐπιτιμᾶν, it may be remarked, signifies not only *to rebuke*; but *to restrain, to quell*. Compare *Luke* iv. 35. *Psalms* xviii. 17. lxxviii. 31. civ. 7. LXX. *Luke* iv. 35. 39. In the parallel passage of *Mark*, the expression is: εἶπε τῇ θαλάσσῃ, σιώπα. MACKNIGHT, KUINOEL.

Ver. 28. Γεργεσηνῶν. It is not improbable that Origen introduced this reading upon mere conjecture. Before his time, the copies, for the most part, varied between Γερασηνῶν and Γαδαρηνῶν. Now *Gerasa*, according to Origen, (T. IV. p. 140.) was a city of Arabia, οὔτε θάλασσαν οὔτε λίμνην πλησίον ἔχουσα. Several of the commentators are in favour of Γαδαρηνῶν, as in *Mark* v. 1. *Luke* viii. 6.; and the distance of *Gadara* from the border of the lake was not so great as to authorize its rejection. According to Joseph. B. J. V. 3. from *Gadara* to *Tiberias*, which lay on the opposite side of the lake, was a distance of sixty stadia; and the width of the lake, on the same authority, was forty stadia; so that the distance of the city from the water-side, will be less than two and a half English miles. Where, then, is the improbability, allowing it were even twice that distance, that the news of the miracle here recorded, should be carried thither immediately? Still Γεργεσηνῶν may be the true reading, without producing any discrepancy in the narratives of the Evangelists; Matthew giving the general name of the country, in which *Gadara* was comprehended. See *Horne's Geographical Index*. Somewhat similar is the promiscuous use of the names *Argos* and *Mycenæ* by the Greeks; and the confusion of the neighbouring towns of *Pharsalia* and *Philippi* by the Latins. See Elmsley on Eurip. Herac. 188. Heyne on Virg. Georg. I. 489. WHITEY, KUINOEL. Of the nature and design of this miracle, see Horne's Introd. Vol. I. p. 246. With respect to its moral application, it is well observed by Mr. Jones, of Nayland, that sin in man is what the devil is in a dæmoniac: and it is clear that a man may be under the dominion of a legion of evil passions at once. It is supposed by those who deny the reality of dæmoniacal possession, that the person here cured was merely a maniac, labouring,

perhaps, under the disease called Lycanthropia; of which see Horne's Introd. Vol. III. p. 515. But it seems impossible to apply the terms which the Evangelist employs in any other than a personal sense; and, at all events, the effect produced upon the swine, cannot be explained upon any such hypothesis. It is worse than idle to talk of gregarious animals being seized with sudden panics; and with respect to the opinion, which has been maintained by some, that the swine were driven down the precipice by the maniacs, it is sufficient to reply, that the words of the Evangelists will not bear the construction. Indeed, it is more than probable, that part of our Lord's object in consenting to the request of the dæmoniac, was to prove the reality of such possessions, and to shew the power and malignity which the dæmon exercised over the possessed. In addition to what has been said before (p. 55.) of dæmonism in general, we may observe, that the witnesses of our Lord's miracles entertained no doubt as to its true character; since they looked upon the devils as a set of inferior agents, of whom Beelzebub was chief. *Matt. xii. 24.* WHITBY, DODDRIDGE.—[ROSENMULLER.] With respect to the apparent discrepancy between St. Matthew, who mentions *two* dæmoniacs, and Mark and Luke, who mention only one, it is probable that one was more fierce than the other, or that there was some circumstance in the cure, which rendered it more remarkable. There is a rule of *Le Clerc*, which may here be applied: *Qui plura narrat, pauciora amplectitur; qui pauciora memorat, plura non negat.* NEWCOME, HAMMOND.

Ibid. μνημείων. Of the tombs of the Jews, which were situated chiefly in desert and mountainous places, see Horne's Introd. Vol. III. p. 526. An opinion prevailed among the Jews and early Christians, that the departed souls of wicked men seized upon the bodies of the living, and made them dæmoniacs. See Joseph. B. J. VII. 23. Hence it has been imagined, that the dæmons probably frequented the tombs, in order to confirm this vain persuasion. But it is more probable that the dæmoniac took refuge in them as a place of shelter; as it is known that wretches in extremity sometimes did the like. Compare Arist. Equit. 790. ELSNER, DODDRIDGE.—[HAMMOND, WETSTEIN.]

Ibid. χαλεποί. Fierce, terrible. Hesych. χαλεπός· σκληρός. Hom. Od. T. 201. χαλεπὸς δέ τις ὥρορε δαίμων. Aristot. H. A. VI. 18. οἱ ὕες οἱ ἄγριοι περὶ τὴν ὀχείαν χαλεπώτατοι. Of the verb ἰσχύειν, in the sense of δύνασθαι, we have an example in *Gen. xxxi. 29.* LXX. WETSTEIN, KUINOEL.

Ver. 29. πρὸ καιροῦ. Before the time; i. e. before the day of judgment; at which time it was supposed that evil spirits would be deprived of their power, and confined for ever with increased torments in the bottomless pit. See 2 Pet. ii. 4. Jude 6. The words καιρὸς and χρόνος differ in this, that the latter designates

any period, however indefinite; whereas the time denoted by the former is definite and fixed. The import of the word βασιλεύσαι in this place, is illustrated by the expression εἰς τὴν ἄβυσσον ἀπελθεῖν, *Luke* viii. 31. Of the phrase τί ἡμῖν καὶ σοὶ, see *Matt. Gr. Gr.* §. 385. 10. It occurs frequently in the O. T. in reference to the troublesome interference of one person in the affairs of another. Compare *Judg.* xi. 12. *2 Sam.* xvi. 10. *2 Kings* ix. 18. *Esra* iv. 3. *John* ii. 4. In some MSS. the word Ἰησοῦ is omitted. KUINOEL, A. CLARKE.

Ver. 30. μακράν. Scil. ὁδόν. E. T. *a good way off*. Vulg. *Non longe*; probably from some MS. of which the reading was οὐ μακράν. Mark and Luke read ἐκεῖ. In discrepancies of this nature, there is more of appearance than reality. In such general ways of speaking, there is always a tacit comparison; and the same thing may be denominated *far*, or *not far*, according to the extent of ground with which, in our thoughts, we compare it. The word μακράν may, therefore, be very properly rendered *at some distance*; in which sense the adverb μακρόθεν is used in *Luke* xviii. 13. where the Pharisee and Publican could not have been very considerably asunder. Compare also *Exod.* xxxiii. 7. LXX. *Diod. Sic.* p. 558. E. *Rhod.* In the same indefinite manner the Latins employ *procul*. *Terent. Hecyr.* IV. 3. 1. *Quem cum istoc sermonem habueris procul hinc stans accepi*. See also *Liv.* X. 8. *Virg. Æn.* VI. 10. where Servius observes: *procul, non longe; procul enim est, quod præ oculos, et quod porro ab oculis est*. CAMPBELL, KUINOEL.

Ibid. πολλῶν. About 2000; according to *Mark* v. 13. In the following verse, for ἐπίτρεψον ἡμῖν ἀπελθεῖν, several MSS. have ἀπόστειλον ἡμᾶς, which is probably correct; the vulgar reading having been substituted in the text, from Mark and Luke, in order to sanction the opinion, that our Lord's answer implies *assent* only, and not command. The same arguments, however, which vindicate the justice of the miracle upon the former supposition, are equally conclusive in either case; and the power of Christ is certainly more clearly demonstrated by understanding the words in the sense of a positive mandate. GRIESBACH, A. CLARKE. Of the name of the dæmoniac (*Legion*), and other circumstances of the miracle, which Matthew has omitted, see the parallel passage in Mark.

CHAPTER IX.

CONTENTS:—*The Cure of the Paralytic*, vv. 1—8. (Mark ii. 1. Luke v. 17.) *The Call of Matthew, and the Answer to John's Disciples respecting Fasting*, 9—17. (Mark ii. 14. Luke v. 27.) *The ruler Jairus's Daughter raised, and the Issue of Blood stopped*, 18—26. (Mark v. 22. Luke viii. 41.) *Two blind Men restored to sight; a dumb Dæmon ejected; and the lamentable state of the Jewish nation deplored*, 27—38.

Verse 1. τὴν ἰδίαν πόλιν. *Capernaum*; where he seems to have commonly resided in the house of Peter. See on *Matt.* iv. 13. and compare *Matt.* viii. 13.

Ver. 2. ἀφέωνταί σοι αἱ ἁμαρτίαι σου. It has been already observed, on *Matt.* viii. 17. that the Jews looked upon diseases as the temporal punishment of sin. In reference to this opinion, they had a maxim, *that no diseased person could be healed, till all his sins had been remitted*; which seems to have been founded on *Psalms* ciii. 3. Compare also *Deut.* xxviii. 21. *Isaiah* xxxiii. 24. *Psalms* xli. 3, 4. See *Kimchi in loc.* Hence some commentators have supposed, that Jesus here speaks not of the remission of eternal punishment; but merely of some particular offence, probably drunkenness, the penalties of which the paralytic was now suffering. In support of this interpretation it is urged, that the cure was not performed in consideration of the faith of the paralytic himself; but of “*their faith*,” i. e. the faith of those who brought him. But the faith of the sick man was unquestionably included in the pronoun *their*; nor is it to be supposed that his persuasion of the power of Christ was less firm, than that of his supporters. Besides, if the removal of temporal punishment only were intended, that and the removal of the disease would have been identical; so that, on this supposition, the words only imply a *promise* of forgiveness, since the cure was not immediately consequent upon the declaration. Neither would there have been any ground for the imputation of *blasphemy*, which our Lord read in the thoughts of the Scribes; since the performance of a mere miracle did not necessarily imply an assumption of divinity; whereas the remission of eternal punishment is an operation of God alone; and the inference of the Jews was justly drawn, but perversely applied. See *Exod.* xxxiv. 7. *2 Sam.* xii. 23. *Isaiah* xliii. 25. *Matt.* xxvi. 65. This perversion, indeed, was to be expected from their prejudices; by which they were also prevented from acknowledging another proof of the Godhead, which Christ exhibited on this occasion; viz. his knowledge of their hearts; a knowledge, the want of

which was objected by the Rabbis to the impostor Barchiöchebas: and which the Scriptures themselves esteemed, no less than the remission of sins, to be peculiar to the Deity. See 1 *Sam.* xvi. 7. 1 *Chron.* xxviii. 9. 2 *Chron.* vi. 30. *Psalms* vii. 9. *Jerem.* xvii. 10. It is probable that our Lord preceded the cure of the disease by the assurance of forgiveness, in order to raise the hopes of the paralytic, who, from a consciousness of the enormities of his past life, thought that Jesus might pronounce him unworthy of mercy, at the same time that he had a perfect confidence in his power to afford it. With regard to the objection, that the words, *whether is it easier, &c.* imply that it is equally easy to do one as the other; whereas, the disciples could cure diseases, but could not forgive sins; (*John* v. 14. ix. 2.) it is replied, that our Lord uses the words in relation to his own *omnipotence*, and not of miraculous agency in general. See note on v. 5. *infra*. We may, therefore, fairly conclude, that the forgiveness here offered extended to the remission of eternal punishment, in respect to the transgressions of the convert, to the time of this first manifestation of his faith. LIGHTFOOT, GROTIUS.—[WHITBY.] It has been disputed, whether the verb ἀφένται is the aor. 2. subjunctive, or the perf. pass. indicative. The latter seems to be correct: so that ἀφένται is put for ἀφείνται, as in *Luke* viii. 47, 48. 1 *John* ii. 22. See *Matt. Gr. Gr.* §. 206. II. 2. KUINOEL. Of the evidence in favour of the reality of this miracle, see *Horne's Introd.* Vol. I. p. 254.

Ver. 3. βλασφημεῖ. Impie loquitur; injurius est in Deum. In this sense the word is generally employed by the Evangelists: though it more properly signifies *to revile, to calumniate*; in accordance with its derivation, παρὰ τὸ τὴν φήμην βλάπτειν; (*lædere famam*; *Cic. Cluent.* 5.) So it occurs continually in *Demosthenes*; and it retains its true signification also in *Mark* vii. 22. *Coloss.* iii. 8. *Ephes.* iv. 31. Plato has used the word in a religious sense; *Alcibiad.* I. and *de Repub.* II. *in fine*: and so *Menander*: 'Ο λοιδορῶν τὸν πατέρα δυσφημεῖ λόγῳ' Τὴν εἰς τὸ θεῖον δὲ μελετᾷ βλασφημίαν. GROTIUS, KUINOEL.

Ver. 5. εἰπεῖν. That is, *to say with effect*. Merely to pronounce the words of either sentence is equally easy to all; and to say both with effect were equally easy to our Lord. In the former case, however, the effect was invisible, and the multitude might question the effect altogether; but the immediate consequence of the order in the latter case was an ocular demonstration of the power with which it was accompanied, and to say the one with effect, which effect was *visible*, was a manifest proof that the other was said also with effect, though the effect was invisible. And this is the use which our Lord makes of the cure. CAMPBELL.

Ver. 6. τότε λέγει τῷ παραλυτικῷ. These words are evidently parenthetical: and mark the change of our Lord's address from the Scribes to the paralytic. The expression ἄραι τὴν κλίνην is illustrated in Horne's Introd. Vol. III. p. 397. The word ἐξουσίαν, in v. 8. is repeated in reference to its use here; so that it cannot be understood, as some have suggested, as an *abstractum pro concreto*, in the sense of ἐξουσίαν ἔχοντα. By a common enallage the plural τοῖς ἀνθρώποις is put for τινὶ ἀνθρώπῳ, i. e. Χρίστῳ. KUINOEL.

Ver. 9. ἐπὶ τὸ τελώνιον. *At the toll-office, or custom-house;* which was probably a kind of booth erected on the side of the lake for collecting the toll of passengers. See Horne's Introd. Vol. III. p. 185. Porphyry and Julian, two of the earliest and most inveterate enemies of Christianity, have accused Matthew of rashness and indiscretion, in thus hastily following one, of whom he could have little or no knowledge. But as it is evident that this publican lived in or near Capernaum, which was the principal scene of the early part of our Lord's ministry, he may indeed have been his disciple long before, though he had not yet received permission to follow him. MACKNIGHT, LE CLERC. It is observable, that the Evangelist speaks of himself in the third person, after the manner of historians in general, and more especially Cæsar in his Commentaries. See also *Dan.* i. 6. *Jerem.* xxxii. 27. *John* xiii. 23. This way of writing is adopted to avoid egotism and ostentation. KUINOEL.

Ver. 10. ἐν τῇ οἰκίᾳ. That is, *in his house*; scil. of *Matthew*. See *Mark* ii. 14. *Luke* v. 29. It has been doubted, indeed, whether Matthew and Levi are the names of the same individual; but the account of the feast, and subsequent events, as given by the three Evangelists, are so closely analogous, and it was so usual with the Jews to have two names, as in the cases of *Simon*, who was also called *Peter*, and of *Lebbæus Thaddæus* among the Apostles, that there can be no reasonable question of their identity. See Horne, Vol. III. p. 272. ROSENMULLER. The word ἁμαρτωλός, *sinner*, is generally used in the Gospels, and indeed throughout the N. T. either to signify a *Heathen*, or such of the Jews who, from their illicit practices, were looked upon in the same light with the Heathen. Of this latter class the Talmud enumerates dicers, usurers, plunderers, publicans, shepherds of lesser cattle, (i. e. *swine*,) those that sell the fruit of the seventh year, &c. Compare *Matt.* xi. 19. xxvi. 45. *Mark* ii. 15—17. xiv. 41. *Luke* v. 30—32. vi. 32—34. vii. 34. 37. 39. xv. 1, 2. 7. 10. *John* ix. 16. 24, 25. 31. *et passim*. A. CLARKE, GROTIUS.

Ver. 12. οὐ χρεῖαν ἔχουσιν κ. τ. λ. This is a common proverb, which no one could possibly misunderstand or misapply.

Diog. Laert. VI. 6. Ἀντισθενὴς ὄνειδιζόμενός ποτε ἐπὶ τῷ πονηροῖς συγγενέσθαι, Καὶ οἱ ἱατροὶ, φησὶ, μετὰ τῶν νοσοῦντων εἰσὶν, ἀλλ' οὐ πυρέττουσι. Sayings to the same effect are recorded of Diogenes, *ap. Stob.* XI. and of Pausanias and Phocion, by Plutarch. Hence Ovid, *de Pont.* III. 4. 7. *Firma valent per se, nullumque Machaona quaerunt; Ad medicam dubius confugit aeger opem.* In *Luke* v. 31. the word ὑγιαίνοντες is substituted for ἰσχύοντες. A. CLARKE, WETSTEIN.

Ver. 13. πορευθέντες δὲ μάθετε. This phrase is equivalent with the Hebrew **ללמד** *tsa. velimed*, a form in frequent use among the Rabbins, when they referred their disciples to the sacred writings. The words τί ἐστὶν are also an instance of the mode of citation, without any direct reference, employed by the Jewish doctors. The passage here quoted is from *Hos.* vi. 6. and our Lord refers to it in proof that deeds of charity, and particularly the conversion of the sinner, are more acceptable than *sacrifice*; i. e. than the greatest duty of the ceremonial law, and consequently than the most punctual observance of the entire ritual. The word ἔλεος is here used in its more extensive sense of *universal benevolence*, as in *Tit.* iii. 3. *Heb.* iv. 6. It is clear, however, that the import of the passage is *comparative*, not *absolute*; for *sacrifice*, though of less importance than *mercy*, was still a duty of the first importance. The LXX, indeed, for καὶ μὴ read ἢ, *subaud.* μᾶλλον, as in *Hom.* II. A. 116. not to mention that καὶ μὴ is used for μᾶλλον ἢ in classic authors; unless μόνον be understood, which may also be the case in the present instance. *Isocrat. ad Nicocl.* p. 42. ἐλλείπειν αἰροῦ, ΚΑΙ ΜΗ. πλεονάζειν· αἱ γὰρ μετριότητες ΜΑΛΛΟΝ ἐν ταῖς ἐνδείαις, ἢ ταῖς ὑπερβολαῖς ἰσχύουσιν. Compare *Gen.* xlv. 8. *Exod.* xvi. 8. *Prov.* viii. 10. *Joel* ii. 13. LXX. *John* vi. 27. 1 *Cor.* i. 17. By the *righteous*, δίκαιους, are not meant, as some have supposed, those *who trusted in themselves that they were righteous*, (*Luke* xviii. 9.) for such are more especially called to repentance by the Gospel. See *Matt.* iii. 8. *Rev.* iii. 17. Neither are those intended who are entirely free from sin, *for where is the man that sinneth not?* *James* iii. 2. 1 *John* i. 8. but those who strive, so far as human nature is capable, to abstain from all known sin, praying for the assistance of God's grace to cooperate with their own imperfect endeavours, and "*walking in all the commandments of the Lord blameless.*" Such were Zacharias and Elizabeth, *Luke* i. 6. and Simeon, *Luke* ii. 25. The words εἰς μετάνοιαν are omitted in several of the best MSS. and versions, and some of the ancient Fathers: they are found, however, in *Luke* v. 32. and it is agreed on all hands, that if they are not expressed in this place, they must be understood. With respect to the sentiment, a very similar one is ascribed to Zaleucus in *Diod. Sic.* p. 299. C. οἱ θεοὶ οὐ χαίρουσι ταῖς τῶν πονηρῶν θυσίαις τε καὶ δαπαναῖς, ἀλλὰ

ταῖς τῶν ἀγαθῶν ἀνδρῶν δίκαιαις τε καὶ καλαῖς ἐπιτηδεύσεσι.
 WHITBY, GROTIUS, MACKNIGHT, A. CLARKE, KUINOEL, MUNTHE.

Ver. 15. οἱ υἱοὶ τοῦ νυμφῶνος. The sons of the bride-chamber: i. e. the personal friends of the bridegroom, (John iii. 29.) who formed the marriage procession, and were admitted to a participation of the seven days' festivity, consequent upon the marriage. See Horne's Introd. Vol. III. p. 416. They were called by the Greeks παρὰ νυμφοί; by the Latins pronubi; and by the Hebrews Schoshbenim. Of the Jewish fasts see on Matt. vi. 16. It is remarkable that our Lord does not here either enjoin or forbid fasting; though it is clear from his manner of expression that he approved of it as a religious exercise at proper seasons. He did not mean, as the Montanists affirm, that the Pharisaical fasts would ever be introduced into his Church, but that his disciples would fast and mourn on account of the various calamities which would befall them after his departure, and as often, in after times, as any particular circumstance of danger and distress might require it. Instances of such fasts occur in Acts x. 30. xiii. 2, 3. xiv. 23. 1 Cor. vii. 5. The force of our Lord's answer will appear more appropriate from the fact that John was now in prison, so that his followers were fasting in consequence of their master's removal from them. WHITBY, GROTIUS, MACKNIGHT. The particle μὴ is simply interrogative, implying a negation of the question proposed; and the verb δύνανται is redundant. So also in Gen. xliii. 32. John xii. 39. (comp. v. 37.) Xen. Œcon. XI. 11. KUINOEL.

Ver. 16. ἐπίβλημα ῥάκους ἀγνάφου. A patch of undressed cloth; i. e. of cloth which has not passed through the hand of the fuller, (γναφεύς.) Luke has καινόν, which, however, does not affect the sense of the passage. The ἐπίβλημα, after it is sewed in, becomes πλήρωμα αὐτοῦ, scil. ἱματίου; and the words αἶρει ἀπὸ τοῦ ἱματίου are equivalent to αἶρει μέρος τι τοῦ ἱματίου. Compare Levit. x. 18. LXX. and see Matt. Gr. Gr. §. 574. Hence, the meaning of the passage is, that the patch of new cloth, being of a harsher texture and less yielding than that which has been frayed and worn, will eventually tear away the edges of that to which it is sewed, and encrease the rent. The inference which our Lord intended to deduce from this similitude, and that to the same effect in the next verse, was the inexpediency of imposing too severe restrictions upon his followers in that early stage of his ministry. It has been objected, however, that although the Pharisees were trained to frequent fastings, the same was not the case with John's disciples; and that, therefore, the followers of Christ might fast as well as they. But it is not improbable that many of John's disciples were of the sect of the Essenes, (see Horne) whose habits of abstinence were as severe

as those of the Pharisees themselves: not to mention that the peculiar austerities of the Baptist might have influenced the character of those who attended him. ALBERT, WHITBY, DODDRIDGE. The word ἀσκός should be rendered *a leathern flask*, or *skin*. See Horne's Introd. Vol. III. p. 466.

Ver. 18. ἄρχων εἷς. For τὶς, as in *Matt.* viii. 19. The name of this *ruler* was Jairus, whom Mark (v. 22.) calls ἕνα τῶν ἀρχισυναγώγων, and Luke (viii. 41.) ἄρχοντα τῆς συναγωγῆς. See Horne's Introd. Vol. III. p. 253. and of the miracle itself, and the Jewish customs illustrative thereof, see the same work, Vol. I. p. 259. III. p. 524. and my note on Hom. Il. Σ. 339. The words ἄρτι ἐτελεύτησε are wrongly rendered in the E. T. *is even now dead*; since it appears from the other Evangelists, that at the time the ruler left his house, his daughter was still alive; and it was not till after the cure of the infirm woman that his servants met them with the news of her death. The proper translation would be, *she is by this time dead*; a very natural conjecture respecting one whom he left in her last extremity. Mark's expression is ἐσχάτως ἔχει, and Luke's ἀπέθνησκειν. This sense of ἄρτι is sanctioned by Philostratus, who explains it περὶ τὸν καιρὸν τῶν ῥημάτων. With respect to the verb ἀποθνήσκειν, employed by Luke, it is sometimes used like the Hebrew מָו, of those at the point of death; as in Joseph. Ant. V. 1. 1. Compare Gen. xx. 3. xlviii. 21. Deut. v. 22. Isaiah xxxviii. 1. WHITBY, CAMPBELL, KUINOEL.

Ibid. ἐπίθες τὴν χεῖρά σου. Imposition of hands was usually employed by the prophets and men of God for the purpose of conveying their divine influence to the bodies or souls of men. Compare Numb. xxvii. 18. 20. 2 Kings v. 11. *Matt.* xix. 13. Acts iv. 30. GROTIUS.

Ver. 20. γυνὴ αἱμορροοῦσα. The disease, with which this woman was afflicted, was most probably that which Hippocrates (*de Morb.* I. 3.) designates as the ῥόος αἱματώδης; the nature of which it is unnecessary to describe. Suffice it to say, that the complaint appears to have been exceedingly inveterate, and to have baffled every attempt of medical skill. See the parallel passage in *Mark* v. 25. sqq. The κράσπεδον τοῦ ἱματίου was one of the תַּשְׁתֵּם, *tsitsith*, or tassels, which the Jews were commanded to wear on their garments, for the purpose of reminding them of the commandments of the Lord. See Horne's Introd. Vol. III. p. 403. Hence a peculiar sacredness was attached to them, (*Matt.* xxiii. 5.) which seems to have led the woman to touch them rather than any other part of Christ's dress; not to mention that touching the hem of the garment was looked upon as a mark of reverence and respect. The nature of her disease, which was considered unclean, (*Levit.* xv. 25.) and the delicacy

which forbad her to make any public acknowledgment of it, were the probable motives which induced her to approach our Saviour in secresy. CAMPBELL, KUINOEL. Of the verb σώζειν, which is used in the next verse in the sense of *sanare*, see on *Matt.* i. 21. and compare *Mark* vi. 56. *Luke* viii. 36. xvii. 19. xviii. 42. *John* xi. 12. *Acts* ix. 9. DODDRIDGE.

Ver. 24. οὐ γὰρ ἀπέθανε κ. τ. λ. The verbs καθεύδειν and κοιμᾶσθαι are frequently used in the sense of ἀποθνήσκειν; a Euphemism common to the ancients generally. Compare *John* xi. 11. 13. and see my note on *Hom.* Il. Α. 241. Here, however, the two verbs are directly opposed to each other, so that each must undoubtedly be used in its proper signification. It has been argued, indeed, that the girl was not really dead, but that she had merely fallen into a trance or swoon; but the whole tenor of the narrative is directly at variance with any such conclusion. Our Lord evidently intended to signify that she was not dead, so as to continue under the power of death; since he was about to raise her as from a natural sleep. This interpretation is in itself a sufficient reply to the casuistical sophistry of the Jesuits, who adduce this passage in defence of their principle of mental reservation. LE CLERC, WETSTEIN, WHITBY.—[MICHAELIS, KUINOEL.] In the next verse the verb ἐκβάλλειν is to be understood in a milder sense than that usually applied in the N. T.; it signifies merely to *dismiss* or *exclude*; scil. from the damsel's apartment, into which he entered unattended, except by Peter, James, and John, and the parents of the deceased. See *Mark* v. 37. sqq. Had the crowd been admitted indiscriminately, the press would have prevented a close examination of the miracle, and unfounded reports might have arisen, so as to invalidate the credibility of the transaction. Instances of the use in which ἐκβάλλειν is here employed, may be found infra v. 38. *Matt.* xii. 20. 35. xiii. 52. *Mark* i. 43. *Luke* x. 35. *John* x. 4. *Acts* xvi. 37. *Rev.* xiv. 16. In v. 25. the gender of αὐτῆς is referred to the sex implied in κοράσιον, and not to the noun itself. Compare *Matt.* xxviii. 19. HAMMOND, ROSENMULLER, KUINOEL.

Ver. 27. υἱὲ Δαβίδ. This title was a most decided acknowledgment of our Lord's Messiahship; and it is probable that the men were induced to make it from the convincing proof which his miracles afforded of the fact. See on *Matt.* i. 1. and compare *Matt.* xii. 23. *John* iv. 29. GROTIUS, LIGHTFOOT. The restoration of sight is one of the most prominent of the cures effected by Christ; and it is attested by modern travellers, that blindness is a calamity of unusual frequency in the East.

Ver. 30. ἐνεβριμήσατο. *He strictly charged.* Suidas: μετ' αὐστηρότητος ἐπετίμησεν. Chrysostom, *Hom.* 13. οὐχ ἀπλοῦς

κελεύει, ἀλλὰ καὶ μετὰ πολλῆς σφοδρότητος. Compare *Mark* i. 43. with *Luke* v. 14. *John* xii. 16. The expression ἀνεώχθησαν οἱ ὀφθαλμοὶ is an Hebraism of the same import with ἀναβλέπειν. Compare *Isaiah* xxxv. 5. *Matt.* xx. 33, 34. KUINOEL.

Ver. 32. κωφὸν δαιμονιζόμενον. It is evident from the context, that the dæmon by whom the man was possessed, had deprived him of the power of speech, for as soon as the ejection was effected the dumb spake. The expression of admiration in v. 33. was naturally elicited by the number and variety of miracles, and those too of the most extraordinary kind, which Jesus had exhibited in the course of a few hours: such as the greatest of the prophets, and not even Moses himself, had ever performed. The adverb οὕτως is there employed instead of τοιοῦτό τι, or τοῦτο. So 1 *Sam.* xxiii. 17. LXX. Σαούλ ὁ πατήρ μοι οἶδεν οὕτως. *Psalms* xlvii. 6. αὐτοὶ ἰδόντες οὕτως ἐθαύμασαν.

Ver. 34. ἐν τῷ ἄρχοντι κ. τ. λ. That is, *Beelzebub*. See on *Matt.* x. 25. This imputation is refuted by our Lord in *Matt.* xii. 24.

Ver. 36. ἐσπλαγχνίσθη. *Was moved with compassion.* The verb σπλαγχνίζεσθαι is met with only in the N. T. and LXX, where it always signifies *to be moved with pity or compassion*. Its derivation is from σπλάγχνα, *viscera*; but it is perfectly distinct from the sacrificial term σπλαχνεύειν, which occurs in 2 *Macc.* vi. 8. in the sense of *sacrifice*. The Jews looked upon the *bowels* as the seat of love and sympathy, and so applied the *organ* to the sense, as in *Psalms* li. 3. and elsewhere. In *Wisd.* x. 5. LXX. the word σπλάγχνα is so employed. The reading ἐσκυλμένοι is that of a great number of MSS., versions, and fathers; and *Griesbach* has adopted it instead of the old word ἐκλελυμένοι, for the very probable reason that a more difficult reading is not likely to be substituted in the place of one, of which the meaning is evident. Now the verb ἐκλύεσθαι is used either of *mental* or *bodily* fatigue, instances of which in either acceptation are of frequent occurrence. See 2 *Sam.* xvi. 2. 1 *Macc.* iii. 17. *Mark* viii. 3. *Gal.* vi. 9. *Heb.* xii. 3. With respect to σκύλλειν, its primary meaning is *to tear the hair*; (*Hesych.* σκύλλειν· τὸ τοῖς ὄνυξι σπᾶν.) Hence, *to afflict*, or *torment*, as in 3 *Macc.* iii. 25. iv. 6. LXX. and so generally, *to tire*, *to fatigue*. In this latter sense the verb is found in *Herod.* IV. 13. 8. VII. 3. 8. with which we may also compare the usage of the Latin *vexare* in *Q. Curt.* V. 10. *Ut vexatos milites quiete firmaret.* It is not improbable, therefore, that the old reading may have been originally a gloss, which at length found its way into the text. The participle ἐρριμμένοι, signifying properly *thrown down*, may be rendered *neglected*, *unprotected*, as in

Herodian, II. 6. ἐρριμμένην τὴν ἀρχὴν ἀρπάζειν. Under the figure, therefore, of a flock without a shepherd, fatigued with wandering, and exposed to danger, our Lord depicts the wretched state of the ignorant Jews, whom the Pharisees considered as *accursed*, (*John* vii. 49.) and treated with the most unpardonable neglect. Hence they are called *the lost sheep of the house of Israel*, *Matt.* x. 6. Similar images are employed in *1 Kings* xxii. 17. *Judith* xi. 19. KUINOEL, GROTIUS, KYPKE, DODDRIDGE.

Ver. 37. ὁ μὲν θερισμὸς κ. τ. λ. The expression is proverbial. Our Lord's meaning is, that the immense multitudes which followed him, although neglected by their spiritual guides, were desirous of receiving instruction; and the prayer, which he now puts into the mouth of his disciples, is well connected with their mission as Apostles, in the opening of the next chapter. The comparison is borrowed from agricultural pursuits, as are many others which are found in the Scriptures. See Horne's *Introd.* Vol. III. p. 469. In the Rabbinical writings also the doctors are represented as *reapers*, and their work of instruction as the *harvest*: thus in *Idra Rabba*, §. 2. *The days are few; the creditor urgent; the crier calls out incessantly; and the reapers are few.* The word ἔργον and its derivatives are continually employed by the classic writers in relation to husbandry. GROTIUS, KUINOEL, A. CLARKE.

CHAPTER X.

CONTENTS:—*The names and mission of the twelve Apostles; and the instructions, exhortations, and promises with which they are sent forth.* [*Mark* vi. 7. *Luke* ix. 1.]

Verse 1. ἐξουσίαν πνευμάτων. The preposition κατὰ is inserted in several of the best MSS. and versions, and in *Luke* ix. 1. the expression is ἐξουσία ἐπὶ πάντα τὰ δαιμόνια. But πνευμάτων may here be considered as what the grammarians call the genitive of the *object*. So *Ecclus.* x. 4. LXX. ἐξουσία τῆς γῆς. *Matt.* xx. 31. βλασφημία τοῦ πνεύματος. Compare *Isaiah* iii. 14. *Joel* iii. 19. *1 Cor.* ix. 12. In communicating to others the power over evil spirits, and of working miracles in his name, (compare *Luke* x. 17.) our Lord has given an unanswerable proof of his omnipotence. None but God could bestow this power; and in this respect is Christ distinguished from all the prophets of the O. T., of whom, though some worked miracles themselves, none enabled others to do so. Joshua, indeed, received "the

spirit of wisdom" from Moses, *Deut.* xxxiv. 9. and the spirit of Elijah rested on Elisha, *2 Kings* ii. 15. But in the first instance the communication was made by the immediate command of God, and in the other, Elijah's reply to the request of Elisha evidently implies that the thing prayed for was not at the prophet's disposal. Arnobius, (adv. Gent. I. p. 30.) in applying this argument to the Gentiles, asks, *Alicuine mortalium Jupiter ille Capitolinus hujusmodi potestatem dedit?* In the commission here given to the twelve Apostles was laid the foundation of the Christian ministry, and the first authority given to the establishment of a regular priesthood. The commission was enlarged just before our Lord's ascension into heaven, when the Gentiles were admitted to an equal share with the Jews in the privileges of the Gospel. The office of the seventy disciples, whom our Lord subsequently discharged to preach to those cities which he was shortly about to visit, (*Luke* x. 1.) was subordinate to that which is here assigned to the twelve; a distinction in which we recognise the sanction of the great Author and Finisher of our faith to a triple order in the ministry. Christ, as the head, commissioned twelve apostles and seventy disciples to work with him in the first preaching of the Gospel; and the Apostles, Presbyters, and Deacons of the primitive Church, presignified by the High-Priest, Priests, and Levites of the Jewish temple, have been followed in uninterrupted succession by the Bishops, Priests, and Deacons of our own establishment. KUINOEL, WHITBY, HOLDEN.

Ver. 2. δώδεκα ἀποστόλων. The word ἀποστόλος signifies, properly, a messenger dispatched upon some business of importance, as in *1 Kings* xiv. 6. which is the only place where it occurs in the LXX. Among the Jews it denoted an officer, commissioned by the high priest to collect the tributes due to the temple, from the Jews who lived at a distance from Jerusalem. The office originated with the Patriarchs, and continued to exist even after the destruction of the temple, and the dispersion of the people by Titus Vespasian. Jerome, in accounting for the expression used by St. Paul in *Gal.* i. 1., says, *Usque hodie a patriarchis Judæorum Apostolos mitti constat. Ad distinctionem itaque eorum qui mittuntur ab hominibus, et sui, qui sit missus a Christo, tale sumpsit exordium: Paulus apostolus, non ab hominibus, neque per homines.* In the N. T. it is used more especially as the designation of those disciples whom our Lord commissioned to preach the Gospel; and in one place (*Heb.* iii. 1.) it is applied preeminently to Christ himself. In *2 Cor.* viii. 23. we meet with the expression ἀποστόλοι ἐκκλησίων, but the denomination *Apostles of Christ* seems to have been given to none but *the twelve*, to Matthias, who was substituted in the place of Judas, and to Paul and Barnabas, who were commissioned to the Gentiles. It has afforded subject for speculation to discover the

reason of Christ's limiting the Apostles *to twelve*; probably he had the twelve Patriarchs in view, or the twelve tribes of Israel; such a conclusion, at least, may fairly be drawn from *Matt. xix. 28.* CAMPBELL, GROTIUS.

Ibid. πρῶτος. This word, though found in all the MSS., has been supposed to be interpolated by some zealot who wished to establish the Pope's primacy; but there can be no doubt of its authenticity. Still there is nothing in it to support the pretensions of the prelates of Rome. It is a sufficient explanation of the passage, that Peter was the Apostle first called to the ministry; and the same interpretation will apply to the assurance that Peter was the rock on which Christ would build his Church, especially if we recollect that the same Apostle was commissioned to the Jews, to whom the covenant of salvation was first to be proposed. It is evident also from the different order in which they are enumerated by the several Evangelists, that they were all placed on the same footing in respect of rank. Theophylact, *προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν, διότι καὶ πρωτόκλητοι.* MIDDLETON, ROSENMULLER. Of the name of *Peter* see on *Matt. xvi. 18.*; an account of his life, as also of the other Apostles, whose writings are contained in the Canon of the New Testament, and some others incidentally, will be found in Horne's Introduction: it will therefore only be necessary to notice briefly those whom his plan did not embrace, leaving those of whom he has spoken with a simple reference.

1. PETER.

2. ANDREW.

3. JAMES.

4. JOHN.

5. PHILIP.

} Horne, Vol. III. p. 445.

} Sons of Zebedee. *Ibid.* pp. 311. 441.

This Apostle was a native of Bethsaida, *John i. 44.* By some he is supposed to have been called to the apostleship after Andrew and Peter, who were natives of the same place; and by others before them. It was to him that our Lord proposed the question, whence they should buy bread to feed the 5,000 in the wilderness, *John vi. 5.* He was the person to whom the Greeks applied for admission to an interview with the Messiah, *John xii. 20.* and it was he who was gently rebuked by Christ for his too great inquisitiveness respecting the divine nature, *John xiv. 8.* According to Clement he was a married man; and Papias, an early writer cited by Eusebius, mentions that he had two unmarried daughters residing with him at Hierapolis, a city of Phrygia, where he abode after our Lord's ascension. It seems that he was very active in preaching the Gospel in Asia Minor, where it is said, that among other miracles which he performed, he raised a dead man to life. The manner of his death is uncertain: by some he is supposed to have been crucified; but Clement enumerates him among those of the Apostles who did not suffer martyrdom. CAVE, LARDNER.

6. **BARTHOLOMEW.** It is generally supposed that this disciple is the same with *Nathanael*, whom Philip first introduced to Christ, as related in *John* i. 45. This identity is amply confirmed by the fact, that Bartholomew is not mentioned as an Apostle by St. John, nor Nathanael by the other Evangelists, and that the former speaks of Philip and Nathanael in conjunction, the latter of Philip and Bartholomew. Besides, unless Nathanael had been already among the twelve, it seems strange that he should not have been considered a qualified candidate to supply the place of Judas. He was undoubtedly called *Bartholomew*, as the son of *Tolmai*, just as Peter was called *Barjona*, and Joses *Barnabas*. He was a native of Cana in Galilee, and it is probable that before his call to the ministry he followed the occupation of a fisherman, *John* xxi. 2.; but the Gospel account of him contains little else than the history of his first introduction to Jesus, and the statement by St. Luke that he was one of the witnesses of the resurrection. After this event he is said to have been engaged some time with Philip at Hierapolis, and also to have laboured in India and among the Lycaonians; according to Jerome he finished his life by crucifixion, at Albanopolis, in Armenia. CAVE, LARDNER.

7. **THOMAS**, called also *Didymus*, *John* xx. 24. The two names are alike in signification, the one being Hebrew and the other Greek for *a twin*; whence it is probable that he was a native of Decapolis, or some other place which was inhabited both by Jews and Greeks, who called him each by their national appellation respectively. He also seems to have been associated with the sons of Zebedee and Nathanael as a fisherman. Of his first connexion with our Lord we have no information, and the only remarkable point in his history is his extreme want of faith, related in *John* xx. 24. His ministry, subsequent to our Lord's ascension, is said to have been exercised chiefly in Parthia; and it has been supposed by some that he was the founder of a race of Christians who have been discovered to exist near the coast of Malabar, with the name of *the Christians of St. Thomas*; but others attribute their origin to a Syrian bishop, who flourished considerably later than the apostolic age. The place and manner of his death are equally uncertain, though a tradition exists that he was killed by a lance at the instigation of the Brahmins, near Malipar, a city of Coromandel. CAVE, LARDNER.

8. **MATTHEW.** See Horne, Vol. III. p. 261.

9. **JAMES**, the son of Alphaeus. *Ibid.* p. 441.

10. **LEBBEUS**, surnamed *Thaddeus*. *Ibid.* p. 490.

11. **SIMON**, the *Canaanite*. There is nothing of any importance concerning this Apostle to be found in the Gospel narrative. Some have inferred from the distinctive appellation here given to him, that he was born at Cana in Galilee, and probably the bridegroom at whose house our Lord performed his first miracle.

But it is more correct to derive the word from the Hebrew **קנא**, *Kana*, signifying *zealous*; so that it is precisely equivalent with the Greek **ζηλωτής**, by which he is designated in *Luke* vi. 15. This title, which was probably intended to distinguish him from Simon Peter, either denotes the warmth of his zeal in support of the Gospel, or which is more likely, implies that he was originally a Pharisee, a portion of which sect, from their intemperate zeal in maintaining their religious observances, had acquired the name of *Zealots*. See Joseph. B. J. IV. 12. and Horne's *Introd.* Vol. III. p. 381. After preaching in Egypt, Africa, and Mauritania, Simon is said to have visited Britain, and there to have suffered martyrdom. HAMMOND, LIGHTFOOT.—[MACKNIGHT, DODDRIDGE.]

12. JUDAS ISCARIOT. The sum of the history of Judas is contained in the words subjoined to his name by the Evangelists, **ὁ καὶ παραδούς αὐτόν**, *who even betrayed him*; for such is the true rendering: not as the E. T. *who also betrayed him*. He was the son of one Simon, *John* vi. 71. and he was called Iscariot to distinguish him from Judas Thaddeus; but the commentators are by no means agreed in respect to the meaning and origin of the name. It is supposed by some that it has reference to the town of Kerioth, in the tribe of Judah, mentioned in *Josh.* xv. 25. where Judas was probably born: and this is somewhat confirmed by a various reading of *John* vi. 71., where some MSS. read **ἀπὸ Καριώτου**. But there is another derivation of which the word admits, in relation to the death of Judas, who *hanged* himself, since the Hebrew **נִצְוֹן**, *ascara*, denotes *strangulation* or *suffocation*. This idea is considerably strengthened by the circumstance, that, wherever the word occurs, it is almost always without the article, or at least with a variation in the MSS. Now if a place of birth or residence were denoted, the article should be prefixed, as in *Μαρία ἡ Μαγδαληνή*; not to mention that the participle **ἐπικαλούμενον**, which is affixed in *Luke* xxii. 3. seems to indicate strictly a surname, as in this very place, **ἐπικληθεὶς Θαδδαῖος**. Compare *Acts* i. 23. x. 5. xii. 12. The article in this place is omitted, and it should seem correctly, in many MSS. LIGHTFOOT, MIDDLETON.—[SCHLEUSNER.] Of the treachery of Judas, as an evidence of the truth of Christianity, see Horne's *Introd.* Vol. I. p. 404.

Ver. 4. **παραδούς**. The verb **παραδοῦναι** is *to deliver up*, **προδοῦναι**, *to betray*; so that the former simply expresses a fact, but the other marks the fact as criminal, and is properly a term of reproach. Hence we cannot but remark the candour and ingenuousness of the Evangelists, who content themselves simply with relating facts, without any expression either of censure or commendation. Surely this is an unquestionable proof of veracity. WETSTEIN, CAMPBELL. See Horne, Vol. I. p. 139. sqq.

Ver. 5. εἰς ὁδὸν ἐθνῶν. For εἰς ὁδὸν ἣ ἄγει εἰς τὰ ἔθνη. So *Jerem.* ii. 18. LXX. ἡ ὁδὸς Αἰγύπτου. Compare *Numb.* xxi. 33. KUINOEL. We may observe, that the preference here given to the Jews is founded upon the gracious promises of God to their forefathers, Abraham, Isaac, and Jacob; whence they became the children of the kingdom (*Matt.* viii. 12. xv. 24.) to whom the adoption and promise more especially belonged. See *Luke* i. 54. *Acts* xiii. 46. *Rom.* ix. 4. xv. 8. It was expedient, moreover, that Christianity, considered as the perfection of that grand scheme which the Patriarchal and Jewish dispensations had begun and matured, and receiving its chief support from its connection with these dispensations by type and prophecy, should first be established among those people, among whom the records respecting it were preserved. It is clear, also, from the inveterate hatred which the Jews entertained for the Heathen and the Samaritans, that had the Gospel been preached to them all simultaneously, the former would have rejected it universally. The prejudices of the Apostles themselves ran so high on this head, that it was not till some time after our Lord's ascension that they could persuade themselves of the fact, that the Gentiles were to be admitted to equal privileges with themselves. We see also a regular gradation, which will be noticed more particularly in the Notes on the Acts, in the method adopted by them, under the direction of the Spirit, in the discharge of their commission. The appeal was made in regular succession to Jews, to proselytes, to devout Gentiles, and lastly to idolaters; and in the various cities which they visited, it was not till the Jews had rejected the Gospel that they turned to the Heathen. See *Acts* xiii. 46. WHITBY, MACKNIGHT. Of the expression πρόβατα ἀπολωλότα, in the next verse, see on *Matt.* ix. 36.

Ver. 8. νεκροὺς ἐγείρει. These words are found in the common Greek copies, but they are omitted in a great number of the most valuable MSS. and versions, and unnoticed by several Fathers. *Griesbach* argues for their authenticity, but at the same time he admits it to be extremely doubtful; and unless we allow that the commission here given contains many articles, which extend to the more comprehensive charge with which the Apostles were entrusted after Christ's resurrection, the clause must unquestionably be rejected. This, indeed, has been denied; but compare *infra* vv. 18. 21. 23. From the fact, however, that the Apostles did not exercise this power during our Saviour's life, and that no allusion is made to it in the beginning of the chapter, or in the parallel place of St. Luke, the weight of argument seems somewhat in favour of interpolation. It is also remarkable, that in *John* v. 25. our Lord evidently speaks of this power as peculiar to himself, which he would scarcely have done, if he had previously communicated it to his disciples. Neither is it probable

that their boast of having the devils subject to them in *Luke* x. 17. would have been limited to this inferior gift, had they been in possession of one so much more valuable. GROTIUS, MILL, CAMPBELL, ROSENMULLER.—[WHITBY, MACKNIGHT.]

Ibid. δωρεὰν ἐλάβετε, δωρεὰν δότε. These words have been perverted into an argument against the maintenance of the ministry. But that the direction relates solely to the miraculous cures which the Apostles were empowered to perform, and not to the stated offices of their function, is evident from *Luke* x. 7. where our Lord, in giving a like commission to the seventy, bids them *eat and drink what was set before them, because the labourer was worthy of his hire*. For the very same cause he here forbids them to provide gold for their journey, intimating, that while they were preaching the Gospel they had a right to maintenance from those who enjoyed the benefit of their labours, and that Providence would take care that they should be supplied with necessary support in fulfilling their commission. Accordingly we find the Apostles receiving maintenance as their due, *1 Cor.* ix. 4, 5. 14. *Gal.* vi. 6. The injunction, therefore, forbids them to make a trade of the miraculous gifts, similar to that of the Jewish exorcists. See *Joseph. Ant.* VIII. 11. WHITBY, MACKNIGHT, LE CLERC. The accusative δωρεὰν is used adverbially, κατὰ being understood, *as a gift, gratuitously, freely*. Compare *Herod.* I. 70. and see *Matt. Gr. Gr.* §. 423.

Ver. 9. εἰς τὰς ζώνας. See *Horne's Introd.* Vol. III. p. 402. and of the extent of our Lord's command see the same work, Vol. II. p. 319. also Vol. III. p. 311. The Romans also seem to have applied their girdles to the purpose of purses. Compare *Liv.* XXXIII. 29. *A. Gell.* XV. 12. *Sueton.* Vitell. 16. The *scrip*, πήρα, was a leathern bag in which shepherds and travellers carried their provisions, such as that in which David is said to have collected the stones with which he slew Goliath. By comparing this passage with the parallels in *Mark* vi. 8. *Luke* ix. 3. there is a trifling diversity in the form of our Lord's injunction. This is easily removed by reading ῥαβδὸν in Matthew and Luke, upon the authority of a great number of MSS. and versions. At the same time there is no absolute necessity for any alteration, since the import of the precept is not affected by the form which it assumes in the different historians. The Apostles are ordered to set out on their journey without making any addition to the apparel with which they were supplied, and to trust to God for whatever else might be necessary for their support. Their Master's object in giving the command was partly to free them from any incumbrances which might retard their progress, and partly to convince them of the singular care that would be taken of them while engaged in the work to which he had appointed them. MACKNIGHT, KUINOEL.

Ver. 11. ἄξιος. Scil. ὑμῶν, as ἄξιός μου, *Acts xxxvii. 38.* or the words παρ' ᾧ ἂν μένητε may be supplied from what follows. So in v. 13. ἡ οἰκία ἄξια, where οἰκία, *the house*, is put for *the inhabitants*. The word ἄξιος is thus put absolutely, so that the sense is to be gathered from the context, more frequently than has been imagined. Demosth. Epist. 3. p. 115. ἀφείσθαι δὲ καλῶς ποιοῦντι· ἄξιος γὰρ ἀνὴρ. *Adv. Leptin.* p. 377. τιμᾶν τοὺς ὄντας ἀξιούς. In this place, compared with v. 14. it clearly implies not only a person of good reputation, but of an honest, sincere, and pious disposition, who would be ready to attend to the terms proposed to him, and not reject the Gospel without a candid examination of its proofs. Some have understood it to mean *hospitable*, but without any sufficient authority. With respect to the injunction itself, we may fairly infer from it, that the acceptance or rejection of the Gospel by those to whom it is offered, depends upon no exclusive partiality in its Author, but solely in the disposition with which the offer is regarded. KYPKE, WHITBY.—[LIGHTFOOT, MACKNIGHT.]

Ver. 12. ἀσπάσασθε αὐτήν. The Vulgate adds *Dicentes, Pax huic domui*; and the corresponding words are in some Greek MSS., but not in so many as to authorise their reception into the text. That such was the Jewish form of salutation is well known, and the word εἰρήνη, in v. 13. naturally refers to this form as understood in the verb ἀσπάσασθε. The clause was, no doubt, inserted from *Luke x. 5.* and many such interpolations seem to have been made by some over zealous copyists, in order to render the Gospels more conformable to each other. The expression πρὸς ὑμᾶς ἐπιστραφεῖναι is proverbial, denoting that no benefit should result from the benediction pronounced. Compare *Psalms xxxv. 13. Isaiah lv. 11.* It may be observed, that under the word *peace*, *שלום*, the Jews included all blessings, whether spiritual or temporal. Hence the saying of their Rabbins: *Great is peace, for all other blessings are comprehended in it.* CAMPBELL, GROTIUS, WHITBY, A. CLARKE. Of the custom alluded to in the next verse see Horne's *Introd.* Vol. III. p. 3.

Ver. 15. ἐν ἡμέρᾳ κρίσεως. The Unitarian version renders *a day of judgment*; and so also *Mr. Wakefield*, though not with the Socinian intention of denying the existence of a future judgment. In order to support this doctrine it is necessary to refer the declaration of our Lord to the destruction of Jerusalem, so as to contain a denunciation of greater severity than that which had already been inflicted upon Sodom and Gomorrah, for refusing to attend to the preaching of Lot. But the punishment here threatened against these cities is evidently future. In *Luke x. 14.* the expression employed is ἐν τῇ κρίσει, which is too plainly definite to admit of any doubt; and it cannot be supposed that people pol-

luted with such unnatural lusts can escape the judgment of that great day, the certainty of which is so clearly made known in *John* v. 28. *Rom.* ii. 16. and other passages of the N. T. as to defy the contradiction of any but the most determined unbeliever. With respect to the aggravation of sin in the Jews, which is here represented as obnoxious to greater punishment than that which will be allotted to Sodom and Gomorrah, it consisted in its being committed against greater light, and a clearer revelation of the will of God and his divine perfections. WHITBY, MIDDLETON, GROTIUS.

Ver. 16. ἰδοὺ, ἐγὼ κ. τ. λ. Two similes are united in this verse, of which, the one indicates the danger to which the Apostles would be exposed, and the other the means of avoiding them. There is a beauty in the latter which is very striking; the prudence and sagacity of the serpent, which is represented as φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς in *Gen.* iii. 1. has been recorded by naturalists; and the dove has ever been esteemed as the emblem of innocence, harmlessness, and simplicity, *Hos.* vii. 11. Our Lord, therefore, advises his disciples προσέχειν ἀπὸ τῶν ἀνθρώπων, *to beware of men*, by means of the union of the two qualities, so as to abstain from provocation on the one hand, and to escape from persecution on the other. The Talmud attributes a saying somewhat similar to the Rabbi Jehuda: *The holy blessed God said to the Israelites, Ye shall be towards me as upright as the dove, but towards the Gentiles as cunning as serpents.* WETSTEIN, ROSENMULLER, DODDRIDGE. Instead of ἀκέραιοι the Codex Bezae reads ἀπλούστατοι, which is evidently derived from an ancient Gloss. Etym. M. ἀκέραιος· ὁ μὴ κεκραμένος κακοῖς, ἀλλ' ἀπλοῦς καὶ ἀποίκιλος. But perhaps the true derivation is from κεραῖζω, *lædo*, rather than from κεράω, *misceo*. See my note on *Hom.* II. B. 861. KUINOEL. The various trials for which our Lord here prepares his disciples did not befall them during their first mission; but the prediction was fully accomplished after his ascension. Thus we find Peter and John called before the Sanhedrim, *Acts* iv. 6. and beaten, *Acts* v. 40. James and Peter before Herod, *Acts* xii. 3. and Paul before King Agrippa; before the Roman governors Gallio, Felix, and Festus; and last of all, before the Emperor Nero, and his Prefect, Helius Caesarianus. MACKNIGHT.

Ver. 17. τῶν ἀνθρώπων. That is, *the men*, who had just been represented under the designation of *wolves*. The article, therefore, is prefixed upon the principle of renewed mention, and not to particularize the Jewish nation, although in this instance it is clear, from the context, that the Jews are more especially intended. *Markland* can scarcely have been aware of the difficulties which would arise from adopting the distinction which he

has proposed between *ἄνθρωποι* and *οἱ ἄνθρωποι* in the three first Gospels, referring the former exclusively to the Heathen, and the latter to the Jews. This distinction, as he allows, vanishes in the Acts and the Epistles, because it had ceased before the writing of those pieces; and that there is no reality in it whatever, will readily appear from *Matt.* vi. 14. vii. 12. xiii. 25. xv. 9. xix. 6. In this very chapter, v. 32. the meaning of *οἱ ἄνθρωποι* is adequately expressed by our English phrase, *the world*, as opposed to *God*, who is mentioned in the same verse. MIDDLETON. By the *synagogues* here mentioned, some have understood the councils of twenty-three judges, others the *Sanhedrim*, and others again, certain large assemblies of the elders, which were sometimes held for special purposes, as that which Josephus mentions to have been summoned by Herod the Great. But there is no reason why the common synagogue should not be intended, the rulers of which were invested with the power of scourging the delinquents who fell under their cognizance. Compare *Matt.* xxiii. 24. *Acts* xxii. 19. and see Horne's *Introd.* Vol. III. pp. 113. 253. LIGHTFOOT, WETSTEIN.—[BEZA, GROTIUS.]

Ver. 18. εἰς μαρτύριον αὐτοῖς. Scil. *of the truth of the Gospel*; which would be confirmed by the readiness and fortitude with which they suffered in defence of it. See this argument applied in Horne's *Introd.* Vol. I. p. 138.

Ver. 20. οὐ γὰρ ὑμεῖς ἐστε κ. τ. λ. The inference which the Romanists, Quakers, and others, have drawn from this verse, in favour of their doctrine, that the divine influence operates in the same manner at present, is altogether unfounded. They may as well claim to themselves the miraculous powers with which the Apostles were endowed. WHITBY.

Ver. 21. ἐπαναστήσονται: *Shall rise up*; i. e. as witnesses. Compare *Hist. Susan.* v. 51. LXX. In *Matt.* xii. 41. ἐν τῇ κρίσει is added. There seems to be no doubt that all the terms in this and the preceding verses are forensical. Of the verb παραδίδοναι, *subaud.* εἰς φυλακὴν, see on *Matt.* iv. 12. unless we understand εἰς συνέδρια from v. 17. The verb θανατώσουσιν must be understood of the *endeavour*, not of the *act*. KUINOEL.

Ver. 22. ὑπὸ πάντων. *By all*; i. e. by the generality of men. This limited sense of the adjective is not unfrequent. Compare *Exod.* ix. 6. xiv. 7. 1 *Chron.* x. 6. xiv. 17. *John* xii. 32. *Phil.* ii. 21. *Rom.* v. 18. MACKNIGHT, DODDRIDGE.

Ver. 23. ὅταν δὲ διώκωσιν κ. τ. λ. There is a curious repetition of this clause in several MSS. which is adopted by Origen and others of the Fathers. Some copies also, for ἐν τῇ πόλει

ταύτη read ἐκ τῆς πόλεως ταύτης. The former variation probably arose from negligence, and the latter from the ignorance of some copyist, who understood διώκειν in the sense of ἐκβάλλειν, forgetting that it also signifies generally *to persecute*. KUINOEL.—[GRIESBACH.]

Ibid. τελέσητε τὰς πόλεις. Some render τελεῖν *to instruct*; and the adjective τελείων is certainly explained by μανθανόντων in 1 *Chron.* xxv. 8. LXX. Compare 1 *Cor.* ii. 6. So also Ovid: *Phillyrides puerum cithara perfecit Achillem*. The Greek fathers call baptism τελείωσις. See Leigh's *Critica Sacra*: p. 326. But the expression here used is elliptic for τελέσητε ὁδὸν διὰ τὰς πόλεις. There is, indeed, no classic authority for this use of the phrase τελεῖν πόλιν, but we find the verb ἀνύειν and its compounds employed in a similar manner. Thus Polyb. p. 330. *ed. Gron.* διανύσας τὴν τῶν Ἰσόμβρων καλουμένην χώραν. *Ibid.* p. 437. ἀνύσας τοὺς προειρημένους τόπους. In the same sense Florus I. 18. 1. *consummare Italiam*. A. CLARKE, KUINOEL. By the *coming of the Son of Man*, here mentioned, some understand his resurrection from the dead, others the miraculous effusion of the Spirit, called by our Lord himself *his coming*, *John* xiv. 18. and others again, the destruction of Jerusalem, which is unquestionably signified by the same expression in *Matt.* xxiv. 30. xxv. 13. *Mark* xiii. 26. *Luke* xviii. 8. and elsewhere. The latter seems to be the most probable, inasmuch as the sufferings here predicted had not reached any height till after the ascension. WHITBY, LIGHTFOOT, MACKNIGHT. Hence the word τέλος, in the preceding verse, may refer to the completion of the destruction predicted, and the salvation promised be no other than deliverance from the calamities which attended that dreadful event. Some commentators, however, understand eternal salvation, taking τέλος in the sense of τελευτή, which constantly denotes *death*. So Theophylact on this passage: σώζεσθαι τῆς αἰωνίου μετέχειν ζωῆς. Our Lord's meaning may probably include both; but the *fleeing to the mountains*, mentioned in connection with the same promise delivered upon another occasion, (*Matt.* xxiv. 16. *Mark* xiii. 14. *Luke* xxi. 21.) can only extend to a *temporal* escape. HAMMOND, WETSTEIN.

Ver. 24. οὐκ ἔστι μαθητὴς κ. τ. λ. This is a Hebrew proverb, indicating that a disciple could not reasonably expect to meet with better treatment than that which his master had experienced. It is quoted by Aben Ezra on *Hos.* i. 2., and, like many others of a similar description, applied by our Lord to illustrate the subject of his discourse. HAMMOND.

Ver. 25. Βεελζεβούλ. This is the reading of almost all the best MSS. The E. T. follows the Vulgate, into which Jerome introduced *Beelzebub*, probably from the idea that the Ekronite

idol, called in 2 *Kings* i. בעל זבוב, is intended, the termination β being changed into λ , in accordance with the nature of the Greek language, in which no word is found to end with β . Now the meaning of this title is, *the Lord of flies*, and was evidently intended by the Ekronites, as an appellation of honour, similar to that under which the early Greeks sacrificed to Hercules, as Ζεὺς Ἀρόμυιος, *the banisher of flies*. See Pausan. Arcad. VIII. p. 653. ed. Lips. and compare Plin. N. H. XXIX. 6. But whatever be the true reading, it is clear that the name was applied to our Lord as a title of *contempt*; whence it is highly probable that the name is, in fact, that of the idol above mentioned, which the Jews had altered, by a change of the last letter, into an appellation of the most odious import; signifying *the god of dung* (זבל). This supposition is considerably supported by the fact, that the custom of altering names, in order to desecrate idols, was very common with the Jews. Thus the town which was called *Bethel*, i. e. *the house of God*, was afterwards called *Bethaven*, or the *house of vanity*: and the name of *Fortune*, גדיה, *gediyah*, was changed into גליה, *geliya*, signifying *a stink*. It is also remarkable, that the most ignominious name which could be bestowed upon idols, was זבול, *sebul*. So the Jerusalem Talmud; Tit. *Beracoth*, p. 12. *Even to those who have stretched out their hands in a dunghill*, i. e. in an idol's temple, *there is hope*. Again: *He that sees them dunging*, i. e. sacrificing, *to an idol, let him say; Cursed be he that sacrifices to a strange God*. LIGHTFOOT, GROTIUS.—[WHITBY, LE CLERC.]

Ver. 26. μὴ οὖν φοβηθῆτε κ. τ. λ. These words admit of two senses, each of which are equally good:—(1.) Let not the malice of these persecutors deter you from preaching the Gospel, or make you despair of its success: for though it will be obscured by the calumnies and opposition of unbelievers, it shall at length enlighten the whole world. Or, (2.) Fear not the calumnies with which they load you, for I will make your innocence and integrity, as well as the excellence of your doctrine, as clear as the light; especially in the face of men and angels at the last day. Of the custom alluded to in the following verse, see Horne's *Introd.* Vol. III. p. 258. It may be added, that the latter clause of the verse has a probable reference to the proclamation made by the minister of the synagogue on the Sabbath-eve, who sounded a trumpet six times from the roof of a lofty house, to announce the approach of the Sabbath. See Bab. Talmud: Tit. *Schabbath*, p. 35. Other proclamations also were made from the house-tops; and Hegesippus, *ap. Euseb.* II. 53. mentions the preaching of James the Just from the roof of the Temple at the Passover. The flat roofs of the Jewish houses were rendered serviceable to a variety of purposes. Compare

Deut. xxii. 8. *Josh.* ii. 6. *Judg.* ix. 51. *Nehem.* viii. 16. *2 Sam.* xi. 2. *2 Kings* xxiii. 12. *Isaiah* xv. 3. *Jerem.* xxxii. 29. *Acts* x. 9. Our Lord here intimates the future promulgation of those doctrines, which were at present concealed, and of which, in fact, the Apostles themselves did not fully comprehend the nature till after his ascension; such as the abolition of the Jewish law, the call of the Gentiles, &c. &c. WHITBY, LIGHTFOOT, GROTIUS, A. CLARKE.

Ver. 28. καὶ μὴ φοβεῖσθε κ. τ. λ. This passage is strongly illustrative of the existence of the soul in a separate state after death, and its perception of that existence; since the soul would otherwise be as properly killed as the body. In respect to their resurrection and re-union, men can no more kill one than the other; so that the death of the soul here spoken of, can be no other than its privation of that sensation, which it enjoys after its separation from the body. In this sense, the Jews would certainly understand the words of Christ, since it was one of their distinguished tenets, which had obtained among them from the time of Ezra, that the soul, after the death of the body, was capable of bliss or misery, and therefore of sensibility. Hence *Wisd.* xvi. 13. LXX. σὺ γὰρ, (Κύριε,) ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατάγεις εἰς πύλας ᾗδου, καὶ ἀνάγεις ἄνθρωπος δὲ ἀποκτείνει μὲν τῇ κακίᾳ αὐτοῦ· ἐξελθὼν δὲ πνεῦμα οὐκ ἀναστρέφει, οὐδὲ ἀναλύει ψυχὴν παραληφθεῖσαν. A similar argument is used in the treatise περὶ αὐτοκρατόρος λογισμοῦ, §. 13. ascribed to Josephus, by Aben Ezra on *Exod.* xx. 3. and Arrian. *Epict.* I. 9. Compare 1 *Sam.* ii. 6. *Isaiah* li. 7. With respect to final retribution, the Rabbins do not seem to have been agreed in opinion. While some of them advocate the annihilation of the souls of the wicked, others are of opinion that they will be doomed to exist for ever in wretchedness: each party, of course, including the whole Gentile world in their damnatory decision. See Kimchi on *2 Sam.* xxv. 29: *Psalms* i. and civ. Tacitus relates, that the Jews coincided in opinion on this point with the Egyptians: *Hist.* V. 5. Now the Egyptians believed that the duration of punishment varied in proportion to the aggravation of crime; and from them Homer and Plato, and subsequently Virgil, seem to have derived their opinions. The observation of Philo on this subject, in his treatise on *rewards and punishments*, is very just: *Men think*, says he, *that death is the end of their troubles, whereas it is only the beginning of them. It is the lot of the wicked, that they live in death, and suffer as it were continual death.* WHITBY, DODDRIDGE, GROTIUS.

Ver. 29. δύο στρουθία. This probably alludes to the sparrows and other small birds, which were sold in the Temple-courts for the purpose of sacrifice. Some, indeed, have supposed that our

Lord had particularly in view the two birds, which made a part of the leper's offering, (*Levit. xiv. 4.*); inferring that Providence determined which of the two should live, and which be killed. But as *five* sparrows are mentioned in *Luke xii. 6.* it is merely intended, perhaps, to signify the universality of the divine providence, without any particular reference whatever. Of the Grecian sages, Plato and Athenagoras admitted, and Epicurus denied, the interference of the Deity in the concerns of his creatures; others believed in his care of the creation generally, but not of its constituent parts; and others again allowed it in the case of men, but not of the inferior animals. This latter doctrine was also maintained by some of the Jewish Rabbins, from whom, perhaps, it was adopted by Pythagoras, and by him introduced into Greece. The Jews, however, for the most part, were of opinion, that a superintending Providence protected the most insignificant objects in creation; and sentiments to this effect are frequent in their writings. Thus in Bereschith Rabba, §. 79. p. 77. *Even a bird is not taken without heaven*, i. e. without the will of God; *how much less the life of man*. Again, in Schabbath, p. 107. *God nourishes all things, from the horn of an unicorn to the eggs of a louse*. Compare 1 Cor. ix. 9. The expression in the next verse, which is illustrative of the same doctrine, is manifestly proverbial. Compare 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 51. Acts xxvii. 34. So in Perikta, p. 18. *Do I not number every hair of every creature*. SCHOETTGEN, GROTIUS, DODDRIDGE.

Ibid. ἄνευ τοῦ πατρὸς ὑμῶν. Origen inserted τῆς βουλῆς, which is also found in some MSS. and versions. But there is no good authority for the authenticity of the reading; and the expression in the text is idiomatic Greek. Compare Hom. Od. B. 372. Pind. Olymp. IX. 156. and see my note on Il. I. 49. PALAIRET. Of the ἀσάριον, or Roman *as*, see Horne.

Ver. 32. ὁμολογήσει ἐν ἐμοί. The verb ὁμολογεῖν is properly construed with an accusative, as in Acts xxiii. 8. xxiv. 14. The dative with ἐν is an Hebraism. See 1 Kings viii. 33. and compare Luke xii. 8. Rom. x. 9. The verse contains a promise of eternal reward to the faithful followers of Christ, whom the terrors of persecution cannot tempt into a denial of the faith, or deter from maintaining the truth of the Gospel. KUINOEL.

Ver. 34. μὴ νομίσητε, κ. τ. λ. The Jews had indulged themselves in a persuasion, derived from their ancient prophets, and more especially *Isaiah* ix. 6. xi. 6. that the coming of their Messiah would be attended with peace and prosperity throughout all the land of Judæa. But though the nature of that religion which he came to establish was such as to produce the most beneficial results, and though his government will finally be settled in

universal peace, still those effects would be prevented by the wickedness and the ignorance of men from being immediately accomplished. The *sword* to which our Lord more especially alludes in this verse, is the *Roman sword*, which about forty years after his ascension laid Jerusalem in ruins; and the dissensions which he mentions in the parallel passage of *Luke* xii. 51. and which are particularized in the following verses, are those which so sadly marked the first ages of Christianity. But the declaration extends to the various divisions and persecutions which the adversaries of the Gospel have raised in the world, from that to the present time. The expression which our Lord employs, denotes no intention on his part of producing this result; but is merely predictive of the fact. It is an energetic mode of declaring the certainty of a foreseen consequence of any measure, by representing it as the purpose for which the measure was adopted. The idiom is familiar to the Orientals, and not unfrequent in writers of other countries. See Horne's *Introd.* Vol. II. pp. 635. 644. WHITBY, LIGHTFOOT, CAMPBELL.

Ver. 35. διχάσαι ἄνθρωπον. The verb διχάζειν signifies properly, *to divide into two parts*; whence it is here employed in the strong metaphorical acceptation; *to disunite, to set at variance*. In the parallel place *Luke* uses διαμερίζειν. So *Gen.* x. 25. 1 *Chron.* i. 19. LXX. KUINOEL.

Ver. 36. ἐχθροὶ τοῦ ἀνθρώπου. E. T. *a man's foes*; in which the force of the article is not apparent. Now the passage is taken from *Micah* vii. 6. where the words of the LXX are ἐχθροὶ πάντες ἀνδρὸς οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. If for πάντες we read πάντος, which is not improbably correct, the passage in *Micah* and *Matthew* will be equivalent: for τοῦ ἀνθρώπου will mean *every man*, or men generally, coinciding exactly with πάντος ἀνδρός. Otherwise there must be a renewed reference to οἰκοδεσπότης preceding. MIDDLETON. The declaration in v. 37. implies the unworthiness of those who prefer the religion in which they have been brought up, and which their nearest relatives still embrace, be it Jewish or Heathen, to that of Christ. LE CLERC.

Ver. 38. λαμβάνει τὸν σταυρόν. This is an allusion to the custom of the Romans, who compelled the criminal to bear the cross, on which he was to suffer, to the place of execution: *John* xix. 17. Hence Plutarch, p. 554. A. ἕκαστος τῶν κακούργων ἐκφέρει τὸν αὐτοῦ σταυρόν. The figure, therefore, expresses with great energy the readiness which every Christian ought to exhibit, in enduring the severest reproaches, cruelties, and even the most ignominious death, for the sake of Christ. MACKNIGHT, WETSTEIN.

Ver. 39. ὁ εὐρὼν τὴν ψυχὴν κ. τ. λ. There is in this sentence a kind of paronomasia, whereby the same word is used in different senses, in order to convey the sentiment with greater energy. *He, who by weakly betraying the charge with which he is entrusted, preserves his temporal life, shall lose eternal life; and the converse.* The same figure is employed in *Matt. viii. 22. xiii. 12.* In the present instance the antanaclassis is contained in the double meaning of the word ψυχὴ, which signifies both *life* and *soul*. Examples of the latter meaning are unnecessary; the former is illustrated by *Matt. vi. 25. xvi. 25. John x. 11. Xen. Cyrop. VI. 4. 3. Mem. III. 12. 2. Isocr. Paneg. §. 24.* So Horat. *Od. I. 12. 37. animæ prodigus.* The participle εὐρὼν is used in the sense of σώζων, or rather of σώζειν θέλων. Compare *Mark viii. 35. Luke ix. 24. xv. 24. 32. xvii. 33.* With respect to the sentiment, the student will scarcely fail to compare the noble parallel in *Juven. Sat. VIII. 83. Summum crede nefas animam præferre pudori; Et propter vitam vivendi perdere causas.* GROTIUS, CAMPBELL, KUINOEL, WAKEFIELD.

Ver. 40. ὁ δεχόμενος ὑμᾶς κ. τ. λ. In v. 14. supra, Christ had prepared his disciples for the rejection of themselves and their doctrine, and stated the penalty annexed to such conduct; he now proceeds to apportion the rewards of the contrary part. These rewards have been supposed by some to be merely temporal, consisting in a participation of those gifts, with which the Apostles were endued. But there seems to be no just ground for this limitation; for although an act of kindness, such as presenting a disciple with a cup of cold water, may be occasionally performed by a wicked man, it is clear from Christ's own words, that a Christian motive, as well as the act itself, is essential to ensure the reward. The *prophet* or *teacher* (see on *Matt. vi. 15.*) must be received *in the name of a prophet*; i. e. because he is a prophet, and for the sake of him that sent him. This import of the expression εἰς ὄνομα is confirmed by that of the Hebrew לְשֵׁם, *leshem*, as employed in the Talmudical writings. Thus in Sanhedr. Berach. *Whoso studies the law, in the name of the law*, i. e. because it is the law, *he, &c.* The assurance which Christ holds out to his disciples, is very analogous to certain sayings, which are common among the Rabbins. Thus: *He who receives a learned man or an elder into his house, receives the Shechinah.* And again: *He who speaks against a faithful pastor, speaks against God himself.* WHITBY, SCHOETTGEN.—[MACKNIGHT.]

Ver. 42. ἕνα τῶν μικρῶν τούτων. It has been supposed that some very young persons were present, to whom our Lord more particularly pointed. Others have imagined that there is an opposition between the μικροὶ, δίκαιοι, and προφῆται, intended to designate

nate three different degrees of perfection in the Christian character: the first, *those who have only just embraced the Gospel*; the second, *those who have made some progress in Christian holiness*; and lastly, *the perfect men of God*. Clement Alex. has observed a similar gradation between *the called, the elect, and the perfect*, (κλητοὶ, ἐκλεκτοὶ, τελεῖοι.) But this is mere conjecture: and it is probable that this verse is simply a more energetic repetition of the sentiment contained in the preceding. From the similar construction throughout it is evident that *ἐνα τῶν μικρῶν* is identical with *ἐνα τῶν μαθητῶν*, and consequently, that *μικρῶν* must either agree with *μαθητῶν* understood, in reference to the humble condition of the disciples, or is used substantively, like the Hebrew קטן, *keton*, which signifies both *parvus* and *discipulus*. The term *μαθητῆς* will thus include both *προφήτης* and *δίκαιος*, of which the former denotes a *teacher*, the latter merely a *professor*, of the Gospel. KUINOEL.—[NEWCOME, GROTIUS.]

Ibid. ψυχροῦ. Scil. ὕδατος. So Arist. Nub. 1040. θερμῷ λούεσθαι. See also Bos Ellips. Gr. p. 313. In *Mark* ix. 41. the ellipsis is supplied. We have the verb ποτίζειν with a double accusative in *Numb.* v. 6. Analogous with the sentiment is the saying of the Rabbins: *He that gives food to one that studies in the law, God will bless him in this world, and give him a lot in the world to come.* KUINOEL, A. CLARKE.

CHAPTER XI.

CONTENTS:—*John's Message to Jesus, and the testimony of Jesus concerning John*, vv. 1—19. [Luke vii. 18.] *Condemnation of the Galilæan cities, and the blessings of the Gospel announced*; vv. 20—30. [Luke x. 15. 21.]

Verse 1. πόλεσιν αὐτῶν. Scil. of the Galilæans; for Christ was now in those parts. It is not uncommon in the Oriental dialects to employ a pronoun, where the antecedent to which it refers is not expressed, and must be supplied from the context. So *Matt.* xii. 9. *Luke* iv. 15. In the next verse, for Χριστοῦ some few MSS. read Ἰησοῦ, but the received text is unquestionably correct. The word Χριστός, when alone, and with the article, is always in the N. T. the name of an office; and therefore the import of the sentence is: *When John had heard that those works were performed by Jesus, which were characteristic of the Messiah, he sent, &c.* CAMPBELL, KUINOEL. Of John's imprisonment see *Matt.* xiv. 3.

Ver. 3. οὐ ἐλὼν ὁ ἐρχόμενος, κ. τ. λ. The title *He that is coming*, or *He that is to come*, (the present being put for the future, to denote the certainty of the event) was that under which the Jews designated their expected Messiah, and which they had adopted from *Habak. ii. 3. Dan. vii. 13.* Compare *Matt. iii. 11. xxi. 9. xxiii. 39. Luke xix. 38. John i. 15. 27. vi. 14. Heb. x. 37.*

[OF THE MESSAGE OF JOHN THE BAPTIST TO CHRIST.]

Commentators are greatly divided in opinion respecting the import of this message, and the motive of the Baptist in sending it. According to some, who have followed in the steps of Justin and Tertullian, it was suggested by a desire to satisfy some scruples which existed in his own mind respecting our Lord's divine mission; and a few have even gone so far as to imagine, that these doubts originated in a disappointed expectation of deliverance from the confinement to which he was now subjected. But the descent of the Holy Ghost at the baptism of Christ in Jordan, and the testimony from heaven, *Matt. iii. 17.* the divine impulse by which he had previously recognized him as the Messiah, (see on *John i. 33.*) and his own repeated testimonies to his being the Lamb of God, *John i. 15. 26. 33. iii. 28. sqq.* are entirely at variance with such a supposition. At all events, it is altogether incredible that the question implies a fretful remonstrance, that no miracle had been performed by Christ in the Baptist's behalf. A man of John's severe habits, who had spent his life in the most rigid and secluded manner, practising every species of austerity and self-denial, would never have been induced, by the circumstances of his present imprisonment, which does not appear to have prevented an intercourse with his friends, to send a peevish and impatient message of complaint; implying at least, in this view of the case, that he was wavering in his belief of the Messiah's claims. These opinions, however, are not without learned and excellent advocates, who have maintained that, inauspicious as they must appear, they cannot affect the evidence for the truth of the Gospel. But a far more satisfactory solution of the difficulty is that which is adopted by those commentators, who think with Euthymius and Theophylact, that the doubts, which it was the object of the message to remove, existed in the minds of John's disciples. This explanation derives considerable support from the dispute which had actually arisen in that quarter with respect to the baptism of Jesus, and their master: and there are many other considerations which will here have weight, that could not apply to John himself. The notion which they had in common with the rest of their countrymen in regard to the temporal nature of the Messiah's kingdom, might have made them hesitate in admitting his claims;

and although John himself could never have sent an angry message to Jesus, it is not impossible that his disciples may have been offended at their master's continued confinement, without any endeavour on the part of Jesus to release him. It should seem, therefore, that it was the Baptist's design to refer them to Christ himself for the removal of their scruples, and afterwards to adapt the lesson which they might receive from him, to the purpose of future instruction. Our blessed Lord, perceiving at once the intention of his forerunner, afforded him the most effectual means of performing it. By an extraordinary display of his supernatural endowments he exhibited before their eyes a splendid and complete fulfilment of a most remarkable prophecy, and sent them back to their master for the application. The caution with which he concluded his answer, v. 6. will thus apply to the messengers themselves, and would induce them to give a ready assent to the Baptist's admonitions. It appears, therefore, that the message, instead of arguing the existence of any doubt in the mind of John, which would naturally invalidate his former testimony, was, in fact, intended to establish his disciples in the belief of that testimony. *Limborch*, indeed, contends that John had no other view than a direct affirmation of the Messiah's claims; which, as he was prevented by his imprisonment from delivering in person, he determined to effect by means of his disciples. In conformity with this conjecture, he would render the passage without an interrogation: *Thou art he that should come; and do we look for another?* This notion, however, at the same time that it entirely destroys the force of our Saviour's reply, is inconsistent with the grammatical construction of the sentence. An hypothesis has also been started, that John, entertaining no doubt of Christ's pretensions, intended to urge him to a more speedy establishment of that kingdom, the nature of which he did not himself entirely comprehend. But John was a prophet of more than ordinary qualifications; and it cannot be conceived, even though the full spirit of his declaration were unknown to himself, that any thing would proceed from him directly or indirectly at variance with the commission, to which he was divinely appointed. HAMMOND, WHITBY, DODDRIDGE.—[LIGHTFOOT, WETSTEIN, MACKNIGHT, KUINOEL.]

Ver. 5. τυφλοὶ ἀναβλέπουσι. Our Lord here plainly alludes to the prophetic descriptions of the Messiah delivered by Isaiah, thus indirectly asserting his divine commission. The allusions are more particularly to *Isaiah* xxxv. 5, 6. lxi. 1. There is no place in the Prophets which predicts *the cleansing of lepers*, or *raising the dead*, among the characteristics of the Messiah, but the latter, as well as the former, of these tokens (see *Matt.* viii.

4.) was traditionally expected to distinguish his reign. The Rabbins affirmed, that *in the land where the dead should arise, the kingdom of the Messiah would commence*; and it is clear from *John* vii. 31. that the most astonishing miracles were looked for at his hands. Upon this, therefore, as upon other occasions, our Lord not only appealed to the evidence of prophecy, but realized the expectations which their traditions had led them to encourage. WHITBY, SCHOETTGEN.

Ibid. πτωχοί. This may include the *poor in spirit*; but there is, at the same time, no reason to depart from the obvious sense of the word. The prophetic declaration, to which our Lord alludes, seems to have had a special reference to the Scribes and Pharisees, who neglected and despised the poor as *people of the earth*, (*John* vii. 49.) and held it as a maxim, that *the Spirit would only rest upon the rich*. The verb εὐαγγελίζεσθαι implies not only the *act*, but the *effect*, of preaching; i. e. the conversion of those to whom the Gospel is addressed. It frequently happens that verbs are so used as to denote the full effect of the action which they represent. Compare *Isaiah* lxxv. 1. *Rom.* x. 20. *Gal.* vi. 1. *Tit.* iii. 11. So in the next verse, σκανδαλισθῆναι is to be ensnared into sin, by reason of the *scandal* or offence set before him; i. e. by any thing which obstructs the Christian course, or causes to fall from the faith. See on *Matt.* v. 27. and compare *Matt.* xiii. 21, 57. xv. 12. xvii. 27. xviii. 6, 7. xxvi. 31. *Mark* iv. 17. xiv. 27. *Luke* vii. 23. *John* xvi. 1. *Rom.* ix. 33. xiv. 13. 21. and elsewhere. WHITBY, HAMMOND, GROTIUS.

Ver. 7. κάλαμον ὑπὸ ἀνέμου σαλευόμενον. It is supposed by some that these words are to be taken in their natural sense; and that the interrogative form of the sentence implies a negation, to the effect that it was not the sight of a trifling thing, such as a reed, with which the wilderness abounded, that induced the multitudes to resort thither during the time of John's ministry. But it is far preferable to understand the expression as metaphorically descriptive of a weak unsteady mind, yielding from side to side as a reed shaken by the wind. So Euthymius: κοῦφον καὶ εὐρίπιστον ἄνθρωπον. This import of the words is fully authorized by what follows in v. 8. where our Lord intends to eulogize the austere and mortified life of the Baptist, as he here proclaims the steady consistency of his conduct. The force of the allusion, indeed, is contained in the *agitation* of the reed, rather than in the *reed itself*, and the words ὑπὸ ἀνέμου σαλευόμενον are altogether unmeaning upon any other supposition. Compare *Ephes.* iv. 14. *Heb.* xiii. 9. This view of the case is further confirmed by the observations on v. 3. WHITBY, MACK-NIGHT, KUINOEL.—[GROTIUS, CAMPBELL, ROSENMULLER.]

Ver. 9. περισσότερον προφήτου. See the next note. The citation in v. 10. is from *Mal.* iii. 1. of the difference between which and the original Hebrew see Horne's *Introd.* Vol. II. p. 208. It may be remarked, however, that this difference does not affect the correctness and veracity either of the Prophet or the Evangelist. For though Christ be a distinct *person*, yet he is one and the same *God* with the Father; so that with the Evangelists the *persons* are not confounded, and with the Prophet the *Godhead* is not divided. The fulfilment of the prophecy in John is a convincing evidence of his heavenly commission, and, by consequence, of the truth of the Christian religion. Some, indeed, have asserted its completion in Malachi himself, arguing from the signification of which his name admits, and from his being the last prophet before the Messiah's advent. But the length of time which intervened between Malachi and Christ cannot be reconciled with the *sudden* coming of the Lord to his Temple, foretold in the prediction; not to mention that the declaration of the Evangelist is an unanswerable proof that the Baptist alone can be the object of the prophecy. Compare also *Mal.* iv. 5, 6. with *Matt.* iii. 10. *Luke* i. 17. JONES. Of the custom alluded to, see Horne, Vol. III. p. 92.

Ibid. ἄγγελον. This term was not confined to those who were sent on more important commissions, as *Moses*, *Numb.* xx. 16. but applied generally to prophets, and those who held any sacred office. Maimonides: *Propheta non raro vocatur angelus.* The high-priest is so called in *Mal.* ii. 7. and so Diod. Sic. (speaking of the Jews,) Ἀρχιερεῖα νομίζουσι αὐτοῖς ἄγγελον γενέσθαι τῶν τοῦ θεοῦ προσταγμάτων. Compare *Judg.* ii. 1. *2 Chron.* xxxvi. 15, 16. *Isaiah* xlv. 26. *Hagg.* i. 13. In *Rev.* ii. 1. it would be well rendered *bishop*, or *president*. BEAUSOBRE.—[GROTIUS.] *Campbell* would here translate *angel*, although a *human* messenger is intended, from the idea that there is a comparison between the two titles *Prophet* and *Angel*, with a view to exalt the latter. But the comparison does not consist in the name, but in the office; and the English word *angel* is confined to a peculiar class of heavenly beings, which is not the case with the Greek. See on *Matt.* i. 20.

Ver. 11. μείζων. *Luke* vii. 28. μείζων προφήτης. As a prophet, John the Baptist excelled in every thing which belonged to the character. He was commissioned by God, and had immediate communication with him, *John* i. 33. He foretold that the kingdom of heaven, spoken of by Daniel, was at hand; and he predicted the destruction of Jerusalem, as a punishment for the impenitence of the Jews, and their obstinate rejection of the Messiah, *Luke* iii. 17. But the preeminence which our Lord declares him to have possessed above the prophets of the O. T. seems to have consisted in the clearness and precision, with which

his predictions were delivered, and in the superior dignity of his office, as the immediate forerunner of Christ. The time of his appearance also was in those days which “many prophets and righteous men had desired to see, and had not seen them.” The prophets of old had only foretold the Messiah’s advent as a distant event, but it belonged to John to introduce him *personally* to the world. Hence, he was looked upon in early times as the grand connecting link between the Jewish and Christian dispensations. Tertull. *adv. Marc.* IV. 33. *Quasi non et nos limitem quendam agnoscamus Johannem constitutum inter vetera et nova, ad quem desineret Judaismus, et a quo inciperet Christianismus.* In his character too of the Messiah’s harbinger he was himself the subject of prophecy, and he was ushered into the world by a train of the most miraculous events. It may be inferred, also, from the strong expression of our Lord in the next verse, that the effects of his ministry were in perfect accordance with the superior importance of his office. Still every teacher of the Gospel, though much inferior to John in those points which distinguished him from the ancient prophets,—for this seems to be the import of the comparative μικρότερος, scil. Ἰωάννου,—*is greater than he.* The Apostles, for instance, excelled the Baptist in their more intimate acquaintance with the real extent and design of Christianity; they were employed in erecting the kingdom, of which John had only announced the beginning; they preached Christ crucified, his resurrection and ascension, and were endued with more abundant light to make known the blessing of the covenant which he sealed with his blood; they were endued also with supernatural powers, whereas “John did no miracle,” *John* x. 41. and they were filled with the Holy Ghost, which had not fallen upon him, *John* vii. 39. This reasoning extends in part to Christians in general; but it is clear that the greatness alluded to is that of knowledge and illumination with respect to the kingdom of grace, and not of recompence in the kingdom of glory. WHITBY, MACKNIGHT, LIGHTFOOT, GROTIUS. The verb ἐγείρεσθαι, and its synonym ἀναστῆναι, are used especially of illustrious characters, whose superior qualifications raise them above the ordinary level of mankind. The corresponding Hebrew word is קָם, *kum.* Compare *Exod.* i. 8. *Deut.* xiii. 1. xviii. 15. 18. xxxiv. 10. *Judg.* xxiv. 24. *John* vii. 52. KUINOEL.

Ver. 12. ἡ βασιλεία τῶν οὐρανῶν βιάζεται, κ. τ. λ. The verb βιάζειν signifies *to assault, to attack with violence*; and it here contains a metaphorical allusion to a siege. Hesych. βιάζεται· βιαίως κραεῖται. Erasmus: *vi invaditur, sive occupatur.* Compare *Exod.* xix. 24. LXX. With respect to the meaning of the latter clause, which is evidently a more forcible repetition of the former, there are two opinions, which are essentially different from each other. According to one of these opinions, the

βιασταὶ are those who, by their continual attendance on the doctrine of the Gospel preached to them, their care to understand it, and their readiness to receive it, evince their eager desire to be made partakers of the Messiah's kingdom. On the other hand, it is contended that our Lord alluded to the publicans and sinners, and the meaner crowd of the Jews, who had formerly lived by rapine and violence, and were looked upon by the Scribes and Pharisees as persons unworthy of the blessings of the Messiah; but who, in consequence of John's preaching, had been induced to embrace the Gospel, and amend their lives in conformity with its precepts. This latter interpretation is not only abundantly confirmed by *Matt.* xxi. 31. *Luke* vii. 29. xvi. 16. but is exactly what one would expect from the absence of the article before *βιασταί*. Had the article been inserted, *οἱ βιασταὶ* would have included a whole species or class, and would therefore have been the reading on the first supposition; but *βιασταί*, (as *μάγοι*, *Matt.* ii. 1. *ἄγγελοι*, iv. 11.) denotes only certain individuals of a class; those, namely, who had attended to the Baptist's call to repentance; since it is too much to expect that *all the violent* would do so without exception. It is remarkable that *Schleusner*, who adopts the other explanation, has twice quoted the passage, (viz. under *βιαστής* and *ἀρπάζω*) and in both instances with *οἱ βιασταί*, upon the authority, unless altogether from accident, of a single MS. To return to the verb *βιάζεσθαι*, we may observe, that as force is repelled by force, there may be a further allusion to the obstacles which were raised against the reception of the Gospel by the Scribes and Pharisees, and, in fact, by the passions, prejudices, opinions, and authorities of every human institution whatsoever. LIGHTFOOT, GROTIUS, ROSENMULLER, MIDDLETON, SCHOETTGEN, WETSTEIN, &c.

Ver. 13. *πάντες γὰρ οἱ προφῆται κ. τ. λ.* The causal particle *γὰρ* marks the reason of the wonderful success which attended the Baptist's preaching. The dispensation of the Law was now passing away, and the events predicted by the prophets were now passing before their eyes, John being in fact that prophet whom Malachi had foretold under the name of Elijah, as appointed to introduce the promised Messiah to the world. It was a common saying with the Jews before the birth of Christ, that *the prophets prophesied only until the times of the Messiah*. MACKNIGHT, SCHOETTGEN.

Ver. 14. *δέξασθαι*. *Credere*; as in *Luke* viii. 13. *Acts* viii. 14. *Soph.* Œd. T. 217. *τᾷμ' ἐὰν θέλῃς ἐπη Κλύων δέχεσθαι*. The pronoun *τοῦτο* is evidently understood; and so in *Eurip.* *Hipp.* 694. *ἔχω δὲ καὶ πρὸς τὰδ', εἰ δέξει, λέγειν*. In the same sense is used the Hebrew *לָקַח*, *caphal*, which is rendered by *πείθεσθαι* in *Esth.* iv. 4. LXX. WETSTEIN, KYPKE, KUINOEL.

[ON THE TYPICAL RESEMBLANCE BETWEEN JOHN THE BAPTIST
AND ELIJAH.]

Our blessed Lord in this place declares the fulfilment in the person of the Baptist of the celebrated prophecy in *Mal. iv. 5. Behold I will send you Elijah the Prophet before the coming of the great and terrible day of the Lord.* Nevertheless, objections have been raised against its accomplishment in John, resting chiefly upon the answer which he returned to the enquiry of the Priests and Levites, who were sent to examine into the nature and design of his mission. Upon his candid disavowal of any claim to be received as the Christ, they immediately demanded of him, *Art thou Elias?* and he saith, *I am not*: John i. 21. This question was doubtless suggested by a tradition which generally prevailed at the time,—founded in all probability upon a misinterpretation of the LXX translation of this very passage in Malachi, and strengthened by the belief which the Jews seemed to have imbibed during the Babylonish captivity, of the Pagan doctrine of the *Metempsychosis*,—that Elijah would be restored to life, and precede their Messiah in person. This expectation may be traced in several passages of the N. T. (*Matt. xvi. 14. xvii. 10. xxvi. 49. Mark ix. 12. 15.*) and Trypho, the Jew, affirms his persuasion that the Tishbite would appear *to anoint the Messiah, and manifest him to the people.* Justin M. Dial. pp. 153. 235. ed. Thirlby. There seems also to be an allusion to the same opinion in the beautiful eulogium which is passed upon Elias by the son of Sirac, *Ecclus. xlviii. 10. ὁ παραγραφείς ἐν ἐλέγμοις εἰς καιρούς.* Perhaps, however, the words will admit of a different version from the E. T., so as to represent Elias as the *type* or *exemplar* (ἐλεγμος) of what the Baptist would be in after times. In the Talmudistic writings there are many passages to this effect, and prayers abound in their Liturgies, of which the following is a specimen from the Dictionary of Elias the Levite: *Elias was in the days of Gibeah: so let it be God's good will that he may be with us in this time, and let that verse be accomplished upon us, Behold I send you Elias. So is the prayer of Elias the author.* The modern Jews, to this day, pray for the appearance of Elijah; in hopes that he will be immediately followed by the Messiah.

Now it is very clear that the Baptist was not Elias, according to the sense in which he was expected by the Jews; and, consequently, his answer to the messengers cannot invalidate the assertion of Jesus, that he was *Elias which was for to come.* That the figurative adoption of a name by no means argues an identity of person, is admitted by the Jewish Rabbins; and in reference to this very fact Maimonides delivers his opinion to this effect, in which he is supported by R. Tachuma, a commentator of consi-

derable note. "*Doubtless,*" says he, "*here is a promise of the manifestation of a prophet in Israel a little before the appearance of the Messiah, whom some of the learned would have to be Elias, the Tishbite; but others, and among them the great Dr. Maimonides, think this prophet shall be of equal degree with Elias, for the knowledge of God, and reverence of his holy name; and that he is therefore called Elias.*" Indeed, nothing can be objected to this explanation of the prophecy, which would not have the same weight in regard to others, where the same mode of designation is used. In several places where the Messiah is spoken of under the title of David, as *Hos. iii. 5. Jerem. xxx. 9.*, it has never been doubted to whom the appellation is applied: and the Jews themselves called this very Elias by the name of *Phineas*, in allusion to some faint resemblance between the two persons. See Levi Gershun on 1 *Kings xvii.*

Most of the Jewish expositors acknowledge that the prophecy under consideration regards the Messiah; and even those who refer it to the restoration of the Shechinah, virtually concede the same point. For the want of this symbol of the divine presence in the second temple was supplied by the personal glory of the Son of God. It is true they deny that the Messiah and his forerunner have appeared, and consequently assert the non-fulfilment of the prophecy. But with those who are free from their prejudices, it is not necessary to adopt the interpretations which depend upon them; more especially as the true import of the typical character of Elias is fully explained in the Gospel. The angel, in manifest allusion to the prediction of Malachi, expressly told Zacharias that his son would be endowed with *the spirit and power of Elias*, Luke i. 17. and these qualifications were communicated to the Baptist as the spirit of Moses was given to the Elders, *Numb. xi. 25.* and as the spirit of this same Elijah was shed upon Elisha, while he witnessed the ascent of his teacher into Heaven, 2 *Kings ii. 15.* Now, although the resemblance between John and Elijah is observable in their rigid austerity of life and manners, and extended even to the external peculiarities of dress, in the discharge of their respective offices it was still more conspicuous. In the *spirit* of Elias the Baptist fearlessly stood forward in the cause of expiring religion, and in his *power* he rekindled the dying embers of piety and virtue. In his *spirit* he was *exceedingly jealous for the Lord of Hosts*, and in his *power* he *turned many of the children of Israel to the Lord their God*, Luke i. 16. In the *spirit* of him who shrunk not from the threats of Ahab and Jezebel, he boldly reprov'd the incestuous intercourse of Herod and Herodias; and in his *power* he struck terror into the heart of the guilty monarch.

One point at least is clear, with respect to John's answer to the messengers:—it must at once remove all suspicion of imposture and deceit. Had he been a deceiver, he would instantly

have adopted any measure, which, by flattering the prejudices of the people, would have tended to ensure his success. It cannot, therefore, be supposed that he would have neglected the opportunity which now presented itself; when they wanted but his own sanction to receive him as the forerunner of their expected Messiah. His outward appearance, his apparent zeal, and his severe religion, were all in unison with their most favourite notions. The opportunity was suggested by themselves, and success was certain. Imposture never could have disregarded so favourable an occurrence. LIGHTFOOT, WHITBY, MEDE, MACK-NIGHT.]

Ver. 15. ὁ ἔχων ὦτα ἀκούειν, ἀκούετω. That is, *Let him hear and understand*: and not like the Jews, and especially the Pharisees, (ἡ γενεὰ αὐτῆς, v. 16.) *who rejected the counsel of God against themselves*, (*Luke* vii. 30.) by perversely resisting the evidence of the Gospel, in whatever shape proposed. The verb ἀκούειν is used in the sense of *intelligere* in *Mark* iv. 33. *1 Cor.* xiv. 2. and the expression ἀκούετε καὶ συνίετε occurs in *Luke* xv. 10. The admonition is a strong and general appeal to the reason and understanding, demanding an impartial and unprejudiced examination of the doctrines proposed for our reception: it is repeatedly used in the N. T. after prophetic declarations figuratively expressed, or after parables descriptive of important truths, and demanding the more especial consideration of mankind. Compare *Matt.* xiii. 9. *Mark* iv. 9. *Luke* viii. 8. *Rev.* ii. 7. 11. 17. 29. MACKNIGHT, KUINOEL, CAMPBELL.

Ver. 16. τίνι ὁμοιώσω. This is the usual form of introducing a parable; and it is frequently found in the Talmud. So *Mark* iv. 30. *Luke* xiii. 18. 20. For παιδαρίοις ἐν ἀγοραῖς many MSS. read παιδίοις ἐν ἀγορᾷ, probably from *Luke* vii. 32.; but whichever be the true reading, *any public place*, and not the *forum* or *market* in particular, is evidently intended. See *Prov.* i. 20. *Isaiah* xv. 3. *Amos* v. 16. *Zech.* viii. 5. LXX. in all which places the Hebrew word denotes a *market-place*; and in the last, where the Greek is ἐν ταῖς πλατείαις, there is an allusion, as here, to the sports of children. In the same sense ἀγορὰ is also used in *Tob.* ii. 3. *3 Esdr.* ii. 18. *2 Macc.* ii. 10. LXX. The verb καθῆσθαι signifies generally *versari*, as in *Matt.* iv. 16. KUINOEL.

Ver. 17. πύλῃσαμεν ὑμῖν, κ. τ. λ. In Judea it was usual at feasts to have music of an airy kind, accompanied with dancing; and at funerals melancholy airs, while the friends of the deceased testified their grief by striking their breasts, and uttering doleful lamentations. See *Horne's Introd.* Vol. III. pp. 480. 524.

Among parties of children, imitating these things in their diversions, while one set performed the music, if the other refused to answer them by dancing or lamenting, it naturally gave rise to the complaint, *We have piped unto you, &c.*, which at length passed into a proverb. Epictet. 35. ὡς τὰ παῖδια ἀναστραφῆσθαι, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ αὐλητὰς, νῦν δὲ μονομάχους, εἴτα σαλπίζει, εἴτα τραγωδεῖ. See Arrian, Epict. II. 16. III. 15. There is a saying of R. Passa in the Gemara exactly parallel to this: *I lamented to you, and you did not attend; I smiled to you, and you did not regard it; alas! that you will not decide between good and evil.* In applying the proverb to the Pharisees, our Lord intimated that the divine wisdom had employed every method proper for converting them, but in vain. By the mournful airs he represented the severe austerities of the Baptist, which so utterly eclipsed their own hypocritical mortifications, that they attributed his conduct to madness and dæmoniacal possession. The cheerful music, on the other hand, fitly portrayed the mild and engaging manner of our Saviour's instructions, which he imparted to all, even publicans and sinners, and drew down the Pharisæical insinuation of gluttony and intemperance. It is obvious that the comparison extends to the whole parable; and that the children complained of, not those who made the complaint, are meant to represent the Jews. MACKNIGHT, GROTIUS. Of the verb ἠυλόσαμεν, it may be remarked that the *tibia* or *pipe* was used both at feasts and funerals by the Greeks and Romans, as well as by the Jews; and it is to this double use of the *tibia* that our Lord refers. Compare *Isaiah* xvi. 11. *Jerem.* xlviii. 36. *Luke* xv. 25. *Æsop.* Fab. XXXIX. 94. Propert. El. III. 10. 23. Ovid. Heroid. XII. 139. The verb θρηνεῖν here signifies *to chaunt a dirge*. So *2 Sam.* i. 17. LXX. ἐθρήνησε τὸν θρῆνον. In *Jerem.* ix. 17. the *præficæ*, or women hired to sing at funerals, are called αἱ θρηνοῦσαι, as they are also designated in *Æsop.* Fab. CXXII. Compare Hom. Il. Ω. 722. After ἐκόψασθε there may be an ellipsis of στέρνα or στήθεα, the former of which is supplied in Lucian. Dial. Meret. and the latter in Dioscor. Epig. VIII. 2. Perhaps, however, the middle verb is sufficient, which, of itself, denotes κόπτειν ἑαυτόν. The same use of the verb occurs in *Rev.* i. 7. xviii. 9. In *Luke* vii. 32. the word employed is κλαλεῖν. GROTIUS, KUINOEL, CAMPBELL.

Ver. 19. καὶ ἐδικαιώθη ἡ σοφία κ. τ. λ. There is considerable difference of opinion among the commentators respecting the meaning of this passage. *Elsner* thinks the clause was spoken by the Pharisees, and maintains that ἐδικαιώθη should be rendered *is condemned*, in accordance with the sense which the word is explained to bear in Eurip. Herac. 191. Thucyd. III. p. 200. so that the sense would be, *the doctrine is condemned by its disciples.* But it is far more natural to take the sentence as our

Lord's reflection on the conduct of the Jews, the particle *καὶ* being understood in the sense of *ἀλλὰ*, *but*, as in *Gen.* xxxi. 7. *Exod.* i. 7. *Psalms* iv. 5. LXX. *Matt.* xii. 43. xiii. 22. *John* v. 40. and, indeed, admitting that the sense assigned to *δικαιοῦν* is warranted by the passages cited in support of it, it is highly improbable that such is its meaning here, since in every other passage where the word occurs in the N. T. and the LXX. it is invariably employed in a favourable meaning, *to justify*, i. e. *to account just or righteous, to acquit, to absolve*. Others suppose that our Lord applies *σοφία* to himself; others, again, that under the word *τέκνων* he includes himself and the Baptist; and it has also been thought that by the *children* of wisdom are meant the *fruits* or *effects* of wisdom, probably from the circumstance that the Vatican MS. reads *ἔργων* instead of *τέκνων*. But the best interpretation seems to be that which depends upon the ordinary sense of *δικαιοῦν* in the N. T., the aorist being used, as elsewhere repeatedly, for the present, and the preposition *ἀπὸ* being placed for *ὑπὸ*, as in *Isaiah* xlv. 25. LXX. 1 *Macc.* viii. 6. *Acts* x. 21. The *counsel of God*, i. e. the method which he adopted to reclaim the Jews, is here denominated *Wisdom*, (compare *Luke* vii. 30. 35.) and her *children* are those who humbly and piously embrace the all-wise dispensations of God. In this acceptation the words *τέκνον* and *υἱὸς* are frequently used in Scripture. Compare *Luke* xvi. 18. *Eph.* ii. 2. v. 6. and see note on *Matt.* viii. 12. The passage, therefore, may be thus paraphrased:—The conduct of John the Baptist and myself, however different, are alike conformable to the divine wisdom; and those who are enlightened by this wisdom will justify both, i. e. will vindicate the propriety of both, as the result of different circumstances. GROTIUS, MACKNIGHT, CAMPBELL, JONES, KUINOEL.—[ELSNER, MARKLAND, A. CLARKE.]

Ver. 21. *οὐαὶ σοι, Χοραζὶν· κ. τ. λ.* E. T. *Woe to thee! &c.* But the exclamation is rather indicative of pity than of anger, and would be better rendered by the interjection *alas!* Of the towns here mentioned see Horne's *Geographical Index*. *Chorazin* is not elsewhere mentioned, except in the parallel place of *Luke* x. 13. and the only account of it is to be found in Jerome, *de locis Hebr.* p. 4. C. who places it two miles from *Capernaum*. Some have thought with Origen in *Philocal.* §. 27. p. 109. *ed. Spencer.* that it should be written *Χώρα Ζὶν*, *the region of Zin*; and that *χώρα* is added to distinguish it from the wilderness of the same name. But our Lord speaks expressly of *τὰς πόλεις*, *cities*, v. 20. and it is mentioned in connexion with *Capernaum* and *Bethsaida*, and in opposition to *Tyre* and *Sidon*. There is no MS. authority for Origen's conjecture. Our Lord alludes in this verse to the prophetic denunciations against *Tyre* and *Sidon* in *Isaiah* xxxiii. 1. *Jerem.* xxv. 22. xlvii. 4. *Ezek.* xxvi. xxvii.

xxviii. *Zech.* ix. 2. and asserts, that if these denunciations had been accompanied with miracles, such as he exhibited in the cities of Galilee, they would have repented in *sackcloth and ashes*; which were the usual token of the bitterest grief. See on *Matt.* vi. 16. Horne's *Introd.* Vol. III. p. 503. and my note on *Hom.* Il. Σ. 27. The same sentiment extends through the following verses, except that Capernaum seems to be mentioned separately, as being the constant residence of our Lord, and the more favoured witness of his miracles and discourses. Hence, also, it is compared with Sodom, which afforded the most terrible example of divine vengeance which the world had ever beheld. A. CLARKE, KUINOEL, MACKNIGHT. Of the declaration in the following verse see on *Matt.* xv. 2.

Ver. 23. ἕως τοῦ οὐρανοῦ ὑψωθείσα. Euthymius: διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν Χριστὸν, καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσαι. The expression is occasionally used as hyperbolically descriptive of lofty buildings, trees, &c. as in *Gen.* xi. 4. *Dan.* iv. 8. and thence metaphorically applied to represent a state of prosperity, and the enjoyment of the greatest privileges. Compare *Isaiah* xiv. 13. sqq. 2 *Macc.* ix. 10. So *Hom.* Od. I. 20. καὶ μὲν κλέος οὐρανὸν ἵκει. *Horat.* Od. I. 36. *Sublimi feriam sidera vertice.* It is clear, therefore, that the opposite expression ἕως ᾧδου καταβιβασθῆναι is similarly proverbial of a state of despair and desolation. Compare *Isaiah* xiv. 15. lvii. 9. *Tob.* xiii. 2. Both are united in *Epigr. Incert. ap. Anthol.* I. 80. 15. *ad Fortunam:* τοὺς δ' ἀπὸ τῶν νεφελῶν εἰς ᾧδην κατὰγεις. Compare *Job* xi. 8. *Psalms* cxxxix. 8. *Amos* ix. 2. The word ᾧδης occurs eleven times in the N. T. where, in the E. T. it is invariably rendered *Hell*, except in one instance, (1 *Cor.* xv. 55.) where it is translated *grave*. In the Greek poets it is used as the proper name of *Pluto*, the god of the Infernal Regions, though it more correctly imports the *Infernal Regions* themselves, answering to the Latin, *Orcus*, or rather *Infernus*, comprehending the receptacle of all the dead, and including both *Elysium*, the place of the blessed, and *Tartarus*, the abode of the miserable. The derivation of the word is from a *priv.* and εἶδω, *video*, evidently originating in the notion which was entertained both by Greeks and Hebrews, and indeed by the ancients in general, that the repository of departed souls is under ground. Such being the import of the word ᾧδης, it is evident that it is improperly rendered *Hell* in the sense which is now affixed to the word; and for which the Greek appellation is γέννα. See on *Matt.* v. 22. In the O. T. the corresponding word is שְׁאוֹל, *sheol*, which signifies the state of the dead in general, without any distinction of good or bad; and in translating the word, the LXX have almost invariably used ᾧδης. Neither can the word with any propriety be rendered *grave*, although there are some places in which the

term would express the purport of the sentence with sufficient clearness, as in *Gen.* xxxvii. 35. xlii. 38. But the Hebrew word for grave or sepulchre is קבר, *keber*, corresponding with the Greek τάφος; and although the word would occasionally suit the sense equally well with ἔδης, in particular instances, it is clear from other passages that the two are not identical. CAMPBELL.

Ver. 25. ἀποκριθεὶς εἶπεν. This phrase is often used in the N. T. where nothing has gone before to which an answer could be accommodated; in which case it must be referred to some λόγος ἐνδιάθετος, or *inward conception*, in connection with what is passing in the speaker's mind. In the present instance our Lord's ejaculation is evidently the consequence of his reflection upon the infidelity of those cities, among which he had done his mighty works, and of those Pharisees who rejected the doctrines both of himself and the Baptist. In other places the answer is directed to the thoughts of those around him, as in *Matt.* xxii. 1. *Luke* v. 22. vii. 39, 40, or to their actions, *Mark* xiv. 48. or to some subject or circumstance which naturally elicits the observation. Compare *Matt.* xvii. 4. xxvi. 63. xxviii. 5. *Mark* ix. 38. *Luke* i. 60. xxii. 51. The Hebrew נאם is used in the same manner. Compare *Gen.* xviii. 27. *Deut.* xxi. 7. xxvi. 5. xxvii. 14. *Job* iii. 2. *Cant.* ii. 10. *Dan.* ii. 37. WHITBY, KUINOEL. The words ἐν ἐκείνῳ τῷ καιρῷ evidently fix the order of the narrative, and consequently prove that *Luke* x. 21. is a repetition of the same words upon another proper occasion. Besides, the relative ταῦτα can only refer to those doctrines of divine wisdom, the rejection of which by the Pharisees had just been the subject under consideration. DODDRIDGE.

Ibid. ἐξομολογοῦμαι. This verb sometimes denotes *to confess sins*, sometimes *to acknowledge favours*, and sometimes also *to adore or venerate*. In this last sense it is to be understood when followed by a dative, as in *Luke* x. 21. *Rom.* xiv. 11. Philo Alleg. I. p. 55. Α. ὁ τῆς τοῦ Θεοῦ φρονησεως ἀσκητῆς ἐξομολογεῖται εὐχαριστικῶς τῷ τὸ ἀγαθὸν ἀφθόνως δωρησαμένῳ. Euthymius explains it by εὐχαριστῶ. Compare *Gen.* ix. 33. *Psalms* xxviii. 7. The terms *wise* and *learned*, σοφοὶ καὶ συνετοί, must be understood as equivalent to the Hebrew חכמים, *hacchamin*, and נבונים, *nebonim*, (*Deut.* i. 13. *Prov.* iii. 7.) which, after the establishment of academies in the country, were often used to denote those who had the superintendency of these seminaries, or a principal part in teaching. Hence they are here applied to the Scribes, who had acquired considerable learning and skill in tradition, and thence became, as St. Paul describes them in 1 *Cor.* iii. 18. οἱ δοκοῦντες σοφοὶ εἶναι. Accordingly, they are contrasted not with μωροί, *fools*, but with νηπίοι, *babes*, i. e. illiterate persons, whose minds had not been cultivated in the schools of the Rabbins; and who were, therefore, from a

modest consciousness of their own inferior acquirements, more readily disposed to cultivate the spiritual wisdom of the Gospel. There are some remarkable sayings in the Talmudists, somewhat similar to this. Thus in *Bava Bathra*, p. 12. R. Jochanan said, *From the time in which the Temple was destroyed wisdom was taken away from the prophets, and given to fools and children.* Again, *Synop. Sohar*. p. 10. *In the days of the Messiah, every species of wisdom, even the most profound, shall be revealed; and this even to children.* It is to be remarked that our Saviour does not praise God, because he had hid these things from the wise, but, that having done so, he revealed them to babes. Chrysostom: οὐ τοίνυν διὰ τοῦτο (scil. τὸ ἀποκρυφῆναι ἀπὸ σοφῶν) χαίρει, ἀλλ' ὅτι ἃ σοφοὶ οὐκ ἔγνωσαν, ἔγνωσαν οὗτοι. We have the same idiom in *Isaiah* xii. 1. *Rom.* vi. 17. Neither can he be said to have hidden these things at all, otherwise than that he foresaw and permitted the consequence of Pharisaical obstinacy and pride. A similar remark will apply to a variety of passages in Scripture. Compare *Exod.* vii. 3, 4. *2 Sam.* xii. 11, 12. xxiv. 1. *1 Kings* xxii. 23. CAMPBELL, KUINOEL, WHITBY, DODDRIDGE, A. CLARKE.

Ver. 26. οὕτως ἐγένετο εὐδοκία κ. τ. λ. That is, εὐδόκησας οὕτως ποιῆσαι. The word εὐδοκία corresponds with the Hebrew *נצח*, and denotes the decree or determination of the divine will. Compare *1 Sam.* xii. 22. *2 Macc.* xiv. 35. *1 Cor.* i. 21. This verse, it may be observed, is an energetic repetition of the preceding, the words ἐξομολογοῦμαι σοι being understood to complete the sentence. KUINOEL, GROTIUS.

Ver. 27. πάντα μοι παρεδόθη κ. τ. λ. Some have supposed that by πάντα, *all power*, is intended, as in *Matt.* xxviii. 18. and others that *persons* are meant rather than *things*, in reference to the *babes* of which our Lord had just been speaking. The passage is unquestionably attended with difficulties, but it may be fairly gathered from the context that the counsel of God is still the subject of the discourse, with the furtherance of which Christ was commissioned by the Father. The verbs δοῦναι and παραδοῦναι are frequently used in the sense of *tradere* or *docere*, as in *Mark* vi. 13. *Luke* i. 2. *1 Cor.* xv. 3. Plato *Phileb.* p. 374. Hence, παράδοσις, *præceptum, institutum*, *Matt.* xv. 2. *1 Cor.* xi. 2. The sense of the passage therefore will be, *The doctrines which I deliver I have received from my Father.* Compare *John* xvii. 7, 8. In this text there is an evident intimation of a certain distinction and subordination in the persons of the Godhead; and that though the glory is equal in all, and their majesty co-eternal, still the attributes of divinity mysteriously originate with the Father. The clause immediately following asserts a reciprocal knowledge of the Father and Son, which is beyond the compre-

hension of every human being, such knowledge as we possess of the Father being obtained by communication from the Son. With this declaration our Lord naturally introduces the invitation which he is about to offer to those, who were inclined to come to him, and to learn of him those precepts of divine wisdom which it was his office to reveal. KUINOEL, BEAUSOBRE.—[HAMMOND, DODDRIDGE.]

Ver. 28. κοπιῶντες καὶ πεφορτισμένοι. The labours and burdens to which Christ primarily alludes, are the ceremonial observances of the Jewish law, rendered yet more irksome by the false interpretations of the Scribes, and thence called φορτία βαρέα, δυσβάστακτα, *Matt.* xxiii. 4. Compare *Acts* xv. 10. The expression may also be extended metaphorically to those who laboured under the weight of their sins. Every Jew was under an obligation of appearing in the Temple at Jerusalem at least three times every year; and it is not improbable that the tenor of our Lord's discourse was here suggested by the concourse of people who were assembled upon one of these occasions; many of whom came from a considerable distance, some laden with burdens, and all fatigued with their journey. KUINOEL, GROTIUS, HAMMOND, JORTIN. See also Horne's *Introd.* Vol. II. p. 490.

Ver. 29. The expressions ἄραι τὸν ζυγὸν, and μαθεῖν ἀπ' ἐμοῦ, are nearly equivalent, the latter being simply explanatory of the former; and both, like δεῦτε πρὸς μὲ in the preceding verse, containing an invitation to become the *disciples* of Christ, and to embrace the Gospel. The Hebrew word יג, *yag*, which signifies properly a *yoke*, by which oxen are harnessed to their work, is used metaphorically to denote any *bond*, or *obligation*, and thence applied by Christ to his religion, in opposition to Judaism, which is called ζυγὸς δουλείας, *Acts* xv. 10. Compare *Gal.* v. 1. The same meaning is expressed without a metaphor in 1 *John* v. 3. τηρεῖν ἐντολὰς οὐ βαρείας. The figurative sense of ζυγὸς is exemplified in *Deut.* xxviii. 47, 48. 1 *Kings* xii. 4. *Psalms* ii. 3. *Lament.* iii. 27. *Isaiah* x. 27. So especially in *Ecclus.* li. 26. LXX. τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν, καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν· ἐγγύς ἐστιν εὐρεῖν αὐτήν. In the Talmudists we meet with *the yoke of the law, of the precept, of the Kingdom of Heaven, of repentance, of faith*, and the like; and in *Shemoth Rabba* it is said, *Because the ten tribes did not take the yoke of the holy and blessed God upon them; therefore Sennacherib led them into captivity.* The same metaphor is also employed by Grecian philosophers. Thus Cleanthes in *Diog. Laert.* VII. 5. 4. αὐτὸς μόνος δύνασθαι βαστάζειν τὸ Ζήνωνος φορτίον. Compare *Pind.* *Pyth.* II. 172. CAMPBELL, LIGHTFOOT, KUINOEL, A. CLARKE.

Ibid. ὅτι πρῶτος εἰμι κ. τ. λ. Parallel to the sense in which these words are sometimes understood is Senec. *Consol. ad Polyb.* §. 36. *Discat ab eo clementiam, atque a mitissimo omnium principe mitis fieri.* But it does not appear to be so much our Lord's aim to recommend his virtues to the imitation of the people, as himself to their choice as a teacher. The whole is to be explained, therefore, as having a view to this end: *Be instructed by me, whom ye will find a meek and condescending teacher, not rough, haughty, and impatient, like the Scribes; but one who can bear with the infirmities of the weak, and will adapt his lessons to the capacities of the learners.* The adjective πρῶτος denotes *mild, gentle*, as in *Matt.* xxi. 5. and so Herodian, IV. 3. μέτριόν τε καὶ πρῶτον ἑαυτὸν τοῖς προσιοῦσι παρείχεν. In *James* iv. 6. ταπεινός is opposed to ὑπερήφανος, and therefore may be rendered *unassuming*. The noun ἀνάπαυσις, as the verb ἀναπαύειν in v. 28., are properly opposed to ζυγός, and indicate relief from the burden of the Jewish ceremonies, and thence, in an extended sense, the *rest* of heaven. Xen. *Cyrop.* VII. 5. 47. δοκεῖ μοι καὶ ἡ ἐμὴ ψυχὴ ἀναπαύσεώς τινος ἀξιοῦν τυγχάνειν. Compare *Ecclus.* li. 26, 27. CAMPBELL, KUINOEL, ELSNER, KYPKE.

Ver. 30. χρηστός. Properly *useful*; and so it is understood by some in this place: but as applied to a *yoke*, it is well rendered in the E. T. *easy*, i. e. adapted to the strength of those who bear it. Compare *Ephes.* iv. 32. 1 *Pet.* ii. 3. It is opposed to βαρὺς in Joseph. *Ant.* VIII. 8. 1. The adjective ἐλαφρὸς also is properly translated *light*. Lucian. *de Merced. Cond.* §. 13. ζυγὸν ἐλαφρόν τε καὶ εὐφορον. Diog. Laert. *in Vit. Solon.* I. 2. 15. εὖ γὰρ θῆκε νόμους αὐτοῖς ἄχθεια κουφότατα. WETSTEIN, KYPKE.

CHAPTER XII.

CONTENTS:—*Christ defends his disciples from an imputed breach of the Sabbath, in plucking ears of corn; vv. 1—8. [Mark ii. 23. Luke vi. 1.] He restores the withered hand, and the Pharisees seek his life; vv. 9—14. [Mark iii. 1. Luke vi. 6.] A prophecy fulfilled; vv. 15—21. A demoniac cured, the calumnies of the Pharisees refuted, and the Scribes reproved; vv. 22—46. [Mark iii. 19. Luke xi. 14:] The faithful disciples of Christ declared to be his kindred; vv. 46—50. [Mark iii. 31. Luke viii. 19.]*

Verse 1. ἐν ἐκείνῳ τῷ καιρῷ. The time is more definitely marked in *Luke* vi. 1. By the plural σάββασι nothing more is

understood than if the singular had been employed. The Hebrew **שבת** is sometimes rendered **σάββαρον**, and sometimes **σάββατα**, by the LXX. Compare *Exod.* xxxi. 14. *Levit.* xxiii. 32. Joseph. Ant. III. 10. *κατὰ δὲ ἐβδόμην ἡμέραν, ἥτις σάββατα καλεῖται*. Horat. *Sunt hodie tricesima Sabbata*. See also Horne's Introd. Vol. III. p. 171. With the adjective **σπορίμων** we must supply **χωρίων**. The same ellipsis is found in Xen. Cyr. I. 4. 16. *τὰ ἐργάσιμα, scil. χωρία*. It is clear, from the Jewish writings, that there were public paths through their fields. KUI-NOEL, GROTIUS, LIGHTFOOT.

Ver. 2. δ οὐκ ἔξεστι κ. τ. λ. In the time of our Lord the Jewish traditions respecting the observance of the sabbath, were excessively minute and tedious. See Horne's Introd. Vol. III. p. 302. sq. It was mainly owing, indeed, to their superstitious notions respecting the legality of self-defence on this day that Pompey was enabled to take Jerusalem. See Dion. Cass. XXXVI. With respect to the profanation here charged upon the disciples, it has been thought that it consisted in breaking their fast before the performance of their morning service. See *Acts* ii. 15. But the objection is not confined to this particular, being delivered, as well as our Saviour's reply, in general terms. It appears from the Rabbinical writings that the Jews divided sabbatical violations into two classes, the first of which contained thirty-nine principal offences, each of which included a variety of subdivisions. Hence, in reference to the injunction against *reaping*, *Exod.* xxxiv. 21. it was ordained in one of their canons, *that he that reapeth on the Sabbath, even to the quantity of a fig, is guilty*; and Maimonides affirms, *that plucking ears is reaping*. That this, however, was contrary to the spirit of the law is evident from *Exod.* xii. 16. and our Lord, in proof of this, refers them to the example of David, and the practice of the priests; and adduces a declaration of the Almighty, which he had already cited upon a similar occasion, (*Matt.* ix. 13.) dispensing with the ritual observances of the law in cases of necessity, or for purposes of charity. WHITBY, LIGHTFOOT, A. CLARKE.

Ver. 3. οἱ μετ' αὐτοῦ. From the words of Ahimelech to David upon this occasion, 1 *Sam.* xxi. 1. it appears that he *was alone, and had no man with him*; but this must be understood *comparatively*, with regard to the train of nobles with which he was usually attended. The aptness with which our Lord applied this story in vindication of his disciples will readily appear from the interpretation of the ancient Rabbins, produced by *Kimchi* on the passage: *It is a small thing to say that it is lawful for us to eat these loaves taken from before the Lord, when we are hungry; for it would be lawful to eat this very loaf, which*

is now set on, which is also sanctified in the vessel, (for the table sanctifieth); it would be lawful to eat even this when another loaf is not present with you to give us, and we are so hunger bitten. Again: There is nothing which may hinder taking care of life beside idolatry, adultery, and murder. If, therefore, hunger were a sufficient justification in the case of David, it was no less so in the case of the disciples. LIGHTFOOT, WHITBY. Of the next verse see Horne's Introd. Vol. III. pp. 235. 296. It is clear that it was not the holy place into which David went, for the loaves of which he partook had been removed from before the Lord, and new bread had been placed in their room. See 1 Sam. xxi. 6. CAMPBELL.

Ver. 5. ἀνέγνωτε ἐν τῷ νόμῳ. It is not meant that these words are to be found in the Law, but that the priests are enjoined in the Law to perform such servile works in the Temple on the Sabbath, as considered separately from the end of it, were a profanation; but no accusations were preferred against them, because it was necessary to the public worship, for which the Sabbath was set apart. From Numb. xxviii. 9. it appears that two additional lambs were sacrificed on the Sabbath, by which the ordinary work of the week was doubled. Compare Exod. xxix. 38. In the Talmud, Schabbath, p. 17. it is stated that the servile works which are done about holy things are not servile: and Maimonides affirms that there is no Sabbatism at all in the Temple. MACKNIGHT, LIGHTFOOT, WHITBY. It is observable that the Hebrew word for Sabbath signifies also rest, and it is used in both senses in this verse. The Evangelist seems to indicate this difference of meaning by varying the Greek inflection of the word, using σάββασι, from σάββας, for the day, and σάββατον for the sabbatical rest. CAMPBELL.

Ver. 6. τοῦ ἱεροῦ μείζων. In this declaration our Lord anticipates an objection that the service of the Temple, which rendered the duties of the priests a labour of necessity, was no excuse for the disciples. To this it is replied, that they were engaged in the service of one much greater than the Temple, so that any work which was necessary for their support in the prosecution of that service, was equally allowable with the ministration of the priests; more especially as their's was an employment of mercy, and therefore of far greater importance than sacrifice or any other ritual observance. In many MSS. the reading is μείζον, which is sanctioned by several of the ancient Fathers, and is also more conformable to our Lord's manner upon similar occasions. It must not be referred, however, as some have supposed, to the great work, which was then going on. See on v. 41. infra. Christ may, probably, have alluded to his own body, as being the noblest Temple of the Deity, (John ii. 21.) or

rather perhaps to himself, as the Lord of the Temple. Compare *Mal.* iii. 1. *Heb.* iii. 3. The Jews esteemed nothing greater than the Temple, except the God who was worshipped in it. GROTIUS, MACKNIGHT, A. CLARKE, DODDRIDGE.—[KUINOEL.]

Ver. 8. Κύριος γὰρ ἐστὶ κ. τ. λ. The true sense of the passage is declaratory of our Lord's power, as Lord of the Sabbath, to dispense with the laws relating to its observance. The particle γὰρ is not here *causal*, but merely *transitive*; or rather, the cause to which it refers is not expressed, but to be understood as passing in the mind of the speaker. See my note on *Hom.* II. A. 123. In *Mark* ii. 28. the clause is introduced by the particle ὥστε instead of γὰρ, by which it has been supposed to be connected with the observation, that *the Sabbath was made for man, and not man for the Sabbath*, which precedes it in that Gospel. There can be no doubt as to the sense in which our Lord intended these words to be understood, viz. that the rest of the Sabbath, which was instituted for the sake of man, tired with the labours of the week, ought therefore to yield to the good of man. But in order to interpret the succeeding clause as an inference from this declaration, it is necessary that the term ὁ υἱὸς τοῦ ἀνθρώπου should be explained of *man* generally, in which acceptation it is no where else to be found in the Gospels; not to mention that the inference would be in fact nothing more than a repetition of the premises. It is much better, therefore, to consider the clause as a new argument, and to render ὥστε *moreover*, in which sense it is sometimes, though not very frequently, employed. We can scarcely suppose that Matthew and Mark intended the words to be understood differently; and little dependence can be placed upon the signification of particles, in the critical employment of which the Evangelists do not appear to have been very exact. With respect to the objection, that the clause taken in this sense is a direct assertion of the Messiahship, which Christ studiously avoided, it is answered, that there were occasions upon which he did not hesitate to avow his pretensions, as in *John* ix. 35. 37. and elsewhere. WHITBY, DODDRIDGE.—[GROTIUS, KUINOEL.] Of the various reading in this verse, see Horne's *Introd.* Vol. II. p. 182.

Ver. 10. χεῖρα ἔχων ξηράν. Probably through a partial paralysis. See Horne's *Introd.* Vol. III. p. 516. This cure is stated in *Luke* vi. 6. to have been performed ἐν ἑτέρῳ σαββάτῳ, on another Sabbath, probably on that immediately subsequent to the date of the occurrence in the corn-fields. The relation of time is less distinctly marked by Matthew, but the same order is preserved in the narrative of both Evangelists.

Ibid. εἰ ἔξεστι κ. τ. λ. This question is, in fact, a virtual denial of the legality of healing on the Sabbath day. It was a

canon of the Jews that no medicine should be prepared, or any service done on the Sabbath, which was not actually necessary for the preservation of life, (Tertull. *adv. Marcion*. IV. 12.) and a number of cases are enumerated by Maimonides, in *Schabbath*, §. 21. in which the application of any remedy is forbidden. Among others, pain in the loins, tooth-ache, sore throat, &c. are excluded from relief till the following day. The School of Schammai, however, went so far as to prohibit any attention whatsoever to the sick on the Sabbath, making it illegal even to console or to visit them; *Schabbath*, p. 12. 1. In opposition to this doctrine our Lord did not hesitate to heal the withered hand, and although the cure was effected by a word, without any medicinal application, and therefore could not really be obnoxious to the Jewish canon, it could not fail to mark his disapproval of their uncharitable decisions. The pretended miracle related by Tacitus to have been performed by Vespasian, may be compared with this of Christ's, for the purpose of investigating the degree of credibility to which each is respectively entitled. It is cited and examined by Mr. Horne, *Introd.* Vol. I. p. 294. LIGHTFOOT, SCHOETTGEN, WETSTEIN.

Ver. 11. οὐχὶ κρατήσει αὐτὸ, καὶ ἐγερεῖ; It was a maxim of the Jews to take tender care of the goods of an Israelite, in accordance with which it was lawful, if a beast fell into a ditch or a pool of water, to bring him food in that place if possible, but if not, to bring clothes and litter, and bear up the beast. Hence R. Lazar saith, *If a beast or its foal fall into a ditch on a holy-day, let him lift up the former to kill him; but let him give fodder unto the latter, lest he die in that place.* To these maxims Christ very properly appeals in vindication of his intention to restore the man's hand; arguing *a minori ad majus*, that it was a greater duty to act for the benefit of man than of beast. In after times the Rabbins denied the legality of these practices; but it is certain that they were allowed in the time of Christ, and in all probability revoked in consequence of his appeal to them. The inference deduced in favour of *doing well on the Sabbath day*, is also sanctioned by several Jewish canons. WHITBY, LIGHTFOOT, SCHOETTGEN.

Ver. 13. ἀποκατεστάθη. This verb properly denotes *restoration, redintegration*; and so, *to restore to health*. In this sense it is used in *Exod.* iv. 7. LXX. *Matt.* xi. 13. *Mark* iii. 5. viii. 25. *Luke* vi. 10. *Apollod. Bibl.* III. 6. ἀποκαταστήναι πάλιν τὰς δράσεις. ELSNER.

Ver. 14. συμβούλιον ἔλαβον. This expression is a Latinism, *consilium capiebant*. Its recurrence is so frequent in Latin writers as to supersede the necessity of illustration. The parti-

ciple ἐξελθόντες signifies the departure of the Pharisees from the synagogue, and cannot be understood as denoting *a hostile attack*, in which sense it is sometimes used by Xenophon and other writers. That the construction is συμβούλιον ἔλαβον κατ' αὐτοῦ, and not κατ' αὐτοῦ ἐξελθόντες, is clear from *Matt.* xxvii. 1. *Mark* iii. 6. KUINOEL.

Ver. 18. ἰδοὺ, ὁ παῖς μου, κ. τ. λ. This prophecy is cited from *Isaiah* xlii. 1. as presignifying the quiet and unobtrusive way in which Christ should propagate his religion, abstaining from any violent or clamorous measures, and offering no resistance to those who opposed him. The chief import of the prophecy, as far as regards the object to which it is applied by the Evangelist, is laid in the second verse; which was fulfilled in our Lord's withdrawing himself from the rage of the Pharisees, and in charging his disciples not to make him known. With this conduct, however, the whole prediction is intimately connected, as portraying the means by which the Gospel would be published, not only by himself, but by his apostles and ministers, to the end of the world. Christianity was not to be promoted by outward acts of violence, but by meekness and gentleness; and by this means it is to be at length established in all the nations of the earth. With respect to the doubts which have existed as to the true application of the prophecy, it is enough that Matthew has established its Evangelical sense, so that there can be no authority for understanding it either of the exiled Israelites, the prophet himself, or Cyrus, to all of whom it has been referred by one or other of the commentators. The LXX seem to have inclined to the former opinion, unless, indeed, the version has been corrupted, which is not improbable. See Horne's *Introd.* Vol. II. p. 208. The titles with which the prediction opens are frequently applied to the Messiah in the O. T., and appropriated to him in the New. Compare *Psalms* xl. 7—9. *Isaiah* xlix. 3. 5. l. 10. lii. 18. liii. 11. *Zech.* iii. 8. with *John* xvii. 4. *Philip.* ii. 7. See also *Matt.* iii. 17. *John* iii. 35. *Ephes.* i. 6. *Col.* i. 13. The verb αἰρεῖσθαι signifies properly *to select, to choose*; as in 1 *Chron.* xxviii. 4. 6. LXX. and thence, *to love, to favour*, *Numb.* xiv. 8. In the LXX translation of the passage of *Isaiah* the corresponding word is ἀντιλήψομαι, which comes nearer to the Hebrew original: the sense, however, is the same in either case, as indicating the divine favour and protection. Hesych. ἡρετισάμην· ἠγάπησα, ἐπεθύμησα, ἠράσθην. KUINOEL. Of the word κρίσις see on v. 20.

Ver. 19. οὐκ ἐρίσει, οὐδὲ κραυγάσει. That is, he shall not be contentious, or clamorous, in the discharge of his office, making no ostentatious display of his doctrines. This declaration was fulfilled by his ceasing to dispute with those Pharisees who had

been led by the unanswerable reply which he made to their charges, to seek his destruction. The terms employed are sometimes understood in a military sense, in reference to the Jewish expectation of a temporal warrior; but such an interpretation is overstrained and unsatisfactory. WHITBY.—[MACKNIGHT.]

Ver. 20. κάλαμον συντετριμμένον κ. τ. λ. A reed, in Scripture, is an emblem of weakness, as in *Ezek. xxix. 6.* and consequently a *bruised reed* must signify that state of weakness which borders on dissolution. The expression is obviously metaphorical, as also the λίνον τυφόμενον, *smoking flax*, which is intended to convey a similar idea. *Flax* was used for the wick of a *lamp* or *taper*, and thence by metonymy denotes the taper itself, which, when nearly extinguished, emits more *smoke* than *light*. With respect to the allusion here employed Jerome observes: *Qui peccatori non porrigit manum, et qui non portat onus fratris sui, is calamum quassatum confringit; et qui modicam scintillam fidei contemnit in parvulis, is linum fumigans extinguat.* We may observe that there is a stronger import in the prophecy than the words immediately convey. By *not breaking* the bruised reed, it is intimated that he will thoroughly repair and restore it; and by *not quenching* the flax, that he will rekindle and enliven it: in other words, that he will reanimate the almost extinguished goodness, and strengthen the wavering faith in the heart of the sinner, till, by that means, he fully establishes his Gospel throughout the world, and triumphs alike over Jewish opposition and Gentile idolatry. And, although he removed from the scene of immediate danger, he continued the same acts of charity and instruction as before, so as fully to answer the character which the prediction displayed. WHITBY, HAMMOND.

Ibid. ἕως ἂν ἐκβάλῃ κ. τ. λ. Some interpret this clause, *Till he turns condemnation to victory*; and others, *Till he exercise judgment upon the stubborn unbelieving Jews to the uttermost*; understanding εἰς νίκος, *to the end*, or *for ever*. But the most probable interpretation is, *Till he make his Gospel triumphant*; i. e. till he fully establish his religion. The word κρίσις, both here, and supra v. 18. is rendered from the Hebrew מִשְׁפָּט, *mishpat*; and may therefore be employed, like that word, to signify a *divine law* or *rule of life*. Compare *Gen. xviii. 19.* 1 *Kings ix. 4.* *Psalms cxix. 108.* That the phrase εἰς νίκος ἐκβάλλειν may mean *to render victorious*, is manifest from similar expressions in classic writers, such as εἰς ἀδύνατον ἐκβάλλειν, *to render impossible*; Polyb. I. 68. So Plato, Epict. VII. εἰς ἀναρμοστίαν καὶ ἀπρεπείαν ἐκβάλλειν. For εἰς νίκος the LXX read εἰς ἀληθείαν, which is somewhat in favour of Dr. Randolph's interpretation, amounting, in fact, to the same thing: (see Horne, *ubi supra.*) But the above method is more satisfactory, and more generally received; and it is also confirmed by the insertion of

the article before κρίειν, so. as evidently to represent the possessive pronoun. GILL, RAPHELIUS, MIDDLETON.—[LIGHT-FOOT.]

Ver. 23. ὁ υἱὸς Δαυὶδ. See on *Matt.* i. 1. ix. 27. It was the persuasion implied in this expression that Jesus was the Messiah, and their fear that their credit with the people would be considerably diminished by the authority of Christ, which induced the Pharisees to calumniate the miracles which he performed, and attribute them to collusion with the devil. This persuasion had not yet risen into conviction; and it was their wish, by this insinuation, to remove it. The particle μήτι does not signify *nonne*, but *num*, as in *Matt.* vii. 16. *Mark* iv. 21. xiv. 19. *et passim*. To render it by a negative would almost invariably pervert the sense. In the present instance, indeed, there would be little apparent difference whether *is this* or *is not this* were used, except that the former implies that *disbelief*, the latter that *belief*, preponderates. The verb ἐξίστημι in the beginning of the verse is used generally of any *mental emotion*. Compare *Mark* iii. 21. *Xen. Mem.* I. 3. 12. Here it evidently denotes *admiration* and *astonishment*, as in *Gen.* xliii. 33. *Psalms* xlviii. 6. *Judith* xii. 15. xv. 1. *Hesych.* ἐξίσταντο· ἐθαύμαζον. WHITBY, CAMPBELL, KUINOEL. Of the name *Beelzebub* see on *Matt.* x. 25.

Ver. 25. πᾶσα βασιλεία κ. τ. λ. The first part of our Lord's answer to the imputation of the Pharisees, contained in this and the following verse, is a *reductio ad absurdum*. The safety of a state or family, *says he*, depends upon its concord and unanimity, and must be at once destroyed by the discords and divisions of its members. It is, therefore, absurd to imagine that Satan would endanger the welfare of his kingdom by assisting me in ejecting his agents from the bodies of men, into which he himself has given them power to enter. The influence which our Lord exerted, both by his doctrine and miracles, was in direct opposition to the advancement of the empire of the devil, and, therefore, little likely to be assisted by his connivance and co-operation. A similar argument is employed by Seneca, *de Ira*, II. 31. *Salva autem esse societas nisi amore et custodia partium non potest.* Cic. *de Amic.* 7. *quæ enim domus tam stabilis, quæ tam firma civitas est, quæ non odiis atque dissidiis funditus possit everti?* Compare *Soph. Ant.* 672. KUINOEL.

Ver. 27. οἱ υἱοὶ ὑμῶν. *Your children*; i. e. your *disciples*, scil. of the Pharisees. It was a custom with the Jews to use the terms *father* and *son* of a *teacher* and his *scholar*. Compare 1 *Kings* xx. 35. 2 *Kings* ii. 3. 2 *Tim.* i. 2. *Philem.* 10. That many of the Jews did at this time endeavour to cast out *dæmons*

is evident from *Luke* ix. 4. *Acts* xix. 13. From various passages in the Fathers it appears that upon these occasions they invoked the name of the God of Abraham, Isaac, and Jacob; and Josephus states expressly that the art of exorcism was imparted by God to Solomon, who left behind him instructions by which devils were so effectually cast out as never to return again. See Justin, *Dial. Tryph.* p. 311. C. Iren. II. 5. Origen c. *Cels.* IV. p. 183. Joseph. Ant. VII. 6. 3. VIII. 2. 5. The argument here employed by our Lord is extremely conclusive:—"If the person who casts out devils proves himself thereby to be in league with Satan, then are your disciples, and you their instructors, in league with him; and consequently your calumnious charge against me evidently applies equally to them." It is not necessary to this conclusion, that the dæmons were actually expelled by these exorcists; although it is possible that the invocations of Jehovah may sometimes have been attended with success. Nothing more is required than that the Jews thought they were expelled, and that they did not attribute their expulsion to the agency of Satan, as they did the miracles of Christ. WHITBY, MACKNIGHT, KUINGEL.

Ver. 28. ἐν πνεύματι Θεοῦ. In *Luke* xi. 20. we have ἐν δακτύλῳ Θεοῦ. The expressions are equivalent, and imply simply *by divine co-operation*; the sense in which πνεῦμα is here used being the fifth assigned to it under *Matt.* i. 18. Our Lord's argument proceeds thus: "It is clear that the kingdom of Satan is overthrown, and the kingdom of God about to be established: for before the goods of a strong man can be plundered, a stronger than he must take possession of his house; so that the kingdom of Satan can only have been overthrown by a more powerful adversary. If then I do not my miracles by Satanic agency, but by divine co-operation, you ought to admit my claims to the Messiahship. And that I am sent to establish the kingdom of God in opposition to the kingdom of Satan is evident, for not only does not Satan cast out Satan, but he will not yield to a power which is not greater than his own, v. 29. and consequently, since I do act by a power superior to him, and in opposition to his dominion, it follows that I am his enemy, according to the maxim, *He that is not with me, &c.* v. 30." Some, indeed, suppose that Christ intended to apply this proverb to the Pharisees, as indicating their opposition to the kingdom of God, announced in *Dan.* iv. 34. vii. 14. and their advancement of the interests of the devil. But the pronouns are used indifferently in expressions of this nature, and there is no occasion to refer ἐμοῦ to Christ. The converse of the maxim is equally true with the maxim itself, and it is employed by Christ, without any contradiction, in *Luke* ix. 58. In *Prov.* xxvi. the proverb in v. 4. is reversed in v. 5. so that both are equally applicable to two dif-

ferent cases. In the latter clause there seems to be an allusion to the amassing of money on the one hand, and its loss on the other. Nothing similar, however, is to be found in the Jewish writings, which might serve as a direction in the application of the maxim. Euthymius observes: δι' ἑτέρου λογισμοῦ βεβαίῳ, ὅτι μᾶλλον ἔχθιστος αὐτῷ ἐστὶν ὁ ἄρχων τῶν δαιμονίων. KURNOEL, MACKNIGHT.—[LE CLERC, WHITBY.] In the following verse it has been thought that τοῦ ἰσχυροῦ is written with the article, because it has a more particular reference to Satan mentioned above. A comparison, however, with *Luke* xi. 21, 22. will shew that Satan is not here meant, for there we find mention of ὁ ἰσχυρότερος, which destroys the notion that ὁ ἰσχυρὸς was meant κατ' ἐξοχήν. The insertion of the article comes under the tenth instance mentioned under *Matt.* i. 1. p. 10. MIDDLETON, WAKEFIELD.

Ver. 31. διὰ τοῦτο. This inference is not connected with the member of the discourse immediately preceding it, but it arises from the whole series of the reasoning. Euthym. διότι τοιαῦτα κατ' ἐμοῦ λέγετε. With respect to the nature of the sin, or rather the blasphemy, for it consisted in *words* not in *deeds*, which our Lord here declares to be irremissible, great doubts are entertained by theologians, and the solution of the point is unquestionably attended with considerable difficulty. One thing, however, is clear, that it is closely connected with the wilful and malicious perverseness of the Pharisees in ascribing the miracles of Christ, the reality of which they could not deny, to the agency of the devil. This is evident from the whole tenour of the passage, and more particularly from *Mark* iii. 28—30., where the bearing of the discourse is more distinctly marked. But whether it was the conduct of the Pharisees upon this particular occasion which constituted the sin in question, or whether it consisted in speaking evil of those gifts which would be poured forth upon his disciples by the effusion of the Holy Ghost after the ascension, and that our Lord was induced, by the proximity which the sin of the Pharisees bore to it, to warn them against it, is the point under dispute. The immediate connexion of the passage seems to decide in favour of the former opinion, and it is easy to discern the reason which should induce so strong and fearful a denunciation. There could be little hope that persons who were so hardened in malice as to deny the evidence of their senses and judgment, would ever be prevailed with to accept the proffered terms of salvation. But the arguments in support of the other interpretation are cogent, not to say conclusive. In the first place, our Lord's saying immediately that blasphemy against himself was pardonable, seems to point to miracles in which he was not the visible agent; and in accordance with this declaration is his prayer for his murderers on the cross, for

whom it could only be urged in excuse that the evidence of his resurrection, followed by the descent of the Holy Spirit, had not yet taken place. This glorious manifestation of divine power ought also to be effectual in removing the prejudices which they entertained in respect to the meanness of his birth, the place of his abode, and the spiritual nature of his kingdom. After this display no farther evidence would be afforded them, so that their wilful and perverse blindness would render pardon altogether hopeless. Some understand the words οὐκ ἀφεθήσεται as merely denoting extreme difficulty in obtaining pardon, but this interpretation is scarcely reconcilable with the strong expression with which it is joined in the next verse. The future is used in the sense of *condonari possunt*; and so σταθήσεται, v. 25. διαπάσει, v. 29. WHITBY, MACKNIGHT, DODDRIDGE.—[WETSTEIN, A. CLARKE, KUINOEL.]

Ver. 32. οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. Sins of *ignorance* admitted of expiation under the Jewish Law, *Numb.* xv. 28.; but for *presumptuous sins*, among which must be classed that of which Christ is here speaking, there was no remission under the Mosaic dispensation. See *Numb.* xv. 30. xxxv. 31. 1 *Sam.* ii. 25. From a fond imagination, however, of the final happiness of all the seed of Abraham, the Jews had imbibed a notion that all sins whatsoever were expiated by death, or, at least, would be forgiven after it. Now by *the world to come* the Jews sometimes meant *the state after death*; and so Rab. Tancum: *The world to come is when a man has departed out of this world.* Hence Christ has been supposed to allude to these expectations, and to assure them that in this case at least they were unfounded. But there certainly can be no such allusion, for the Scripture acknowledges only two times for the remission of sins, one of the penitent sinner here on earth, *Matt.* ix. 6. and the other at the day of judgment, when sentence of absolution shall be passed upon the imperfections of the faithful servants of Christ, 2 *Tim.* i. 18. It may be remarked by the way, therefore, that the Popish doctrine of purgatory derives no sanction from this passage. The phrase employed is a common proverb, denoting that a thing should *never* happen. Thus R. Eleazer declares that the Samaritans have no portion in a future state, because it is said, *You shall not build with us, either in this world or the world to come.* Compare *Mark* iii. 29. *Luke* xii. 10. Others, however, have supposed that by *this world* and *the world to come* are meant the *Jewish* and *Christian* dispensation respectively. The Jews did certainly call the days of the Messiah *the age to come*, and the declaration would, under this interpretation, amount to nearly the same; but as the sin under consideration could not be committed till after that age had commenced, this application of the term is here inadmissible.

Compare 2 *Macc.* vi. 26. WHITBY, DODDRIDGE.—[LIGHTFOOT, GROTIUS, A. CLARKE.]

Ver. 33. ἡ ποιήσατε κ. τ. λ. Christ here returns to his argument. “Moreover,” he observes, “my doctrine is a sufficient proof that my works are not effected by the agency of Satan; since its goodness marks its divine origin, as good fruit is the produce of a good tree.” But seeing that his reasonings are not likely to influence the evil hearts of the Pharisees, he breaks off again, v. 34., and, declaring that their evil words proceed from evil hearts, assures them, v. 36., that they will be called to account for them at the last day. The passage will indeed admit of another interpretation, by referring the simile in this verse to the Pharisees, but the connexion is more easy according to the above paraphrase. Euthym, καταισχύνει δὲ πάλιν ἐτέρως αὐτοὺς, ὡς ἀνάκολουθα καὶ παρὰ φύσιν κατηγοροῦντας. MACK-NIGHT, GROTIUS, KUINOEL. The word ποιήσατε is here used as the Latin *fac*, and should be rendered *suppose*. So Xen. Anab. V. 7. 5. ποιῶ δὲ ἡμᾶς ἐξαπατηθέντας. KYPKE.

Ver. 34. ἐκ τοῦ περισσεύματος κ. τ. λ. The expression is proverbial: with the sentiment we may compare the following. Menander: ἀνδρὸς χαρακτήρ ἐκ λόγων γνωρίζεται. Aristides: οἶος ὁ τρόπος, τοιοῦτος καὶ ὁ λόγος. In the next verse, which is merely a repetition of the present, τῆς καρδίας is omitted in most of the ancient MSS., in several versions, and by many of the early Fathers. It was in all probability added as an explanation; but it is sufficiently evident that the *treasury* here meant is the *heart*, mentioned immediately before, the article plainly indicating a renewed mention. Of the verb ἐκβάλλειν, in the sense of *proferre*, (προφέρειν, *Luke* vi. 45.) examples occur in Eurip. Ion. 924. 959. Helen. 1563. Herod. VI. 69. Polyb. III. 33. 1. KUINOEL, KYPKE, RAPHELIUS, WETSTEIN. There has been some discussion respecting the insertion of the article before ἀγαθὰ, compared with its omission before πονηρά. It is probable, however, that no such difference, as that which the received text exhibits, originally existed, and that either both ἀγαθὰ and πονηρά had the article, or that both were without it. The latter of these suppositions is by far the more likely, and a variety of MSS. are in its favour. In *Luke* vi. 45. indeed, we have τὸ ἀγαθὸν and τὸ πονηρόν: but adjectives in the neuter singular, used in the abstract sense, require the article. See under *Matt.* i. 1. §. 6. p. 10. MIDDLETON.

Ver. 36. ῥῆμα ἀργόν. The epithet ἀργός is properly applied only to *persons*, and in its primary acceptation denotes *idle*. Hence, when applied to *words* or *things*, it must be understood to denote such as spring from habitual idleness; just as *cruel*

hands are the hands of a cruel person, and a *contemptuous look* the look of one who cannot conceal his contempt. Now in this class the Jews were wont to rank almost all the vices of the tongue, especially *lying* and *defamation*. See 1 *Tim.* v. 13. In *Exod.* v. 9. the Hebrew קִשְׁפוּ נִבְרָה, *lying words*, are rendered by the LXX κενοῖς λόγοις, which nearly corresponds with the expression under consideration; and in the Targum, the adjective employed is לִשְׁבָּת, which is precisely the same in signification with ἀργός. It appears also from Origen, *cont. Cels.* II. p. 73. that ἀργὸς λόγος, in the language of logicians, is a *sophism*, or false reasoning, used with a view to deceive. So Chrysostom: ἀργὸν τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές. It is highly probable, therefore, from the scope of the passage, that such is the meaning of ἀργὸν ῥῆμα here; and that our Lord condemns *all falsehood* generally, and thence, *a fortiori*, the calumnious insinuations of the Pharisees in regard to the miracles, of which they could not deny the truth. All *vain* and *unedifying* words, however, may possibly be included in the expression, and still the same *a fortiori* argument will apply. At all events, there can be no doubt of the sinfulness of what is called by the Apostle μωρολογία, *foolish talking*, *Ephes.* v. 4. Cicero observes, *de Fato*, p. 310, 22. *Appellatur a Philosophis ἀργὸς λόγος, cui si pareamus, nihil omnino est quod agamus in vita;* and according to Plato, *de Legg.* IV. p. 832. Ε. κούφων καὶ πτηνῶν λόγων βαρυτάτη ζημία. CAMPBELL, MACKNIGHT, WHITBY, GROTIUS. With respect to the construction, πᾶν ῥῆμα ἀργὸν is the nominative absolute. See *Matt. Gr. Gr.* §. 310. In the next verse καὶ must be rendered *or*, as in *Mark* iv. 27. *Phil.* iv. 16. and elsewhere; since both clauses cannot be referred to the same person. KUINOEL, DODDRIDGE.

Ver. 38. σημεῖον. A sign from heaven: in opposition to δυνάμις, a miracle, of which they had been witnesses to several; vv. 13. 22. &c. That such is the distinction appears from *Matt.* xvi. 1. *Luke* xi. 16. and they seem to have demanded the appearance of some celestial phenomenon, from an idea that an impostor would have less power in producing such a sign, than in curing diseases and performing miracles upon the earth. See *John* vi. 30. They were probably induced to make this demand by the fact, that such manifestations of divine co-operation had been afforded by several of the prophets of the O. T., as, for instance, by Moses, *Exod.* ix. 22—24. by Joshua, *Josh.* x. 12. by Samuel, 1 *Sam.* vi. 9, 10. and by Elijah, 1 *Kings* xviii. 36—38. 2 *Kings* i. 10. Compare *Isaiah* vii. 1. xxxviii. 8. Our Lord was well convinced of the idle curiosity, or even worse motive, with which the demand was made, and refused to gratify it; at the same time declaring that such a sign would be given at his resurrection, typified in the history of Jonah. See *Matt.* xxiv.

30. xxvi. 64. It appears from *Luke* xi. 16. that the persons who required the sign were not the same with those who had attributed his miracles to Beelzebub; but they were probably some of the same party. DODDRIDGE, WHITBY.

Ver. 39. Under the old covenant the Jewish nation were represented as engaged in a marriage contract with God; and consequently any breach of that contract was looked upon in the light of a spiritual adultery. Hence it has been supposed by some commentators that the adjective *μοιχαλῖς* here signifies *idolatrous*. But it does not appear that the Jews are any where accused of idolatry in the N. T. not to mention that *πόρνος*, not *μοιχαλῖς*, would have been the word employed in that acceptance. See on *Matt.* v. 31. - Others are of opinion that the adjective should be rendered *spurious, illegitimate*; i. e. in outward appearance only, and not really, the children of Abraham. Compare *Isaiah* lvii. 3, 4. *Psalms* cxliv. 7, 8. *John* viii. 39. But there is no particular allusion in this place to the descent from Abraham, and the word may very well be taken in its proper sense. The crime of adultery was dreadfully prevalent at this time in the Jewish state, and the law of divorce most shamefully perverted and abused; so common indeed had the crime become, that R. Jochanan Ben Zacchai had abrogated the trial by the bitter waters of jealousy, because so many were obnoxious to it. The Rabbins themselves maintain that a sign was not to be given, except to a fit generation. LIGHTFOOT, GROTIUS, KUINOEL, DODDRIDGE.—[A. CLARKE.]

Ver. 40. τοῦ κήτους. Not necessarily, *a whale*. See Horne's *Introd.* Vol. II. p. 560. and of the Jewish mode of reckoning time, see *ibid.* p. 180. The typical character of Jonah is clearly indicated by Christ himself, so as amply to refute the notion entertained by some, that the book of Jonah is merely a *parabolic* history. He expressly states, that the Ninevites were converted by his preaching, although unattended with miracles, and declares, that they would rise up in the judgment against the Jews, who refused to hearken to his warnings, accompanied as they were with the most astonishing manifestations of his divine authority. It would, therefore, be as reasonable to look upon the Queen of the South as a fictitious character, whose pious zeal, in taking a long journey to visit Solomon, is contrasted with the careless negligence of the Jews towards Christ, who was inculcating precepts of a much higher wisdom than that of Solomon at their very doors.

Ibid. ἐν τῇ καρδίᾳ τῆς γῆς. That is, simply, *in the earth*. So Tyre is said to be *in the heart of the sea*, *Ezek.* xxviii. 2. although it was so near the continent, that, when Alexander besieged it, he carried a causeway from the land to the city. The

expression is taken from *Jonah* ii. 4. Compare also *Exod.* xv. 8. *Deut.* iv. 11. *Psalms* xlvi. 3. *Prov.* xxx. 19. *Ezek.* xxv. 26. *Jerem.* xxvi. 3. KUINOEL, MACKNIGHT.

Ver. 41. ἄνδρες Νινευῖται. So ἄνδρες Κυρηναῖοι, *Acts* xi. 20. ἄνδρες Ἀθηναῖοι, xvii. 22. ἄνδρες Ἐφέσιοι, xix. 35. The pleonasm is frequent in Demosthenes. Of the verb ἀναστήσονται, with which ἐγερθήσεται, v. 42., is convertible, see on *Matt.* x. 20. There is a degree of modesty and delicacy in the use of πλείον in the neuter gender; by which our Lord means to insinuate, rather than affirm, the dignity of his character, without affording his enemies a handle for contradiction. KUINOEL, CAMPBELL.

Ver. 42. βασίλισσα νότου. The country over which this queen reigned, is called in the O. T. *Sheba*, and is supposed to be the same with Sabæa, a district of Arabia Felix. But Josephus, *Ant.* VII. 2. will not allow her to have been queen of that country, because Arabia Felix lay rather to the east, than to the south of Judea; but derives her title from *Saba*, a city of *Meroe*, an island in the Nile; the queens of which were afterwards called *Candace*. See *Plin.* N. H. VI. 29. and compare *Acts* viii. 27. Her visit to King Solomon is recorded in *1 Kings* x. 1. sqq. MACKNIGHT. For βασίλισσα, the Attics used βασιλεία and βασιλῆς. The LXX employ the Hellenistic form, which is found also in Diodorus and Josephus. The expression πέρατα γῆς is a common idiom, signifying merely *a distant land*. So *Gen.* viii. 9. *Deut.* xxviii. 49. *Psalms* lxi. 2. *Jerem.* xvi. 19. *Rom.* x. 18. *Xen. Ages.* 9. 4. συνελκυστέον αὐτῷ ἐκ περάτων γῆς τὰ τέρψοντα. Compare *Hom. Od.* Δ. 564. *Æsch. Prom.* 425. *Eurip. Med.* 540. *Thucyd.* I. 69. *Joseph. B. J.* V. 1. 9. *Liv.* V. 33. *Justin.* XII. 5. 8. KUINOEL, WETSTEIN.

Ver. 43. ὅταν δὲ τὸ ἀκάθαρτον κ. τ. λ. This parable of the ejected dæmon has been differently applied by the commentators. Some suppose that our Lord intended to enforce upon those about him, who had lately been brought to believe in his doctrine, the necessity of a serious amendment of life; since a relapse into their former course of life would be productive of an increase of guilt and danger. Others refer the allusion more immediately to the Jews, and the destruction which was hanging over them:—that the evil spirits which Christ and his disciples had ejected from the Jews, would seek refuge among the Gentiles: but finding them more ready to receive the Gospel than the Jews, and consequently, less fit habitations for dæmons, would return again to their former possessions, till the measure of their iniquity was complete, and their ruin inevitable. Those who adopt this solution, by the *dry places* or *deserts*, (ἀνύδρων) understand the Gentiles, in opposition to οἶκον, which they interpret of the

Jews. *Doddridge* is of opinion, that the circumstance of the dæmons going into desert places, is beautifully imagined to represent those malignant beings as impatient of the sight of mankind, when restrained from hurting them. But it is needless to strain every minute point of a parable; the end of which is abundantly answered, if the moral intended is clearly expressed; so that a variety of lesser circumstances, which are simply added by way of ornamental amplification, may be fairly neglected, as forming no part of the general design. The circumstance under consideration seems to have been adapted, like the other parts of the allegory, to the notion of the Jews, who seem to have imagined, that dæmons frequented deserts and uncultivated spots. See the LXX translation of *Isaiah* xiii. 21. and compare *Tobit* viii. 3. *Baruch*. iv. 35. *Rev.* xviii. 2. But, whatever be the application of the parable, it is evident from the concluding sentence, οὕτως ἔσται κ. τ. λ. compared with v. 39. that it can only be referred immediately to those Pharisees, who demanded of Jesus a sign from heaven. It is, therefore, probable, that our Lord intended to intimate, that the sign they required, would, if granted, be of no avail; and though it might produce a momentary conviction, the dæmon of infidelity would quickly return, and, seizing upon them with greater violence, increase their sin, and hasten their punishment. In a wider acceptation, the parable will afford instruction to every age and description of men. KUINOEL, MAC-KNIGHT.—[WHITBY, DODDRIDGE.]

Ver. 44. σχολάζοντα. Untenanted; and therefore ready for the reception of a new inhabitant. The verb σχολάζειν properly signifies *vacuum reddere*, as in *Mal.* iii. 1. but here it implies *vacuum esse*. The same idea is pursued in the participles σεσσωμένον καὶ κεκοσμένον, with which οἶκον must be supplied, metaphorically denoting the body of the person possessed. So also must we understand ἀνάπαυσις in the preceding verse, which does not signify *rest*, but a *place of rest*. The expression τὰ ἔσχατα κ. τ. λ. in v. 45. is proverbial. Compare *Eccles.* xxxiv. 30, 31. *John* v. 14. *2 Pet.* ii. 20. Of the number *seven*, see *Horne's Introd.* Vol. II. p. 416. and my note on *Hom.* II. A. 53.

Ver. 46. οἱ ἀδελφοὶ αὐτοῦ. It seems to have been very generally believed, that the mother of Jesus remained in perpetual virginity; and upon this supposition, our Lord's *brethren*, as they are called, are said to have been really his *cousins*. That the Hebrews frequently employed the word *brother* in this and similar acceptations, is clear from *Gen.* xiv. 14. xx. 12. xxix. 10. *Levit.* xxv. 48. *Deut.* ii. 4. 8. *Tobit* iii. 7. So in Latin *frater* is sometimes used, as in *Q. Curt.* VI. 10. 24. Hence it is clearly possible, that the sons of Mary, the wife of Cleophas, and sister of the blessed Virgin, are here spoken of. See *Mark* iii. 21. *John*

xix. 25. Still there is no positive authority for the supposition, and there are many who believe, with great probability, that Joseph had children by Mary after the birth of Jesus. To say the truth, it seems rather forced to interpret the question in *Matt.* xiii. 25. as referring to any other, than the children of Joseph and Mary, in the strictest sense of the word. The former opinion, however, is much more generally followed. See on *Matt.* i. 25. There is also another supposition, according to which the *brethren* of Christ are stated to be the children of Joseph by a former wife. MACKNIGHT, CAMPBELL.—[KUINOEL, A. CLARKE.] The motive which brought his family to Christ, may be inferred from *Mark* iii. 21. 30.

Ver. 50. αὐτός μου ἀδελφός κ. τ. λ. It may be, that the particle ὡς is here omitted, as the Hebrews frequently drop the comparative prefix ו. See 1 *Sam.* xxv. 16. *Jerem.* xxvi. 18. where the LXX insert ὡς. A similar idiom prevails in other languages. Ovid. *Heroid.* III. 51. *Tu dominus, tu vir, tu mihi frater eras.* Compare Il. Z. 429. Martial. *Epig.* VIII. 81. The sense, however, is equally good without an ellipsis. Our Lord evidently distinguishes between his *natural* relations, and those who are *spiritually* so, as children of his heavenly Father; declaring that his love for the latter is of a nature far more endearing than that of any earthly tie. Nor was this the slightest reflection upon his mother and brethren, who were unquestionably among the chief of those who did the will of God. KUINOEL, MACKNIGHT.

CHAPTER XIII.

CONTENTS:—*The parable of the Sower*, vv. 1—9. [*Mark* iv. 1. *Luke* viii. 4.] *Reasons for teaching by Parables*, vv. 10—17. [*Mark* iv. 10.] *Explanation of the parable of the Sower*, vv. 18—23. [*Mark* iv. 13. *Luke* viii. 9.] *Parable of the Tares and Wheat*, vv. 24—30. [*Mark* iv. 26.] *Of the Grain of Mustard-seed*, vv. 31, 32. *Of the Leaven*, v. 33. *A Prophecy fulfilled*, vv. 34, 35. *Explanation of the parable of the Tares and the Wheat*, vv. 36—43. *Parable of the Hidden Treasure*, v. 44. *Of the Pearl of great price*, vv. 45, 46. *Of the Net*, vv. 47—50. *General application, and the parable of the Householder*, vv. 51, 52. *Christ's return to Nazareth, and his ill-treatment there*, vv. 53—58. [*Mark* vi. 1.]

Verse 2. τὸ πλοῖον. Many of the commentators understand *any vessel* indefinitely, and the instance has been adduced to prove

that the article is sometimes used without meaning. But it should seem that a vessel was kept on the lake for the use of Jesus and the Apostles, and that this particular vessel was uniformly specified. At *Mark* iii. 9. our Saviour directs that a vessel should be constantly waiting for him; and it was probably one which belonged to some of the Apostles, who continued occasionally to follow their former occupation. See *John* xxi. 3. We find, indeed, *Luke* v. 3. that a ship belonging to Simon was employed by our Saviour for the very purpose here mentioned, which is afterwards designated τὸ πλοῖον, in *Luke* viii. 22. The omission of the article in some MSS. is attributable to some copyist, to whom its force was not apparent. MIDDLETON, WAKEFIELD.—[CAMPBELL, ROSENMULLER.]

Ver. 3. ἐν παραβολαῖς. For much valuable information respecting our Lord's parables, collectively and separately, the reader is referred to Horne's *Introd.* Vol. II. pp. 399. sqq. The observations, which it may be necessary to add, will be chiefly such as relate to the grammatical construction, and such minor points of exposition, as may not be gathered from that work.

Ibid. ὁ σπείρων τοῦ σπείρειν. Subaud. ἕνεκα. It is supposed by some critics, that the article is here inserted before σπείρων, after the manner of the Hebrew prefix ה before verbs and participles, when used in the place of verbal nouns. That these participles, however, do not necessarily have the ה prefixed, is clearly proved by *Psalms* cxxix. 7. and *Prov.* xxii. 8. where the participles קוצר and עורר are both without it, though the LXX have thought the article necessary in their version. Hence it should seem, that the idiom is Greek, rather than Hebrew; and it is clear that σπείρων without the article, in the place of σπορέυς, would certainly not be warranted. Instances of the use of participles with the article, instead of substantives, abound in Greek writers. See *Matt. Gr. Gr.* §. 269. Neither is the article, in this instance, without its design and use, since the three Evangelists, who record the parable, employ it; and it is clearly intended to fix the sense to a particular person. MIDDLETON, CAMPBELL, KUINOEL, ROSENMULLER. In the next verse, χωρία must be supplied with πετρώδη. See *Bos Ellips. Gr.* p. 349.

Ver. 8. ὁ μὲν ἑκατόν. Of the fruitfulness of the land of Palestine, see Horne's *Introd.* Vol. III. pp. 62. sqq. The produce of the seed which was sown on good ground, however, need not be understood of a field's yielding a hundred times as much as was sown in it; but a single seed producing a hundred grains, which it might easily do, where it met with a good soil, and was properly nourished. The same, however, will be true, in a great degree, of a whole field, of uniform cultivation and fertility. *Ammian. Marcel.* XXII. 15. *Sementes cum augmento fere*

septuagesimo renascuntur. Compare also Cic. Ver. III. 47. Varro, I. 24. Columel. III. 3. Plin. N. H. V. 4. Neither is it necessary to interpret the expression to the full extent of its *literal meaning*; an *abundant harvest* is all that the import of the passage requires. MACKNIGHT, KUINOEL. Of the sentence with which the parable is closed, see on *Matt.* xi. 15.

Ver. 11. *ὅτι ὑμῖν δέδοται κ. τ. λ.* It is not to be inferred from these words, that our Lord's teaching by parables was the cause of the blindness and perverseness of the Jews, but that their perverseness was the cause of his teaching in parables. They would have been equally obstinate in rejecting his doctrines had he delivered them in plain terms, and probably have made them an excuse for opposition and violence, for which, among other reasons, our Lord thought proper to adopt the parabolic mode of instruction. See Horne, *ubi supra*. Those who despise the advantages bestowed upon them, and treat them with neglect and inattention, are deservedly deprived of those advantages; while those who are rich in religious knowledge, and study to improve it, will find it increase by exercise. This is evidently the intention of the passage. The proverb in the next verse is to be interpreted primarily of temporal wealth, and thence transferred to spiritual possessions. The terms οἱ ἔχοντες and οἱ μὴ ἔχοντες, (subaud. χρήματα,) are frequently used of the *rich and poor* respectively in Greek writers: and sentiments of a like import are not unfrequent. Juv. Sat. III. 208. *Nil habuit Codrus;—et tamen illud Perdidit infelix totum nil.* Mart. Epig. V. 81. *Dantur opes nulli nunc, nisi divitibus.* By those who were earnest in seeking into the truths of the Gospel, the parables illustrating it, would, with attentive consideration, be readily interpreted; while nothing but their own wilful ignorance caused the unbelieving Jews to lose the little knowledge of divine things which they already possessed. It should be observed, that the word μυστήριον does not mean what we called *a mystery*; i. e. a doctrine totally undiscoverable by the human understanding. In the N. T. the word is always used to denote *a secret*, any thing not *disclosed* to the world, though perhaps communicated to a select number. Thus it is continually joined with the terms ἀποκαλυφθὲν, γνωρισθὲν, φανερωθὲν, plainly denoting that something is intended, which had been concealed for ages, but then revealed, and not any thing in its own nature dark and inconceivable. Compare *Rom.* xvi. 25, 26. 1 *Cor.* ii. 7—10. *Ephes.* i. 9. iii. 3. 5. 6. 9. *Col.* i. 26, 27. and also *Dan.* ii. 18—30. iv. 9. LXX. The moral truths alluded to in this place, and employed in explanation of the parable, are very far from being *mysteries*, in the modern acceptation of the word; and it was wilful blindness alone, which concealed them from the Jews. There is, however, a particular application,

though it can scarcely be called a distinct sense, in which the word sometimes occurs in the N. T. It is sometimes used to denote the *figurative* sense, as distinguished from the *literal*, which is conveyed under any fable, parable, allegory, or the like; as in *Rev.* i. 20. xvii. 7. Perhaps there may be some allusion to this import of the word in the present passage. Compare *Mark* iv. 11. WHITBY, KUINOEL, CAMPBELL. See also Horne's *Symbolical Index*.

Ver. 13. βλέποντες οὐ βλέπουσι κ. τ. λ. This is proverbial of those who do not hear and see, so as to improve by the perception derived from the use of the senses of hearing and of sight. The verbs βλέπειν and ἀκούειν are used first in their direct sense, and then extended to include the proper effect of the faculty employed. Among a variety of less importance, we have two very striking classical parallels in *Æsch.* *Prom.* 456. Οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, Κλύοντες οὐκ ἤκουον. *Soph. Fragm. ap. Stob. Tit.* IV. Vol. 2. 'Αλλ' οἱ κακῶς πράσσοντες, οὐ κωφοὶ μόνον, 'Αλλ' οὐδ' ὁρῶντες εἰσορῶσι τὰ μφανῆ. Compare *Isaiah* xxxii. 3. xxxv. 5. *Jerem.* v. 21. KUINOEL, WETSTEIN.

Ver. 14. ἡ προφητεία 'Ησαίου. The citation is from *Isaiah* vi. 9. wherein the prophet gives a faithful picture of the character of his countrymen, from his own time downwards. By the compound verb ἀνακληροῦται, it is signified, that as these words had already been fulfilled in the days of Isaiah, so they were again fulfilled in the days of Christ. This interpretation is also supported by the concluding declaration of the prediction, that this blindness would continue till the destruction of the Jewish state. The import of the passage is, that the Jews would certainly hear the doctrines of the Gospel without understanding them, and see the miracles wrought in confirmation of it, without perceiving the finger of God in them; not because the evidences of the Gospel, either external or internal, were insufficient to establish it; but because the corruption of their hearts hindered them from discerning those evidences. Two points, therefore, are clear; viz. that Christ could not, for cogent reasons, deliver his instructions in plain terms, and that the prejudices of the Jews shut their eyes and ears against the perception of his parables. Why, then, it may be asked, did he deliver them at all? Because it was necessary that he himself, during his lifetime, should give some account of the nature of his religion, and of the reception it would meet with; so that from the agreement of his parabolic descriptions with subsequent events, they might be induced to acknowledge his prophetic character, and to acquiesce more readily in the admission of the Gentiles into a participation of the divine promises. The phrases ἀκοῇ ἀκούειν and

βλέποντες βλέπειν are well-known Hebraisms, marking a peculiar emphasis. Compare ii. 17. *Luke* xxii. 15. *Acts* iv. 17. v. 28. We have similar instances, however, in Greek authors. Of the different turn of the expression in the Hebrew, and the citation of this prophecy, see Horne's *Introd.* Vol. II. p. 209. *note*. The imperative form of the original implies no more than a command given to the prophet, to foretel that the Jews would harden their hearts in the way described. So in *Gen.* xli. 13. *Me he restored to mine office, and him he hanged*: i. e. he prophesied to that effect. Compare *Jerem.* i. ix. *Ezek.* xliii. 3. MACKNIGHT, DODDRIDGE.

Ver. 15. ἐπαχύνθη γὰρ κ. τ. λ. *A fat heart* is a metaphorical expression, denoting *stubbornness* and *stupidity*. Compare *Deut.* xxxii. 15. *Psalms* cxix. 70. Hesych. παχύνοι· παχὺν νοῦν ἔχοντες, ἀνόητοι. In *Arist.* *Nub.* 840. ἀμαθὴς and παχὺς are used as synonymous; and in *Herod.* II. 9. 15. ἄνθρωποι τὰς διάνοιας παχεῖς, are explained as μὴ ῥαδίως συνεῖναι δυνάμενοι. The ancients seem to have thought, that a great quantity of fat about the heart stupified the intellectual and sensitive powers. Hence, among the Latins also, persons of the description here mentioned, are called *pingues*; *Ovid.* *Met.* XI. 148. *Pers. Sat.* III. 32. and so truly characteristic is this prophecy of the Jewish nation, that of all the passages in the O. T. it is most frequently quoted in the New. Compare *John* xii. 40. *Acts* xxviii. 26. *Rom.* xi. 8. *2 Cor.* iii. 14. For καμύειν, the more approved authors write καταμύειν, either with or without the addition of ὀφθαλμούς. The proper signification of the word is *to squint*, and thence, as explained by the Scholiast on *Lucian*, T. III. p. 414. ὀφθαλμοὺς κλείειν. The adverb μήποτε is for ἵνα μὴ, *ut adeo non*; *John* xii. 40. MACKNIGHT, KUINOEL. In illustration of v. 17. compare *Luke* x. 24. *Heb.* xi. 13. *1 Pet.* i. 11, 12. WHITBY.

Ver. 19. μὴ συνιέντος. E. T. *understandeth it not*. More properly, *disregarding it, not laying it to heart*. This is frequently the meaning of συνίημι in the LXX and the N. T. Compare *Nehem.* viii. 10. *Psalms* v. 1. xli. 1. cvi. 7. *Prov.* xxi. 12. *Rom.* iii. 11. Of ὁ πονηρὸς, see on *Matt.* v. 37. We have in *Mark* iv. 15. ὁ Σατανᾶς, *Luke* viii. 12. ὁ διάβολος. WHITBY, CAMPBELL, KUINOEL, HAMMOND.

Ibid. ὁ σπαρείς. Some understand σπορὸς, *the seed*, or the *word*; others ἄγρὸς, *the ground*, or the *hearers*. The latter was the opinion of our translators, who render, *he who receiveth seed*; and this is proved by the next verse to be correct. So in *Mark* iv. 20. οἱ σπαρέντες, *those which are sown*, λαμβάνουσι τὸ σπέρμα, *receive seed*; the Greek, like the English word *sown*, being applied equally to the *ground* or the *seed*. MACKNIGHT, KUINOEL.—[CAMPBELL, HAMMOND.]

Ver. 21. οὐκ ἔχει ῥίζαν. Cicero: *Virtutem altissimis radicibus defixam.* A like sense is conveyed, without a metaphor, in the words πρόσκαιρός ἐστι. (*Luke* viii. 13. πρὸς καιρὸν πιστεύει.) The adjective πρόσκαιρος signifies *temporary, unenduring*; as opposed to αἰώνιος, *everlasting*: *2 Cor.* iv. 18. Of the verb σκανδαλίζεσθαι, see on *Matt.* v. 27. xi. 5. *Luke* parallels it with ἀφίστασθαι. KUINOEL, GROTIUS.

Ver. 25. ζιζάνια. It is not easy to determine what plant or weed is here intended, since the word is mentioned in no other part of Scripture; and the Fathers and lexicographers, who have used it, derived it, in all probability, from this text. Now it appears from the parable, that, whatever plant is meant, it was scarcely distinguishable from wheat, till it had put forth the ear; and that it was burnt as soon as severed. This could not, therefore, be the *tare*, as it is rendered in the E. T. In the *Mischna* Tit. *Kelayim*, which treats expressly of seeds, there is mention of a degenerate wheat, called ז'נ'ן, *sunim*, which seems, from its sound, to be identical with the ζιζάνιον. Chrysostom also speaks of the ζιζάνιον, as nearly resembling *wheat*. It is not improbable, therefore, that the plant intended is the *darnel*, or *lolium temulentum* of Linnæus, which is precisely of this description. It is a noxious weed, terminating, like wheat, in a bearded spike, having the grains in two opposite rows. If the weed happens to be reaped, and ground with the corn, the bread made of the mixture produces sickness and giddiness in those who eat it; and the straw has the same effect upon cattle. Virgil calls it *infelix lolium*, *Eclog.* V. 37. and hence Ovid. *Fast.* I. 691. *Et careant loliis oculos vitiantibus agri.* CAMPBELL, LIGHTFOOT. The parable is descriptive of God's dealings with the wicked, who intrude themselves into the visible Church of Christ. See Horne; *ubi supra*. It is explained by our Lord himself, *infra* v. 37.

Ver. 31. κόκκῳ σινάπεως. Of this parable, see Horne's *Introd.* Vol. II. pp. 404, 405. According to the quantity of a grain of mustard, is a frequent comparison in the Talmud; in which also we have abundant evidence of the size to which the plant grows in the East. In the tract *Peah*, p. 20, 2. mention is made of one that covered the tent of a Potter; and R. Simeon Ben Chalaphtha speaks of one, into which he was wont to climb, as men are wont to climb into a fig-tree. LIGHTFOOT. The comparative adjectives μικρότερον and μείζον, are used for superlatives. Compare *Matt.* xviii. 1. *Mark* iv. 31. *Luke* vii. 28. and see *Matt.* Gr. Gr. §. 457. Obs. 2. Of the verb κατασκευοῦν, see on *Matt.* viii. 20. KUINOEL.

Ver. 33. ζύμη. Leaven; the property of which is to change

and assimilate to its own nature, the meal or dough with which it is mixed. The meaning of this parable is commonly thought to coincide with that of the preceding. There seems, however, to be this difference between the two; the parable of the *grain of mustard-seed* represents the original smallness of the Gospel, together with its subsequent greatness; whereas this of the *leaven* expresses, in a very lively manner, the nature and strength of the operations of Gospel-truth upon the mind. Euthymius: διὰ μὲν τῆς παραβολῆς τοῦ σινάπεως τὴν αὐξήσιν τῆς πίστεως προηγόρευσε, τὴν διὰ τῆς προσθήκης τῶν ἐκάστοτε πιστευόντων· διὰ δὲ τῆς παραβολῆς τῆς ζύμης, τὴν ἰσχὺν αὐτῆς προκηρύττει. MACKNIGHT.—[DODDRIDGE.] The three measures or *sata* of meal, were equal to one *ephah*, which seems to have been the usual quantity kneaded at one time. See *Gen.* xviii. 6. *Judg.* vi. 19. *1 Sam.* i. 24. In *Exod.* xvi. 36. *the tenth part of an ephah*, is rendered by the Chaldee Paraphrast and the LXX, *the tenth part of three sata or measures*. So also the Targum explains *Ruth.* ii. 17. Of the capacity of the *satum* Josephus observes; *Ant.* IX. 4, 5. ἰσχύει δὲ τὸ σάτον μόδιον καὶ ἥμισυ Ἰταλικόν. GROTIUS, LIGHTFOOT.

Ver. 34. χωρὶς παραβολῆς κ. τ. λ. It is supposed by some, that this merely applies to the discourses which our Lord delivered on that day; but the expression is probably nothing more than a colloquial hyperbole, signifying that his parables were extremely numerous. The citation in the next verse is from *Psalms* lxxviii. 2. which is attributed to *Asaph*, who must therefore be the prophet meant; and, indeed, he is expressly called a prophet, *1 Chron.* xxv. 2. In some MSS. the prophecy was attributed to *Isaiah*; and Jerome relates, that Porphyry had objected the error to the Evangelists. He therefore supposes, that *Asaph* was first in the text, for which some ignorant copyist, not knowing who *Asaph* was, substituted *Isaiah*. But as no trace is to be found of this reading in any of the more ancient copies, and no allusion to it in the Fathers, it is probable that it originated in some corrupt Latin copy; especially as Jerome takes no notice of Porphyry's objection in his genuine work on St. Matthew. LE CLERC, WHITBY. The verb ἐρεύγεσθαι is properly used of spouting fluids, as in *Pind.* *Pyth.* I. 40. *Diod. Sic.* p. 181. B. *Rhod.* Hence it signifies, metaphorically, *to speak, to utter*; as *Psalms* xix. 2. cxix. 171. cxlv. 7. LXX. The LXX have φθέγξομαι, and for κεκρυμμένα, they read προβλήματα, which amounts to the same thing. KUINOEL, GROTIUS.

Ver. 39. συντέλεια τοῦ αἰῶνος. Some are of opinion, that this parable refers to the Jewish state and people, and, consequently, that these words, which are commonly translated, *the end of the world*, ought to be rendered, *the end of the age*, i. e.

of the *Jewish polity*. That these words will admit of this sense, see on *Matt.* xii. 34. and it may possibly be their primary meaning here; but it is far better to interpret them of the final consummation of all things, as agreeing more readily with the plain scope of the parable. The word αἰὼν is nearly synonymous with κόσμος, v. 38. which signifies *the world*, or the *visible Church in the world*, which shall spread by degrees into all nations. A. CLARKE, KUINOEL.—[CAMPBELL.]

Ver. 41. σκάνδαλα. Properly, *whatever ensnares or seduces*; (see on *Matt.* v. 27.) Here it is used in the *abstract for the concrete*, and, being joined with τοὺς ποιοῦντας, denotes *persons* rather than things. It is understood by many, of those who cause heresies and divisions in the Church of Christ. At all events, it is evident that the prerogative of punishing opinions is with God alone, and the day of judgment is to try the hearts of men, where religious opinions, and not crimes, are the subject of enquiry. CAMPBELL, GROTIUS. In the next verse there is an allusion to the Eastern custom of burning alive. Compare *Dan.* iii. 6. 12. *Hos.* vii. 4. The expression κάμινος τοῦ πυρὸς is a metaphor identical with γέεννα τοῦ πυρὸς, *Matt.* v. 22. GROTIUS, KUINOEL. In the beautiful expression in v. 43. our Lord seems to have had his eye upon *Dan.* xii. 3. Compare *Wisd.* iii. 7. *Ecclus.* ix. 11. 1 *Macc.* ii. 62. 1 *Pet.* v. 4. MACKNIGHT.

Ver. 44. θησαυρῷ κεκρυμμένῳ. This has been supposed to mean a *mine* of gold or silver, which had been hitherto undiscovered; but there is no reason to understand the words in any other sense than their natural meaning conveys. Upon an expected invasion of the enemy, or even for the purpose of general security, it was not uncommon with the avaricious to bury their wealth; and it is well known that treasures so hidden, have been discovered accidentally long after the death of the person to whom they originally belonged. See Horat. Sat. I. 1. 41. sqq. II. 6. 10. sqq. Virg. *Æn.* I. 368. Pers. Sat. II. 10. According to the Jewish canons, it appears that the *buyer* of land was entitled to whatever was so found, by right of purchase. Thus the *Mischna*, in Baba Metzia, observes, that *whosoever buys of his neighbour, if money be found in the article bought, it belongs to the purchaser*. WETSTEIN.—[WAKEFIELD, A. CLARKE.]

Ver. 45. ἀνθρώπῳ ἐμπόρῳ, κ. τ. λ. The import of this and the preceding parable is generally supposed to be the same; and that both are alike intended to represent the inestimable value of the Gospel, above every other consideration whatsoever. But though both parables are descriptive of the effect of divine truth upon those who find it, there is yet this difference between them, that the former refers to such as embrace it instantly, and the

latter to such as attain to it, after a diligent search, and serious investigation of its merits. Pearls and precious stones formed a considerable article of traffic among the Orientals; and there were merchants who went to a great distance in quest of them. Pliny remarks: *Principium culmenque omnium rerum pretii Margaritæ tenent.* Of the comparison, see on *Matt.* vii. 6. and add *Prov.* viii. 10, 11. *Psalms* xix. 10. MACKNIGHT, GROTIUS. —[KUINOEL, A. CLARKE.]

Ver. 47. σαγήνη. A drag net. In Latin, *verriculum*, thus explained by Martinus: *quod in aquam jacitur ad pisces comprehendendos; imprimis, cujus usus est extrahendis iis a fundo.* Ulpian. Digest. XLVII. 10. 7. *Verriculum, quod Græce σαγήνη dicitur.* This parable will appear peculiarly proper, if we consider that it was spoken to fishermen, who had been called from their occupation with a promise, that *they should henceforth catch men*: *Matt.* iv. 19. It differs from the parable of the *tares* in its extent; representing the final judgment and state of wicked men in general: and intimates, that by the preaching of the Gospel, a visible Church should be formed, consisting both of good and bad men, between whom no distinction could be made in this world; but that, at the last day, the wicked would be separated from the good, and receive sentence according to their works. There may also be a primary reference to the Jewish state, and the means of escape that would then be afforded to the genuine followers of Christ. MACKNIGHT, A. CLARKE. With ἐκ παντὸς γένους we must supply ἰχθύδια, or some like word; unless, with *Kuinoel*, we understand τινὰ, as including other things, besides fish, in the draught. At all events, the ellipsis, whatever it be, recurs with the words καλὰ and σαπρὰ in the next verse.

Ver. 52. διὰ τοῦτο. There is some difficulty in ascertaining the premises to which this formula refers. Some consider it as merely denoting *transition*, like the Hebrew וְעַתָּה, in *Judg.* viii. 7. *Jerem.* xlix. 26. and others pronounce it altogether redundant. Compare *Matt.* xxiii. 34. *Mark* xii. 24. It seems rather to convey an inference from the question just proposed to the disciples, in connection with the doctrines which our Lord had been setting forth in parables. Some of the illustrations which he had employed were taken from customs and habits of old and frequent occurrence, similar to those which they repeatedly heard in the schools of their Rabbis; while others, on the contrary, were entirely new, but equally adapted to describe the nature of the Gospel kingdom. Hence, it should seem, that our Lord intended to exemplify, in his own conduct, the means which his Apostles should adopt, as best suited to the propagation of his religion; accommodating their manner of teaching to

the disposition of their hearers, and instructing these by parables, and those by exhortations, according to the tempers, and talents, and necessities of each respectively. Some, however, understand by *things new and old*, an adequate knowledge of the Scriptures of the O. and N. T. interpreting γραμματεὺς of a *converted Scribe*, who would apply his acquired scriptural and traditional knowledge to the elucidation of the truth of the Gospel. But Christ has evidently transferred the name to his own disciples, as holding in his Church a similar office with the *Scribes*, who were the authorized expounders of the Scriptures. So *Matt.* xxiii. 34. The words μαθητευθεὶς τῇ βασιλείᾳ, should be rendered *disciplined to the kingdom*, i. e. thoroughly acquainted with the character and pretensions of the Gospel. For although the verb μαθητεύειν, as all others which end in εὔειν, is properly neuter; (*discipulum esse*, *Matt.* xxvii. 57.) it is here used actively, *discipulum facere*, as in *Matt.* xxviii. 19. *Acts* xiv. 21. and βασιλείᾳ is not the dative of the *instrument*, but of the *object*. The copies vary between τῇ βασιλείᾳ, εἰς τὴν βασιλείαν, and ἐν τῇ βασιλείᾳ; but the former is justly preferred by *Griesbach*. With καινὰ καὶ παλαιὰ, some supply σκεύη, but βρώματα is preferable; i. e. provisions of various sorts, which the householder produces as the necessities of his family require. *Instruction* is not unfrequently compared to *food*; as in *Ecclus.* xxiv. 23. *Theophrast.* Char. VIII. 1. *Cic.* Topic. 5. See *Victor.* Var. Lect. XXVIII. 23. *KUINOEL*, *GROTIUS*.—[*MACKNIGHT*, *ELSNER*, *HAMMOND*.]

Ver. 54. τὴν πατρίδα αὐτοῦ. That is, *Nazareth*, where he had been brought up; *Luke* iv. 16. and which is called in v. 23. as here, πατρίς αὐτοῦ, scil. πόλις.

Ver. 55. οὐχ οὗτός ἐστι κ. τ. λ. The pronoun οὗτος is here used, as also in the last sentence, to imply contempt. The low condition of Jesus and his family were a stumbling-block to his countrymen, v. 57. so that, instead of inferring from his miracles, that he was the Messiah, they were induced to reject his pretensions, and even, as we may infer from v. 58. to abstain from bringing their sick to him, lest he should heal them. It was not the wish of Christ himself, but the unbelief and perverseness of his townsmen, which withheld from them the benefits of his miraculous powers. Compare *Mark* vi. 5. *KUINOEL*, *MACKNIGHT*. It is to be observed, that the word τέκτων, like *faber* in Latin, signifies *artificer* in general; at least, one who works in wood, stone, or metal. *Hesych.* τέκτων· πᾶς ὁ τεχνίτης. Hence, it is said, that it does not appear that Joseph was a *carpenter*; and that all the evidence on this point is from tradition. See *Justin.* Mart. Dial. Tryp. p. 94. *Origen*, c. *Cels.* VI. p. 299. But wherever the word is used alone, without an adject-

tive to fix its application, it always in the Scriptures denotes *a carpenter*. This may be proved at once by comparing the following passages from the LXX with the original Hebrew: *2 Kings* xxii. 6. *2 Chron.* xxiv. 12. xxxiv. 11. *Ezra* iii. 7. *Isaiah* xli. 7. *Zech.* i. 20. There is something analogous in our use of the word *smith*; which is employed to denote almost every artificer in metal, as *goldsmith*, *silversmith*, *blacksmith*, &c. but when used alone, it always means *blacksmith*. In *Mark* vi. 3. Christ himself is called ὁ τέκτων. There is in this, however, no incongruity, as it was required of every father among the Jews to teach his son some trade, and it is probable that our Lord, during the thirty years he spent at Nazareth, before he entered upon his ministry, wrought at the same trade with Joseph. It is easy to infer this from *Luke* ii. 51. CAMPBELL, KUINOEL, LIGHTFOOT.

Ibid. οἱ ἀδελφοὶ αὐτοῦ. See on *Matt.* xii. 46. According to Theophylact the names of the *sisters* of Jesus were *Mary* and *Salome*. The poverty of his mother was one of the objections of Celsus against Christianity; and it is recorded of her by Tertullian, that she obtained a maintenance by needle-work. In this was fulfilled the prophecy of *Isaiah*, xlix. 7. GROTIUS. The preposition πρὸς is employed here, and in *Mark* vi. 3. with an accusative in the sense of *apud*. So also in *John* i. 1. ὁ λόγος ἦν πρὸς τὸν Θεόν. Compare *2 Chron.* xxviii. 15. *Isaiah* xix. 19. *Jerem.* xli. 17. LXX. The same usage is sometimes, but very rarely, found in classical Greek. CAMPBELL.

Ver. 57. οὐκ ἔστι προφήτης κ. τ. λ. This seems to have been a proverbial expression, meaning that a divine teacher was usually treated with less respect and attention by his own countrymen and connexions (*Mark* vi. 4.) than he experienced from strangers. Compare *John* vii. 5. The general truth of the adage is illustrated in the case of David, *1 Sam.* xvii. 28., and the reason is obvious. Superior merit seldom fails to create envy, and the envious are ever ready to detract from the praise of others, and to turn the knowledge which they possess of them some way or other to their disadvantage. Similar sentiments are to be found in profane writers. Plutarch, *de Exilio*, p. 604. D. τῶν φρονιμωτάτων καὶ σοφωτάτων ὀλίγους ἂν εὖροις ἐν ταῖς ἐαυτῶν πατρίδι κεκηδευμένους. Dio Chrys. XLVII. p. 524. B. πᾶσι τοῖς φιλοσόφοις ἔδοξε χαλεπὸς ἐν τῇ πατρίδι ὁ βίος. Eurip. *Herc. F.* 186. οὐ γάρ ἐσθ' ὅπου ἔσθλόν τι δράσας μάρτυρ' ἂν λάβοις πάτραν. Senec. *de Benef.* III. 3. *Vile habetur quod domi est.* MACKNIGHT, WETSTEIN, KUINOEL.

CHAPTER XIV.

CONTENTS:—*Death of John the Baptist*; vv. 1—12. [Mark vi. 14. Luke ix. 7.] *Five thousand miraculously fed*; vv. 13—21. [Mark vi. 35. Luke ix. 12. John vi. 3.] *Christ prays in private*; vv. 22, 23. [Mark vi. 45. John vi. 15.] *Christ walks upon the sea, and quells a storm*; vv. 24—33. [Mark vi. 47. John vi. 16.] *He heals the sick at Gennesareth*; vv. 34—36. [Mark vi. 53.]

Verse 1. Ἡρώδης. *Herod Antipas*; of whom, and his title, *the Tetrarch*, see Horne's *Introd.* Vol. III. p. 106. Various conjectures have been started as to the cause of Christ's fame coming so late to the ears of this prince. Some suppose that he had been at Rome during the early part of Christ's ministry; and others that he was engaged in the war in Arabia. But the first of these opinions is altogether unsupported by historical evidence; and it appears from Josephus that the war with Aretas was subsequent to the death of the Baptist. It is stated by the historian that the defeat of Herod's army was generally believed to be a judicial stroke from Heaven in consequence of the Baptist's murder: *Antiq.* XVIII. 7. The more probable solution is that the report of Christ's miracles had not now, for the first time, been carried to Herod, but that his increasing fame had become the subject of more general conversation at the court, and made a more forcible impression upon the prince's mind, conscience-struck as he was with his late conduct toward the Baptist: in addition to which he had imparted to his disciples also the power of working miracles, which could not fail to elicit more especial attention to their divine Master. KUINOEL, WHITBY.—[GROTIUS.]

Ver. 2. παισίν. E. T. *servants*; in which sense the word is frequently used, (see on *Matt.* viii. 5.); but it is here equivalent to φίλοις, *friends, courtiers*. So the Hebrew עֲבָדָיו is sometimes rendered by the LXX παῖς, as in 1 *Sam.* xviii. 22. and sometimes φίλος, as in *Esth.* ii. 19. Compare 3 *Esdr.* i. 30. 1 *Macc.* i. 6. KUINOEL.

Ibid. οὗτός ἐστιν Ἰωάννης κ. τ. λ. This declaration of Herod has been differently understood. Some have supposed that as Herod was one of the sect of Sadducees who denied the immortality of the soul, it is an ironical assent to the opinion of those around him. But this is altogether at variance with the perplexed state of his mind, *Luke* ix. 3. and the words themselves will scarcely admit of the hypothesis, which ascribes the alarm of Herod to his belief in the Pagan doctrine of the transmigra-

tion of souls. See Horne's Introd. Vol. III. p. 369. note. Others, again, suppose that the Tetrarch was only *politically* a Sadducee, without admitting the truth of their religious creed: but it is not at all unreasonable to suppose that the stings of conscience would wring from a Sadducee an involuntary expression of fear, which was in perfect accordance with the vulgar expectation that Elias, or some of the old prophets, would appear again before the advent of the Messiah. MACKNIGHT, WHITBY, LIGHTFOOT.—[GROTIUS, ERASMUS.]

Ibid. δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. The word δύναμις in the N. T. is most commonly used to denote a *miracle*, as in *Matt.* vii. 22. xi. 20. *Acts* xix. 11. 1 *Cor.* xii. 28. *Gal.* iii. 5. *Heb.* ii. 4. Hence ἐνεργοῦσιν is very generally taken passively, whereas it is every where in the N. T. used in a *transitive* or an *absolute* sense; and where the passive is required we have ἐνεργεῖσθαι. Some of the commentators therefore have interpreted δυνάμεις of the *power of working miracles*, as in *Acts* vi. 8. x. 38. But it is further observable that the verb ἐνεργεῖν is not only active or absolute, but the action is generally referred to some being of extraordinary power, as *God*, the *Holy Spirit*, &c. Compare 1 *Cor.* xii. 6. 11. *Gal.* ii. 8. iii. 5. *Ephes.* i. 11. 20. *et passim*. We may infer, therefore, that δυνάμεις is here some kind of agent, such as *angels* or *spirits*, in which sense it is probably used in *Rom.* viii. 38. *Ephes.* i. 21. and certainly in Euseb. Dem. Evang. IV. 9. δυνάμεσι χθονίαις καὶ πονηροῖς πνεύμασιν ὁ πᾶς τῶν ἀνθρώπων βίος κατεδεδούλωτο. Hence the passage should be rendered *the spirits are active in him*. The remorse and the fears of Herod for a moment at least shake his infidelity, and he involuntarily renounces his disbelief in the existence of spirits, another leading principle of his sect. MIDDLETON, LE CLERC.—[KUINOEL, CAMPBELL, SCHLEUSNER, &c.] The account which follows, of the death of John the Baptist, is introduced *episodically*, and the aorist throughout is used for the pluperfect. Hence the verses are parenthetical as far as v. 13. and the reason of Christ's departure to Bethsaida, (*Luke* ix. 10.) must be sought in this passage. Herod's opinion that John had risen from the dead, and his wish for an interview with Christ, (*Luke* ix. 9.) induced Christ to avoid him; not from any suspicion of danger to himself, but from a wish to refresh his disciples after the fatigues of their journey, from which they had recently returned; and lest the populace, enraged at the murder of John, should create an insurrection, and involve him in the consequences. WHITBY, KUINOEL, GROTIUS.

Ver. 4. οὐκ ἔξεστι κ. τ. λ. *Levit.* xviii. 16. Hence it is urged in the Mischna, Tit. *Cerikoth*, §. I. 1. *there are thirty-six cuttings off in the law, and among them, he that lieth with his neighbour's wife*. There was only one case wherein a man

might lawfully marry his brother's widow, viz. when he died without issue. But it appears from Josephus, Ant. XVIII. 5. and 7. that Herodias had a daughter by her husband, and that the action was perpetrated during the life of her husband, who lived till the twentieth of Tiberias; so that it was a complication of incest and adultery. Compare *Luke* iii. 19. It is not improbable that the declaration of John was made in reply to some question, or during some conversation, in which Herod had endeavoured to obtain the sanction of the Baptist to his marriage with Herodias. For ἔχειν Mark has γαμεῖν, in which sense the word is used in the Greek authors. Hom. H. in Herc. 8. ἔχει καλλίσφυρον Ἡβην. Xen. Cyr. I. 5. 4. τὸν τὴν ἀδελφὴν ἔχοντα. So in Latin, *habere*. Sueton. Aug. 63. *nam tunc Agrippa alteram Marcellarum habebat*. Hesych. ἔχειν ἔγαμειτο. In the next verse the same verb is used in the sense of *putare, existimare*, as in *Matt.* xxi. 26. 46. This usage in Greek, and of *habere* in Latin, writers, is too common to need illustration. Herod's dread of John is attributed by Josephus, who speaks of the Baptist as a good man, to the influence which he possessed with the people, which seemed to threaten an insurrection in his favour; but he probably felt that the reproof which his crimes had elicited would bring him into contempt with his subjects. LIGHTFOOT, CAMPBELL, LE CLERC, KUINOEL.

Ver. 6. γενεσίων δὲ ἀγομένων κ. τ. λ. It is not agreed among commentators, whether the festival here mentioned was in honour of the *birth-day* of Herod, or of his *accession* to the Tetrarchy. It is unquestionable that the day of their inauguration was celebrated by kings in ancient times. See *1 Kings* i. 8, 9. xviii. 18. *Hos.* vii. 5. Herod. IX. 110. Plin. Epist. X. 61. So Josephus, speaking of Herod the Great, Ant. XV. 11. 6. συνεκπεπτῶκει γὰρ τῇ προθεσμίᾳ τοῦ περὶ τὸν ναὸν ἔργου, καὶ τὴν ἡμέραν τῷ βασιλεῖ τῆς ἀρχῆς, ἣν ἐξ ἔθους ἐωρτάζουσιν, εἰς ταῦτόν ἐλθεῖν. But since there is no authority in any Greek writer of this use of the word γενέσια, the common interpretation is decidedly preferable, especially as it is certain that the ancients kept their birth-days with great rejoicings. See *Gen.* xl. 20. *2 Macc.* vii. 7. and γενέσιος is employed in this meaning in Alciphro. Epist. III. 18. 55. whence it appears γενεσίων is here an adjective, with some substantive understood. Bos supplies συμποσίων, but ἡμερῶν is better; since ἄγειν ἑορτὴν, and ἄγειν ἡμέραν, are phrases ordinarily signifying, *to celebrate a festival*. Compare Thucyd. V. 47. VI. 6. Xen. Cyr. VII. 2, 3. *Esth.* ix. 18, 19. 21. *2 Macc.* i. 9. ii. 16. LXX. KUINOEL, CAMPBELL.

Ibid. ὀρχήσατο. It is well known that *dancing* was practised by the Jews on occasions of public and private rejoicing. See Horne's Introd. Vol. III. p. 480. But it has been thought this would have been inconsistent with the dignity of Salome;

and it has been suggested in her defence, that she was but a child, since Herodias had deserted her husband shortly after the birth of her daughter: Jos. Ant. XVIII. 7. But it seems that a sort of pantomimic dance, of a most voluptuous description, had been lately introduced into Judea, similar to that which is reprobated by Juvenal, Sat. VI. 63. and Horace, Od. III. 6. 21. The court of Herod would be a fit scene for such an exhibition. KUINOEL.—[LIGHTFOOT, MICHAELIS.] The verb ὁμολογεῖν is used in the next verse in the sense of *promittere*; as in Platon. Crit. 10. and the phrase ὁρκῶ ὁμολογεῖν is supplied by ὁμνύειν in *Mark* vi. 23. KUINOEL.

Ver. 8. προβιβασθεῖσα ὑπὸ τῆς μητρὸς κ. τ. λ. Compare *Mark* vi. 24. The verb προβιβάζειν signifies *to impel, to urge, to instigate*; as in *Exod.* xxxv. 34. *Deut.* vi. 7. LXX. Xen. Men. I. 2. 17. We meet with πίναξ in various significations. Sometimes it signifies *a plate, or platter*. Thom. M. πίνακες τὰ ἀγγεῖα, ἐν οἷς ἐσθίομεν. In Hom. Od. A. 141. it denotes *a basket*, and in Il. Z. 168. *a tablet*. The first meaning will best suit the present passage; and so the word *charger*, as the E. T. renders it, was formerly employed, though it is now, in this signification at least, obsolete. The request which Herodias enjoins her daughter to make, was doubtless preferred with a view to gratify her revenge, by insulting, when dead, the man whom alive she feared. St. Jerome says, that when the Baptist's head came into her possession, she drew out the tongue, and pierced it with a bodkin. A similar instance of female malice is on record in Fulvia's treatment of the departed Cicero. KUINOEL, A. CLARKE.

Ver. 9. ἐλυπήθη. This verb sometimes denotes anger, as in *Gen.* iv. 5. 1 *Sam.* xxix. 4. *Nehem.* iv. 5. LXX. and so in *Matt.* xviii. 31. Xen. Mem. III. 13. 1. But there is no necessity for affixing this signification to it in this place, as the causes of Herod's grief may be readily traced in v. 5. and *Mark* vi. 20. and although his vexation was infinitely more on his own account, than from regard to the Baptist, the same reasons will prove that his grief was not pretended, as some have supposed. His mortification may also have been encreased by the dread, which the Heathen generally entertained of any ill-omened occurrence on a birth-day. Mart. Epigr. X. 87. *Natalem colimus, tacete lites*. The fluctuation of Herod's mind between admiration of the Baptist, and the desire to destroy him, is the natural effect of remorse: and the false shame of shrinking from the performance of an iniquitous promise, carelessly given, and backed by the wiles of a wanton woman, as naturally impelled him, however reluctant, to shed innocent blood. It appears also from the parallel passage in *Mark*, that his intention of killing the Baptist, originated in

the instigation of Herodias; not to mention that there seems to have been a delicacy with the Eastern princes of refusing a request preferred to them during an entertainment. We have a similar instance in the petition of Amistris to Xerxes, in Herod. IX. 110. sqq. Compare also *Esth.* v. 3. With respect to the oath itself, it is observed by Paley, that the guilt of such promises lies in the making, not in the breaking of them; and the obligation ceases, as soon as they are discovered to be unlawful. HAMMOND, GROTIUS, WHITBY.—[KUINOEL.] The verbs *συνανακεῖσθαι*, *ἀνακεῖσθαι*, *κατακεῖσθαι*, and *ἀνακλίνεσθαι*, are interchanged with each other, in reference to the custom of reclining at meals. See on *Matt.* viii. 11. and compare *Matt.* ix. 10, 11. *Mark* ii. 15. *Luke* vii. 36, 37. Of the ellipsis in the next verse, see on *Matt.* ii. 16.

Ver. 11. *ἠνέχθη ἡ κεφαλὴ κ. τ. λ.* According to Joseph. Ant. XVIII. 5. 2. John was confined in the castle of Machærus, at the distance of two days' journey from Tiberias, where Herod usually resided. It should seem, therefore, from the immediate execution of the Tetrarch's order, that the affair of the birth-day took place at Machærus; and that this was actually the case, may be inferred from Josephus: a coincidence so undesigned, as not to be discovered without the closest investigation of particulars. See Horne's *Introd.* Vol. II. p. 100. It is worthy of remark also, in how dispassionate and candid a manner the Evangelist relates this most atrocious crime. There is no exclamation, no exaggeration, no invective; and every allowance is made, which even a friend of Herod would have urged in extenuation of his guilt. We have similar instances of atrocity in Senec. Octav. 437. *Perage imperata; mitte, qui Plauti mihi Sullæque referat abscissum caput.* Val. Max. IX. 2. *Marius caput N. Antonio abscissum, tactis manibus inter epulas, per summam animi ac verborum insolentiam aliquamdiu tenuit.* Compare also Diog. Laert. IX. 58. Eurip. Elect. 856. Liv. XXXIX. 43. Sil. Ital. XI. 51. Cic. Senect. 13. CAMPBELL, RAPHELIUS, WETSTEIN.

Ver. 13. *πεζῇ.* E. T. *on foot.* It should be rendered, *by land.* The word is, indeed, used in both significations; but it means *on foot*, when opposed to *on horseback*, and *by land*, when contrasted with *by sea.* So Diod. Sic. p. 711. D. *πεζῇ καὶ κατὰ θάλασσαν.* And again in p. 498. *πεζῇ* is explained by *κατὰ γῆν.* The same opposition occurs between *πεζεύειν* and *πλεῖν* in Philo, de *Temulent.* p. 263. D. and in Latin the expression *classe et pedibus venire*, is found in Cic. Att. III. 8. V. 9. CAMPBELL, KUINOEL. The desert to which our Lord removed, is stated in *Luke*, ix. 10. to have been near the town of Bethsaida; and the reason for this is obvious. Bethsaida was situated beyond the jurisdiction of Antipas, in the territory of Gaulonitis, and there-

fore subject to Philip, by whom it was afterwards called *Julias*, in honour of the emperor's daughter; Joseph. Ant. XVIII. 2. 1. It may here be remarked, that this Philip, the Tetrarch, is not the individual who is mentioned above as the former husband of Herodias. This latter person is called Herod, not Philip, by Josephus, who states that he was another son of Herod the Great, by Mariamne, and that Philip, the Tetrarch, afterwards married Salome, the daughter of Herodias: Ant. XVIII. 6. 4. With respect to the difference in the names ascribed to him by the Evangelists and Josephus, it is highly probable that the former have given him the appellation by which he was generally distinguished, whereas the latter has merely described him by his family name. There is a similar instance in *Acts* xii. where the first of Herod's grandchildren, who is called *Agrippa* by Josephus, is called *Herod* by St. Luke. At all events, there is no just ground to suspect the Evangelist of any mistake in the name of the first husband of Herodias. Certain old Hebrew chronicles are extant, in which, as well as by Gorionides, he is called Philip; and which also agree in substance with the Gospel narrative. WHITBY, LARDNER, MACKNIGHT. Of the verb *σπλαγχνίζεσθαι*, in the following verse, see on *Matt.* ix. 36.

Ver. 15. *ὥρας δὲ γενομένης.* That is, the *first* evening, which began at three o'clock: see Horne's *Introd.* Vol. III. p. 169. The second evening, which began at sun-set, is that mentioned *infra* v. 23. In reference to the same time, Luke (ix. 12.) has *ἡ δὲ ἡμέρα ἤρξατο κλίνειν*, and Matthew again in this verse, *ἡ ὥρα ἤδη παρῆλθεν*, which is unnecessarily understood by some, of the time at which they usually took their meal. The word *ὥρα*, as in Latin *hora*, frequently signifies *a day*. Virg. *Georg.* I. 425. *crastina fallit hora*; i. e. *dies postera*. Polyb. p. 1040. *ἤδη δὲ τῆς ὥρας συγκλειούσης.* Hence the rendering should be, *the day is far spent*. It is probable that the crowds which now flocked to Jesus, were on their way to Jerusalem, to keep the approaching Passover. WHITBY.—[MACKNIGHT.]

Ver. 19. *εὐλόγησε.* Scil. τὸν Θεὸν, not τοὺς ἄρτους. In the other miracle of the same kind, related in the next chapter, (v. 36.) instead of *εὐλογήσας*, we have *εὐχαριστήσας*. See also *Mark* viii. 6. *Luke* i. 64. ii. 28. xxiv. 53. *John* vi. 11. 23. *Acts* xxviii. 35. *James* iii. 5. In the accounts of the Last Supper also, what one Evangelist calls *εὐλογεῖν*, another calls *εὐχαριστεῖν*. The two words are, therefore, plainly synonymous. With regard to the objection, that *εὐλογεῖν* is applied in *Luke* ix. 16. and *1 Cor.* x. 16. to the things distributed, it is replied, that the expression in those places is elliptical, *more Hebræorum*. Thus in *1 Sam.* ix. 13. LXX. *εὐλογεῖ τὴν θυσίαν*, for *εὐλογεῖ τὸν Θεὸν ὑπὲρ τὴν θυσίαν*. Compare *Heb.* ii. 17. In *Luke* ix. 16. indeed,

some MSS. read εὐλόγησε ἐπ' αὐτούς. *The cup of blessing*, 1 Cor. x. 16. is the cup *for which* we give thanks, according to the custom of the Jews, whose *beracoth*, or benediction of the bread, answering to our *Grace before meat*, ran thus: *Blessed art thou, O Lord, our God, the king of the world, who producest bread out of the earth.* Their benediction of the wine, i. e. *after meat*, was as follows: *Blessed art thou, O Lord, the king of the world, who createst the fruit of the vine.* WHITBY.—[CAMPBELL.] Of the construction of the sentence, see my note on Hom. II. Φ. 204.

Ibid. κλάσας. *Having broken them.* The Jewish *loaves*, or rather *cakes*, were broad, thin, and brittle: so that a knife was not required for dividing them. A. CLARKE, KUINOEL.

Ver. 20. δώδεκα κοφίνους πλήρεις. *Twelve baskets full.* It was customary with many of the Jews constantly to carry a basket, and by the number here particularized, it should seem that each Apostle filled his own basket. Juvenal speaks of the Jews at Rome as carrying a basket, called as here, *cophinus*; Sat. III. 14. *Judæis, quorum cophinus fœnumque supellex*: and again, Sat. VI. 542. *Cum dedit ille locum, cophino fœnoque relicto, Arcanum Judæa tremens mendicat in aurem.* By Martial also, a Jew is called *cistifer*; Epigr. V. 17. Hence some have supposed that the *cophinus* was generally used for carrying various articles of pedlary; thus making the Jews, even at that time, a nation of pedlars. Others suppose that they carried the *hay* and *basket*, mentioned by the satirist, as descriptive of the abject poverty, to which they were reduced by the destruction of Jerusalem, so as to live upon hay, which they carried as provisions. It is certain, however, from *Deut.* xxviii. 5. and other places, that the *cophinus* was in general use in very early times. Hence there is more plausibility in the opinion, that it was carried in commemoration of their Egyptian slavery, when they were accustomed to carry the stubble for making bricks in a basket which was hung about their necks, to which there seems to be an allusion in *Psalms* lxxix. 6. where the LXX. αἱ χεῖρες αὐτῶν ἐν τῷ κοφίνῳ ἐδούλευσαν. To this Sidonius Apollinaris seems to refer in Epist. VII. 6. *Ordinis res est, ut, dum in allegorica versamur Ægypto, Pharaoh incedat cum diademate, Israelita cum cophino.* So also Alcimus Avitus V. 30. *Servitii longo lassatam pondere plebem, Oppressos cophinis humeros, attritaque colla.* The more simple reason, however, for the practice, seems to be the necessity of carrying their provision with them in Gentile countries, lest they should incur pollution by partaking of the meat of heathens. This also would oblige them to carry hay to sleep on, and it is to this, in all probability, that Juvenal alludes. The capacity of the *cophinus*, as a measure, was about three gallons. Hesych. κόφινος· μέτρον χωροῦν χοὰς τρεῖς. WAKEFIELD, SCHOETTGEN,

A. CLARKE, KUINOEL. Of the evidence of this miracle, the reality of which is denied by some of the German commentators, see Horne's *Introd.* Vol. I. p. 254. It may be added, that as it is one of the most astonishing which our Lord performed, so it is the only one which is recorded by all the four Evangelists; and the account of it was published while many who had been partakers of the supernatural supply were still alive, none of whom ever expressed a doubt respecting it. In extent, it was far superior to that recorded of Elisha, *2 Kings* iv. 42. who fed one hundred men with twenty barley loaves. In this case the quantity of food was greater, the number fed less, and that which remained to shew that the men were filled was a trifle in comparison with the twelve baskets full which were left by the great multitude whom our Lord satisfied. MACKNIGHT. With the adjective *περισσεύον* supply *μέρος*; and of the verb *χορτάζεσθαι* see on *Matt.* v. 6.

Ver. 22. εὐθέως ἠνάγκασε κ. τ. λ. It appears from *John* vi. 15. that the multitude thus miraculously fed, astonished at seeing and feeling the meat extend itself in their hands, proposed, in the height of their transport, to take him by force, and make him a king. In order to prevent an insurrection, therefore, in which he and his disciples might appear to be concerned, he persuaded them to go before him to Bethsaida, (*Mark* vi. 45.) while he dismissed the people. It has been urged that ἀναγκάζειν implies that the disciples expressed great unwillingness to depart, thinking that the favourable moment had arrived for Christ to assert his pretensions, and wishing to join with the multitude in their mistaken design. But this verb, like βιάζεσθαι, in *Gen.* xix. 3. *1 Sam.* xxviii. 23. *LXX.* signifies simply *persuadere*, *cohortari*, as in *Xen. Mem.* I. 2. 44. *Eur. Hipp.* 926. So also the Latin *cogere*; *Cic. Epist. Divers.* V. 6. *Horat. Sat.* I. 4. 14. KUINOEL, GROTIUS.—[MACKNIGHT.]

Ver. 24. μέσον. Either κατὰ may be understood, or the adjective may be referred to πλοῖον in the nominative, as in *Greg. Naz. Carm.* 52. ὡς ναῦν μέσῃν κλυδῶνος. See Hoogeveen on *Viger*, III. 7. 7. The verb βασανίζεσθαι signifies to be *tossed violently*. Compare *Exod.* xii. 18. *LXX.* KUINOEL.

Ver. 25. περιπατῶν ἐπὶ τῆς θαλάσσης. The absurdities of some of the German divines, and their violations of all grammatical rules, in order to get rid of the miracles, need only to be mentioned in order to expose them. Some assert that Jesus and Peter sustained themselves by *swimming*; others, that they waded in shallow water; and others again, which is the opinion more generally adopted by the party, that Jesus was walking *by* the sea; i. e. along the shore. With the first of these interpre-

tations, the verb περιπατεῖν is at variance; the second would require ἐν τῇ θαλάσσῃ, and the last παρὰ τὴν θάλασσαν, as in *Matt.* iv. 18. xv. 29. or ἐπὶ τοῦ αἰγιαλοῦ τῆς θαλάσσης, as *Matt.* xiii. 2. *John* xxi. 4. That the preposition ἐπὶ must be rendered *upon*, is clear from the following passages. *Apoll. Rhod.* I. 182. πόντου ἐπὶ γλαυκοῖο θέσκεν Οἶδατος, οὐδὲ θοοὺς βάπτει πόδας. *Lucian.* *Philopseud.* p. 474. ἐφ' ὕδατος βαδίζειν. *2 Sam.* xi. 2. LXX. καὶ περιεπάτει ἐπὶ τοῦ δώματος τοῦ οἴκου. *Job* ix. 8. περιπατῶν, ὡς ἐπ' ἐδάφους, ἐπὶ θαλάσσης, where the Hebrew is *לעל*. In this last place Job is speaking of the things by which the omnipotence of God is demonstrated; and it is not improbable that the Evangelist had the passage in view. The Egyptians represented *feet walking on the sea*, as the hieroglyphic for *impossibility*. The expression in the next verse is, ἐπὶ τὴν θάλασσαν, which fixes at once the import of the narrative; since ἐπὶ with an accusative ordinarily signifies *upon*. See *Matt. Gr. Gr.* §. 386. c. KUINOEL, WHITBY, DODDRIDGE. Of the *watches of the night*, see *Horne's Introd.* Vol. III. p. 169.

Ver. 26. φάντασμα. A phantasm, or apparition; E. T. a spirit. A popular belief in the existence of apparitions seems to have been prevalent in almost every age and country. Among the Greeks and Romans, the idea of *ghosts* is easily recognized in Homer and Virgil. See also Eurip. *Hec.* 54. *Ælian.* V. H. XII. 64. Plato *de Repub.* II. and Plin. *Epist.* VII. 27. 1. who employs the word *phantasmata*. That the Jews entertained a similar notion, is evident from the LXX translation of *Psalms* xci. 6. Οὐ φοβηθήσῃ ἀπὸ πράγματος (Qu. πνεύματος) διαπορευομένου ἐν σκότει, ἀπὸ συμπτώματος καὶ δαιμονίου μεσημβρινοῦ. See also *Wisd.* xvii. 3, 4. compared with *Psalms* lxxviii. 50. They seem to have thought that God created certain spirits, as instruments of vengeance upon wicked men: (*Ecclus.* xxxix. 28.) an opinion which was also followed by some of the heathen philosophers. Plutarch. *Probl.* *An illud verius est, quod a quibusdam Romanis dicitur, et Chrysippus opinatur, dæmonia quædam mala circuire, quibus Dii quasi carnificibus et scelerum ultoribus adversus injustos et impios utuntur?* It has been frequently attempted to demonstrate the reality of apparitions from various passages in Scripture, in which God, for special purposes, has permitted or appointed the supernatural appearance of angels or spirits. But such occasions have long ceased; and though the *possibility* of their recurrence cannot be denied, it is clear that the insufficiency of evidence respecting them strongly argues their improbability. In alledged cases of the kind, the apparition has never been satisfactorily proved by a competent number of witnesses. A heated or diseased imagination will frequently give rise to illusions, which the fancy at once embodies into objects of terror and affright; and it requires a vigorous effort to over-

come the impression, which the phantom may produce upon the mind. WHITBY, GROTIUS, WETSTEIN.

Ver. 31. ὀλιγόπιστε. Peter's love for his master was most sincere and ardent, and his temper warm and forward, but rash and inconsiderate. He was fully aware of Christ's power to support him; but he lost his confidence with the encreasing danger; and Jesus accordingly suffered him to sink, in order to make him fully sensible of the weakness of his faith, and thereby induce him to recruit it by prayer and industry, and to rest the whole strength of it upon God. The fidelity and candour with which the characters in the Gospel history are portrayed, is a striking evidence of the general veracity of the historians. WHITBY, GROTIUS. *Doddridge* supposes, that Peter, being an expert swimmer, as fishermen generally are, trusted more to his art than to his master; and Jesus, therefore, wisely permitted it to fail him.

Ver. 33. ἀληθῶς Θεοῦ υἱὸς εἶ. That the want of the article is no sanction for those who translate *a son of God*, or, *a son of a god*, see on *Matt. iv. 3*. In defence of the former of these translations, however, it is alledged that the mariners only meant to say, that Christ was a *prophet*, for that such are denominated *sons of God*; but no instance is adduced in which υἱὸς Θεοῦ is so used. On the other hand, it is conjectured by some commentators, that the declaration was made by Pagans; so that it is parallel to the common Heathen phrase, προσκυνεῖν ὡς Θεόν. But this is mere conjecture; and in the expressions ὡς Θεόν and υἱὸς εἶ Θεοῦ, there is clearly no parallelism at all. Admitting, however, that they were Pagans, they might still adopt the language of the Apostles, whose companions they were, upon this extraordinary occasion. Against this it is urged, that the disciples themselves were not yet acquainted with our Saviour's divinity; a position which, though true on the whole, is yet received with too little restriction. That the expected Messiah would be *the Son of God*, was a Jewish doctrine; and therefore, however unsettled their faith might be, whenever they did acknowledge him to be the Christ, they must also have regarded him as the Son of God. In their intercourse with Christ, moreover, they had often heard him assume this title to himself; not to announce which to their familiar associates, is scarcely explicable, upon the common principles of human conduct. Even, on this supposition, therefore, that the mariners were Pagans, their exclamation will easily admit of being interpreted in the highest sense; not to mention that it is clearly distinct from the expressions, which are commonly significant of Pagan admiration. Compare *Acts xii. 22. xiv. 11. Joseph. Ant. XIX. 8. 2. MIDDLETON.*—[CAMPBELL, WETSTEIN.]

CHAPTER XV.

CONTENTS:—*Christ converses with the Scribes and Pharisees on the subject of traditions*, vv. 1—20. [Mark vii. 1.] *The daughter of the Canaanitish woman healed*, vv. 21—28. [Mark vii. 24.] *Various other cures on a mountain in Galilee*, vv. 29—31. [Mark vii. 33.] *Four thousand miraculously fed*, vv. 32—39. [Mark viii. 1.]

Verse 1. οἱ ἀπὸ Ἱεροσολύμων γ. καὶ Φ. That is, *belonging to Jerusalem*; in which sense ἀπὸ is frequently used. See on *Matt.* ii. 1. The most learned of the sect were those of Jerusalem; so much so, that whatever place they visited, a chair was placed for them to deliver instruction; as it appears from *Echa R.* I. 1. It does not appear that those who now came to Christ were deputed by the Sanhedrim; but there is little doubt that their intentions were insidious, and that they wished to elicit from him some observation, upon which they might form an accusation against him. Euthym. ἐν πάσαις μὲν ταῖς χώραις τῶν δώδεκα φυλῶν ἦσαν γραμματεῖς καὶ Φαρισαῖοι· πονηρότεροι δὲ τῶν ἄλλων ἦσαν οἱ ἀπὸ Ἱεροσολύμων, ὥς τὴν μητρόπολιν οἰκοῦντες καὶ διὰ τοῦτο τετυφωμένοι. KUINOEL, CAMPBELL.

Ver. 2. παράδοσιν τῶν πρεσβυτέρων. The noun παράδοσις signifies generally *a precept*; and thence, as here, *any oral tradition*. See on *Matt.* xi. 27. Hesych. παράδοσις· ἄγραφος διδασκαλία. Of these traditions Josephus observes, *Ant.* XIII. 10. 6. νόμιμα πολλά τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν ταῖς Μωϋσέως νόμοις. The νόμιμα here mentioned are now collected into the *Talmud*: see Horne's *Introd.* Vol. II. p. 341. sqq. III. pp. 80. 271. The first part of the modern *Cabbala* is an extension of these traditions, containing a variety of maxims, expositions, and ceremonies, which the Jews profess to have received from their fathers; and which, though evidently written posterior to the destruction of the second temple, they pretend to have derived from Adam, through Moses, downwards. The second part, or artificial *Cabbala*, is nothing more than a system of magic, founded upon the transposition of Scripture names, in which a certain supernatural and mystical science is supposed to reside. In respect to the observance, with the violation of which the Pharisees more immediately charged the disciples of Christ, and which is more fully stated in *Mark* vii. 3. sqq. it was required by no written law of God, and could not therefore be considered as a transgression. According to Maimonides it depended solely upon the words of the Scribes, who laid down the following canon

respecting it: *Whosoever despiseth the washing of hands, is worthy to be excommunicated; he will come to poverty, and will be extirpated out of the world.* In the Talmud it is asserted that *whosoever eats bread with unwashed hands does as bad as if he lay with a harlot.* It is recorded also that R. Eliazer Ben Hazer was excommunicated by the Sanhedrim for contempt of this tradition; and that R. Akiba died of thirst in prison rather than drink the water provided for him, which was not sufficient for washing his hands previously, some of it having been casually spilt. Indeed, so much stress was laid upon this precept, that in order to enforce compliance they feigned that an evil spirit, called שִׁבְטָא, *shibta*, sits at the foot of him who eats without washing his hands, and makes it hurtful to him. KUINOEL, WHITBY, HAMMOND, LIGHTFOOT.

Ver. 4. τίμα τὸν πατέρα καὶ τὴν μητέρα. *Exod. xx. 12.* The verb τιμᾶν is used with great latitude in the Scriptures: it implies not only *respect* and *submission*, but also, like the Hebrew נָחַל, *nourishment* and *support*. See *Numb. xxii. 17. xxiv. 11. Judg. xiii. 17. 1 Tim. v. 17. Ecclus. iii. 8.* ἐν ἔργῳ καὶ λόγῳ τίμα τὸν πατέρα. That such was the extent of the command is proved even from their own canons; in which it was ordained that a son is bound to *provide for his father meat and drink, to clothe him, to cover him, to lead him in and out, and to wash his face, hands, and feet.* And again, *a son is bound to nourish his father; yea, to beg for him.* *Kiddushun*, p. 61, 2, 3. Further, as τιμᾶν is not confined to its primary signification, so κακολογεῖν means not only *to curse*, or rather *to revile*, but *to slight, to neglect*; answering to the Hebrew לָלַץ. This clause of the precept is taken from *Exod. xxi. 17.* with which compare *Deut. xxi. 18. xxvii. 16. Esek. xxii. 7. LXX.* See also *Lev. xx. 9. Prov. xx. 20.* Of the duty of providing for parents, as inculcated by Heathens, see my note on *Hom. Il. Δ. 478.* p. 301. The expression θανάτῳ τελευτᾶν is a Hebrew pleonasm. KUINOEL, WHITBY, LIGHTFOOT.

Ver. 5. δῶρον, ὃ ἐστὶν κ. τ. λ. It appears from *Mark vii. 11.* that δῶρον is here the interpretation of the Hebrew קֹרְבָן, (κορβάν) signifying a thing *devoted* to the service of God; whence the *treasury* is called κορβανῆς, *Matt. xxvii. 5. Jos. B. J. II. 9. 4.* Of the import of our Lord's observation, see *Horne's Introd. Vol. III. pp. 136. 297.* That the interpretation there given is the true one there is abundant proof in the Rabbinical writings. When a man had a mind to make a vow against using any particular thing, suppose *wine*, he said, *Let all the wine that I shall taste be קֹרְבָן, conem*, a word of similar import with *corban*. By saying so, however, it was not understood that he devoted any thing to God, but that he bound himself never to

taste wine; and if he was induced afterwards to taste it, he incurred the guilt of sacrilege and perjury. Hence, according to Maimonides, the term came at length to denote any thing prohibited. We may remark, further, that the interpretation which has been put upon the passage by some, viz. *May every offering which I make to God redound to your advantage*, savours rather of reverence than abuse, and is totally at variance with the sense of the passage. With respect to the construction, some have supposed that the apodosis is wanting, and that the reverse of *θανάτῳ τελευτᾶν* should be supplied either after *ὠφεληθῆς*, or at the end of the verse. Euthymius suggests *ἡλευθέρωται*, and so the E. T., who insert *he shall be free* at the end of the first member. But there seems to be no necessity for any ellipsis whatever. The conjunction *ἡ*, which creates the difficulty, is sometimes in the N. T. like the Hebrew *ו*, a mere expletive, and sometimes has the power of other conjunctions. Compare *Matt.* xxviii. 9. *Mark* xiii. 34. *Luke* ii. 15. 21. 27, 28. v. 35. ix. 51. xiii. 25. xiv. 1. The sentence therefore will run thus: *Whosoever shall say, &c. he need not honour, &c.* The same observations will apply to the parallel passage of Mark, where the last words of the sentence are spoken by Christ, and do not, as here, form part of the tradition. It is to be observed, also, that the verb understood with *δῶρον* is *ἔστω* in the imperative, not *ἔστι* in the indicative. The formula *ὠφελεῖσθαί τι ἔκ τινος* is strictly classical. *Æsch.* *Prom.* 229. *τοιιάδ' ἐξ ἐμοῦ Ὁ τῶν θεῶν τύραννος ὠφελημένος.* *Thucyd.* VIII. 96. *ἐξ ἧς πλείω ὠφελοῦντο.* CAMPBELL, GROTIUS, KUINOEL, LIGHTFOOT.

Ver. 6. *καὶ ἡκυρώσατε κ. τ. λ.* It is easy to perceive with what direct force this observation of our Lord bears upon the unauthorised tradition of the Romish Church. The prediction from *Isaiah* xxix. 13. cited in the next verses, is supposed by the generality of commentators to be merely an accommodation of the words of the prophet to the present character of the Jews, of whom they were equally as descriptive, as of those to whom they were originally directed. In its primary sense it was rather a rebuke than a prophecy; and there seems to be no reason against receiving it in a more enlarged sense, as a prediction relating to the times of the Gospel, veiled under a remonstrance with the people to whom it was addressed. GROTIUS.—[MICHAELIS, HAMMOND, WHITBY, &c.] The words *ἐγγίζει μοι τῷ στόματι αὐτῶν καὶ* are omitted by several excellent MSS. versions and Fathers; and *Griesbach* has, therefore, left them out of the text. But they form part of the prophecy from which they are quoted; in which, however, there is no word corresponding with *μάτην* in v. 9. Hence it has been thought, that the *ו* in the word *וּפְלִיג*, of the original, should be *ו*; since *וּפְלִיג* is equivalent with *μάτην* in *Isaiah* xlv. 18, 19. xlix. 4. The conjec-

ture is by no means improbable ; at the same time, the omission is of no great importance, since all worship is necessarily vain of which God does not approve. GROTIUS. On the subject of *Critical Conjecture*, see Horne's *Introd.* Vol. II. pp. 181. 195.

Ver. 9. ἐντάλματα ἀνθρώπων. The word ἐντάλμα occurs only three times in the N. T. and always joined with ἀνθρώπων; as also in the passage of the LXX here quoted. In all these places also, viz. here, the parallel place of *Mark* vii. 7. and *Col.* ii. 22. the ἐντάλματα are mentioned with disapprobation, and contrasted, by implication, with the precepts of God, which, in the N. T. are never called ἐντάλματα, but ἐντολαί. To impose these ἐντάλματα upon the consciences of men, as things necessary, is assuming an authority for which there is no warrant in Scripture, and, in fact, usurping the prerogative of God; besides that they are frequently productive of the most dangerous consequences to the followers of the blind guides, who publish them. CAMPBELL, WHITBY.

Ver. 11. τὸ εἰσερχόμενον εἰς τὸ στόμα. Scil. *Bread eaten with unwashed hands.* Some interpret it of the unclean meats forbidden by the Jewish law: but the allusion is evidently to the cavil of the Pharisees in v. 2. Compare v. 20. This also is the parable or maxim, of which Peter requests an explanation in v. 15. as the connexion clearly indicates. GROTIUS, A. CLARKE. —[LE CLERC.] The verb κοινοῦν signifies, to *make common*; from κοινός. Hence, *to pollute, to defile, to desecrate.* Hesych. κοινόν· ἀκάθαρτον, βδελυκτόν. Compare *Acts* x. 14. xi. 8. SCHLEUSNER.

Ver. 12. τὸν λόγον. The words which Christ had spoken respecting their traditions; which they regarded with greater reverence than the law itself. Euthym. ἀνέτρεπε γὰρ τὴν παράδοσιν τῶν πρεσβυτέρων.

Ver. 13. πᾶσα φυτεία. The noun φυτεία signifies properly, *the act of planting*: and thence, by an easy transition, *a plant.* It is here evidently employed in a metaphorical sense; but there is some difference of opinion with respect to its precise application. Some commentators explain it of the traditions themselves, which were the subject in debate; others, of the Pharisees, who insisted upon the necessity of observing them; and others, again, extend the sense, so as to include both the teachers and their doctrine. The first of these interpretations is most in accordance with the figurative language of the Jews, with whom the *human mind* is usually compared to a *fertile soil*, and the *precepts*, with which it is imbued, to *seeds or plants.* Compare *Matt.* xiii. 29. 38. 1 *Cor.* iii. 6. Similar instances are not uncommon in pro-

fane authors. Plutarch. *de Educat.* p. 2. γῆ μὲν ἔσκειν ἡ φύσις, γεωργῶ δὲ ὁ παιδεύων, σπέρματι δὲ αἱ τῶν λόγων ὑποθῆκαι. Philo *de Allegor.* I. p. 44. ὡς γὰρ ἐν ἀγρῷ τὰ χλωρὰ βλαστάνει καὶ ἀνθεῖ, οὕτω βλάστημα τοῦ νοῦ τὸ νοητόν ἐστί. The purport of our Lord's observations is this:—The anger of the Pharisees is of no avail; their doctrines are not of God, and must, therefore, be rooted out. "Do you, therefore," he proceeds, "heed them not; they are blind guides, ignorant of the ways of truth, and thinking to lead their disciples to perfection by idle traditions; so that, unless their mischievous tenets are refuted, both themselves and their followers will inevitably be involved in eternal perdition." KUINOEL, GROTIUS, KYPKE.—[LE CLERC, WHITBY.]

Ver. 14. ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· κ. τ. λ. This is a proverbial expression, the import of which has been given in the preceding note. It occurs again in *Luke* vi. 39. and similar sentiments are found in profane writers. Sext. Empir. *adv. Mathem.* I. 31. οὔτε δὲ ὁ ἄτεχνος τὸν ἄτεχτον διδάσκει δύναται, ὥς οὐδὲ ὁ τυφλὸς τὸν τυφλὸν ὀδηγεῖν. Horat. *Epist.* I. 17. 4. *ut si cæcus iter monstrare velit.* Under τυφλὸς is evidently represented the *animi caligo*: Juven. *Sat.* VI. 613. *Ephes.* iv. 18. ἐσκοτισμένοι τῇ διανοίᾳ. Compare *Rom.* i. 21. x. 10. The Jews had a tradition that their Rabbins would become blind, when God came to dwell in his tabernacle. KUINOEL, GROTIUS.

Ver. 15. παραβολήν. Not a *parable*, in the ordinary sense of the word; but simply, an *apophthegm*, or *maxim*. Etym. M. παραβολή· αἰνιγματώδης λόγος. It is clear from the context, that the reference is to v. 11. and Peter, in all probability, understood Christ, as intending to set aside the *distinction of meats*; which induced him to ask for an explanation. KUINOEL. In the next verse, ἀκμὴν is used adverbially, *subaud.* κατὰ. Hesychius explains it by ἔτι, *still*; and so it occurs in Xen. *Anab.* IV. 3. 19. Anacr. XXXIII. 9. Theocr. *Idyl.* IV. 60. Anthol. III. 14. 3. Polyb. I. 13. IV. 85. V. 18. Joseph. *Ant.* XVII. 11. WETSTEIN, PALAIRET, KYPKE.

Ver. 17. εἰς ἀφεδρῶνα. Into a *cloaca*, or *sink*. The word is to be found in no Greek author whatsoever; and the explanations affixed to it by the old lexicographers are not very authoritative. Suidas: ἐστὶ δὲ καὶ εὐθεία ὁ ἀφεδρῶν, καὶ σημαίνει τὸ μέρος τὸ περὶ τὴν ἔξοδον. Hence from a misconception of the word εὐθεία, i. e. εὐθεία πτώσις, the *nominative case*, the word has been supposed to mean the *intestinum rectum*; as if the feminine adjective εὐθεία could possibly agree with ἀφεδρῶν, which is masculine. It amounts, indeed, almost to a certainty, that the

interpretation given above is correct; and Suidas himself so explains it in another passage: ἀπόπατον καὶ κοπρῶνα λέγουσι· ὁ δὲ ἀφ' ἐδρῶν καὶ λουτρῶν, βάρβαρα. So also *Stephens, Philoxenus*, and others. Our Lord's argument is very simple:—What goes into the mouth, descends into the stomach, or bowels; and that which is impure, passes into the sink, leaving what is fit for nourishment clear of all impurity. But evil principles, which have their seat and operation in the heart, and to which the mouth gives utterance; these defile a man. MARSH, CAMPBELL, A. CLARKE.—[MICHAELIS.]

Ver. 22. γυνὴ Χαναναία. This noble woman is called in *Mark vii. 26. a Greek, a Syro-Phœnician by nation.* But the Phœnicians generally were descendants of Canaan; *Judg. i. 31, 32.* whence the Canaanites and Phœnicians have been often confounded. Compare *Gen. xvi. 10.* with *Exod. vi. 15. LXX,* and *Exod. xvi. 35.* with *Josh. v. 12.* See also Horne's *Geographical Index.* It is plain from her being called *a Greek*, that she was not a Jewish proselyte, as well as from the whole tenour of the narrative. Nor is there any thing at variance with this, in her addressing Christ as the *son of David*: she might have learnt the appellation from the Jews, and applied it to Christ as a title of respect. A. CLARKE, GROTIUS, DODDRIDGE.

Ver. 23. ὁ δὲ οὐκ ἀπεκρίθη κ. τ. λ. Our Lord was undoubtedly acquainted with the virtuous disposition of his petitioner, but it was necessary to make it evident to the bystanders, and to convince her most deeply of the value of the favour which she at last obtained. This was the first instance in which his aid had been implored by one who was neither an Israelite by birth, nor by profession; and the miracle he was about to perform, was to be of the highest importance. It was a prelude to the admission of the Gentiles to an equal participation with the Jews in the covenant of the Gospel; and as such required some especial solemnity to mark its performance. JORTIN, HORSLEY.

Ibid. ἀπόλυσον αὐτήν. *Send her away*: not, however, without granting her request. This is obvious from the answers of Christ in vv. 24. 26. HAMMOND, WHITBY. Of the next verse see on *Matt. ix. 36. x. 6.*

Ver. 26. τοῖς κυναρίοις. Our Lord, in this expression, did but adopt the common language of the Jews in relation to the Gentiles, to whom this woman belonged. In the Talmud, *Midr. Thill. p. 1. 3.* all the nations of the world are compared to *dogs.* Compare also *Joseph. Ant. VI. 9. 4.* and see on *Matt. vii. 6.* Christ used this appellation, however harsh it might appear, with a view to make the reflection in v. 28: strike more severely against the Jews. LIGHTFOOT, CAMPBELL.

Ver. 27. ναὶ, Κύριε· κ. τ. λ. The particle *ναὶ* does not here so much imply *assent* or *affirmation*; but it rather denotes the fervour and earnestness of *supplication*, and is nearly equivalent to the Hebrew נַא, *na*, *Gen.* xiv. 7, 8. xviii. 30. 32. *Numb.* xii. 13. Compare *Philem.* 20. *Rev.* xxii. 20. So also in Eurip. Hipp. 601. *ναὶ, πρὸς σε τῆς σῆς δεξιᾶς εὐωλένου.* Arist. Nub. 1471. *ναὶ, ναὶ, καταιδέσθητι πατρῶν Δία.* WHITBY.—[GROTIUS.] The particles *καὶ γὰρ* indicate an ellipsis of a preceding member of the sentence, which may be thus supplied: *Yea, Lord; but grant me a small participation in thy mercies; for even the dogs do gather up, &c.* This is well preserved in the E. T. by the word *yet*. LE CLERC.

Ver. 30. κυλλούς. This adjective, as distinguished from *χωλός*, *lame*, i. e. *deprived of, or maimed, in the legs*, seems to denote a *loss* of the arms, or some *weakness* or *injury* in them, as from *palsy*, *accident*, &c. Compare *Matt.* xviii. 8. and see Schol. on Arist. Eq. 1083. Hence in the next verse it is opposed to *ὑγιείς*. ELSNER, KYPKE.

Ver. 37. σπυρίδας. There is a distinction between the *κόφι-νος* and *σπύρις*. Compare *Matt.* xvi. 9, 10. The latter was a wicker-basket, which the ancients generally used at meals, like the Latin *sportula*. Athenæus, (Lib. 8.) mentions τὰ ἀπὸ σπυρίδος δειπνα, and hence Arrian, Diss. IV. 10. *σπυρίσι δειπνῆσαι*. Sueton. in Neron. 15. *Publicæ cœnæ ad sportulas redactæ*. Ibid. Domitian. 7. *Sportulas publicas sustulit, revocata cœnarum rectorum consuetudine*. RAPHELIUS. The particulars of this miracle are exactly parallel with that related in the last chapter. Of *Magdala*, v. 39. see Horne's *Geographical Index*.

CHAPTER XVI.

CONTENTS:—*The Pharisees require a sign, and are severely rebuked by Christ, vv. 1—12. [Mark viii. 11.] Peter's acknowledgment of Christ's Messiahship, vv. 13—20. [Mark viii. 27. Luke ix. 18.] Christ declares to his disciples the necessity and consequences of his death and resurrection, vv. 21—28. [Mark viii. 31. Luke ix. 22.]*

Verse 1. οἱ Φαρισαῖοι καὶ Σαδδ. These sects, however at variance among themselves, always most cordially united in their opposition to Christ. Theophylact: *κἂν τοῖς δόγμασι δίσταντο, ἀλλά γε κατὰ Χριστοῦ συμπνέουσι.* Compare *Matt.* xxii. 34. The same demand of a sign from heaven had been made upon a

former occasion, and our Lord answered it with the same reply as he does here, v. 4. See *Matt.* xii. 30. To the remarks there made it may be added, that the Jews, understanding the prophecy in *Dan.* vii. 13. literally, expected that the Messiah would make his first public appearance in the clouds of heaven, and take upon himself the glory of his temporal kingdom. Hence, about this time, various impostors, pretending to inspiration, affected to shew them signs in the heavens (σημεῖα ἐλευθερίας) indicative of their speedy deliverance from the Roman yoke. See Joseph. B. J. II. 12. 4. In asking a sign, therefore, these hypocrites pretended an inclination to admit his claims upon receiving this evidence of his mission, secretly hoping that non-compliance would be construed by the multitude, who were ready to acknowledge his pretensions, into a failure of his power, and cause them to forsake his company. That they would still have been equally perverse had our Saviour assented, is clear from the fact, that the same demand was made in the time of the Apostles, when the signs of the crucifixion, the resurrection, and ascension, and the descent of the Holy Ghost had been afforded them: 1 *Cor.* i. 22. A. CLARKE, MACKNIGHT, DODDRIDGE.

Ver. 2. εὐδία. Scil. ἔσται. The Jews were very curious in observing the prognostics of fair or foul weather, and the temperature of the seasons. Thus in the *Mischna*, Tit. *Joma*, p. 21, 2. *In the going out of the last days of the feast of Tabernacles, all observed the rising of the smoke. If the smoke bended northward the poor rejoiced, because there would be much rain the following year; if it bended southward, &c.* The Gloss in this place observes: *In the feast of Tabernacles they judged concerning the rains;* to which an annual guide was published by the learned in such matters. The Jews, however, were not singular in this respect. Similar presages of the weather were observed also by the Greeks and Romans, as well as in more modern times. Theophrast. *Sign. Pluv.* ἐὰν ἀκτῖνες ἀθρόαι ἀνίσχωσιν, ἀνιόντος ἡλίου, σημεῖον ὕδατος· καὶ ὅταν, ἀνίσχοντος τοῦ ἡλίου, αἱ αὖραι οἶον ἐκλείποντος χρώμα ἴσχωσιν, ὕδατος σημεῖον. Aristot. *Prob.* XXVI. 8. αἱ μὲν καθαφαὶ δύοσις εὐδεινὸν σημεῖον, αἱ δὲ τεταραγμέναι χειμερινόν. Plin. N. H. XVIII. 13. *Sol ventos prædicit, cum ante exorientem eum nubes rubescunt. Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent.* Virg. *Georg.* I. 453. *Cæruleus pluviâ denunciat, igneus Euros; Sin maculæ incipiant rutilo immiscerier igni, Omnia tunc pariter vento nimbisque videbis Fervere.* Compare Arat. *Phœn.* 837. 858. Stat. *Theb.* I. 342. The noun εὐδία, from Δις, *Jupiter*, signifies, *a calm and serene sky.* Suid. εὐδία· ἡ ἄνευ ἀνέμων ἡμέρα. So *Ecclus.* iii. 15. LXX. Xen. *Hellen.* II. 4. 10. Ælian. H. V. IX. 18. In the next verse στυγνάζειν signifies properly *to grieve*; and thence applied to

the weather, *to be gloomy, to lour*. So in Latin: Tibull. I. 2. 49. *Triste cælum*. Plin. H. N. II. 6. *Sol cæli tristitiam discutit*. The verb is extremely rare; but *συνγνός* and its derivatives in this sense frequently occur. LIGHTFOOT, WETSTEIN, RAPHELIUS.

Ver. 3. ὑποκριταί τὸ μὲν πρόσωπον κ. τ. λ. From this reproof it appears, that the refusal of the Jews to acknowledge the Messiahship of Christ, was owing neither to the want of evidence, nor to the want of capacity to judge of that evidence. The accomplishment of the ancient prophecies, (*Gen. xlix. 10. Isaiah xi. 1. xxxv. 5. Dan. ix. 24.*) and the miracles which he performed, were proof sufficient, and much more easily discernible than the signs of the seasons. MACKNIGHT. Among other senses of the verb *ὑποκρίνεσθαι*, it admits also that of *respondere*: as in *Isaiah* iii. 6. LXX. Herod. I. 2. Hence, and from the fact that *ὑποκριτῆς ὀνειρώων* signifies *an interpreter of dreams*, in Lucian. Somn. §. 17. it has been argued that *ὑποκριταί* should here be rendered *interpreters of the weather*; or, according to the English phrase, *weather-wise*. But as the genitive *καιρῶν*, which determines this meaning of *ὑποκριτῆς*, is wanting; and as the character of hypocrisy is so frequently ascribed to the Pharisees in the N. T., and they are frequently called *ὑποκριταί*, where there can be no possible reference to the weather, this application of the word is very precarious, and there can be no reason for adopting it. MARSH.—[MICHAELIS.]

Ver. 11. πῶς οὐ νοεῖτε, κ. τ. λ. There were two reasons which led the disciples into a mistaken interpretation of our Lord's admonition. Although the metaphorical application of the term *leaven* was not uncommon among the Jews, still it was rather used to represent *evil affections*, than *evil doctrine*. Thus the Gloss in Berachoth, p. 17, 1. observes: *The leaven, which is in the lump, are evil affections, which leaven us in our hearts*. Still it was used to express doctrine, whether *true* or *false*. Compare *Matt. xiii. 33. Gal. v. 9*. It was also very common with the Jewish doctors to prohibit the use of the leaven of heathens and Samaritans, and to forbid their followers to buy the bread of either sect, which they considered as impure. The disciples, therefore, considered our Lord's observation as an indirect reproof of their carelessness, lest their negligence should reduce them to the necessity of procuring food from heathens. In the construction there is a peculiar ellipsis, which may be thus supplied: *ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, ὅτι εἶπον προσέχειν κ. τ. λ.* So Plat. Theætet. p. 458. *τοῦτο μὲν ἔλεγον, ὅτι κ. τ. λ.* which Heindorf explains, *τοῦτο μὲν ἔλεγον, λέγων ὅτι κ. τ. λ.* In the similar passage, *Luke xii. 1*. our Lord addresses the multitude, as well as his disciples, and the Sadducees are not

mentioned; so that the two narratives are probably distinct. LIGHTFOOT, GROTIUS, WHITBY.

Ver. 13. τίνα με λέγουσιν κ. τ. λ. The Rabbinical writings, compared with the Scriptures of the N. T. supply the following summary of the theological opinions of the Jews in our Saviour's time, relative to the nature and office of their Messiah.—1. They expected him to be of a nature far surpassing that of men or angels. Hence one of the Rabbis says: *The Messiah is higher than ministering angels.* Compare *Heb. i. 4.*—2. They considered him to be *the Word of God.* See on *John i. 1.*—3. They believed that all God's transactions with mankind were carried on through the medium of his *Word*, the Messiah; who delivered the Israelites from Egypt, and brought them into Canaan.—4. They believed that the Spirit of the Lord would be upon him, and manifest itself in miraculous operations. Hence *Matt. xii. 28.*—5. They supposed, that the Messiah would appear, not in a real human body, but in the semblance of one; ἐν δοκῇσει. This was afterwards the heretical dogma of the Docetæ, in refutation of which see *John i. 14. xix. 34. 1 John iv. 3.*—6. They expected that he would not be subject to death; *John xii. 34.*—7. Yet they thought that he would offer, in his own person, an expiatory sacrifice for their sins: *John i. 49.*—8. He was to restore the Jews to freedom. Compare *Luke i. 68. xxiv. 21. 2 Esdr. xii. 34.*—9. To restore a pure and perfect form of worship: *Luke i. 73. John iv. 25.*—10. To give remission of sins: *Luke i. 76. Matt. i. 21.*—11. To work miracles: *John vii. 31.*—12. He was to descend into *Hades*, and to bring back to earth the souls of the departed Israelites, united to their glorified bodies; and this was to be the first resurrection. Compare *Ephes. iv. 8, 9. 1 Pet. iii. 18, 19.*—13. The devil was to be cast into hell for one thousand years. In relation to this incarceration, there are a variety of passages in the Talmud.—14. Then was to begin the Messiah's kingdom, which was to last one thousand years.—15. At the end of that time, the devil was to be released, and to excite great troubles and commotions; but he was to be conquered, and again to be imprisoned for ever.—16. Hereupon the second and general resurrection was to take place, followed by the judgment.—17. The world was then to be renewed; and new heavens, a new earth, and a new Jerusalem were to appear.—18. Lastly; the Messiah, having fulfilled his office, was to deliver up the kingdom to God, at whose right hand he was to sit for evermore. BP. BLOMFIELD. It seems by St. Peter's confession in v. 16. that the Apostles were thoroughly convinced by the miracles which Christ had performed, that he was the Messiah. At the same time, the various inconsistent opinions enumerated above had necessarily biassed their minds; and, in particular, they were unable to digest the doctrine of his

humiliation and sufferings, previous to the establishment of his heavenly kingdom, and the assumption of that consummate power and splendour, predicted in *Dan.* vii. 13. In order, therefore, to remove these prejudices from their minds, our Lord opens a conversation with them on the subject of his death and resurrection, by enquiring into the opinions generally entertained of him. The pronoun *τίνα* should be rendered, *what kind of person?* in which sense *τίς* is frequently used, like the Hebrew *מִי*, 1 *Sam.* xvii. 55. Compare *John* viii. 53. WHITBY, LIGHTFOOT. There is a difference of opinion respecting the construction of this passage, arising from the absence of punctuation in the ancient MSS. While some commentators point as in the E. T. *Whom do men say that I, the Son of Man, am?* others double the interrogation: *Whom do men say that I am? the Son of Man?* But perspicuity of arrangement, before the use of points, was more especially consulted by writers, in order to make themselves intelligible; and it is scarcely possible that the sentence would have stood in its present form, had it been intended to convey the sense proposed by the latter punctuation. To soften the abruptness of the interrogation, some interrogative particle, such as *μή* or *μήτι*, would undoubtedly have been prefixed. Besides, the *Son of Man* is a title, which, though frequently assumed by Christ of himself, as in the present instance, was not applied to him by others till after his ascension. In all probability the reading of those MSS. is correct, which drop the pronoun *με*, for in Mark and Luke *τὸν υἱὸν τοῦ ἀνθρώπου* is omitted, and *με* properly inserted in its stead. See on *Matt.* viii. 20. MIDDLETON, KUINOEL.—[BEZA, LE CLERC, &c.] Of the origin of the opinions enumerated in the following verses, see on *Matt.* xi. 14. xiv. 2.

Ver. 16. *ζῶντος*. In opposition to the heathen gods, who are called *εἰδωλα ἄψυχα*, *Wisd.* xiv. 29. *νεκροὶ*, *Psalms* cvi. 28. *Wisd.* xxiii. 10. Compare *Josh.* iii. 10. 1 *Sam.* xvii. 26. 36. *Jerem.* x. 9, 10. *Acts* xiv. 15. 1 *Thess.* i. 9. KUINOEL, GROTIUS.

Ver. 17. *σὰρξ καὶ αἷμα*. This has been interpreted of *human reason*, and otherwise; but there can be no doubt that the expression is merely a periphrasis for *man*. It is so employed continually in the Talmud, as opposed to *God*. So in Berachoth, p. 28, 2. *If they were about to lead me before a king of flesh and blood, and not before the King of kings, &c.* Tanchim, p. 18, 3. *The holy blessed God doth not as flesh and blood doth; flesh and blood wound with one thing and heal with another; but the holy blessed One wounds and heals with one, and the same thing.* The phrase occurs no less than five times in this same column. Compare 1 *Cor.* ii. 14. xv. 20. *Gal.* i. 16. *Ephes.* vi.

12. There may be an allusion to the judgment of the Sanhedrim, with whom it rested to decide the claims of those who assumed the character of prophets. It is to be observed, however, that the revelation here made to Peter was not particularly communicated; but the result of a conviction, induced by the evidence which the miracles and doctrines of Christ had supplied. Jesus always appealed to his works as sufficiently establishing his claims; and there was no further call for an especial revelation in the case of Peter than in that of Nathanael, *John* i. 50. or the Centurion, *Matt.* xxvii. 54. or any other believer. Compare *John* v. 36. viii. 18. 24. x. 25. 38. xiv. 11. LIGHTFOOT, MACKNIGHT, WHITBY.

Ver. 18. οὐ εἰ Πέτρος, κ. τ. λ. It is well known that upon the declaration of our Lord in this and the following verse the Church of Rome rests its presumptuous doctrine of supremacy and infallibility. The futility of the Papal claims will appear from the following considerations.

[ON THE FOUNDATION OF THE CHRISTIAN CHURCH.]

The discussion of this point involves, (1.) The relative signification of πέτρος and πέτρα: (2.) *Who* or *what* was the rock upon which Christ determined to build his Church; and (3.) To what antecedent the pronoun αὐτῆς should properly be referred.

I. It is maintained by some writers that there is no distinction between πέτρος and πέτρα, in opposition to the Greek grammarians, who explain the former of a *small* stone, and the latter a *great* stone, or rock. Eustath. on Hom. II. N. 137. πέτρος· τὸ τῆς πέτρας ἀποτμηθέν. That it bears this sense in classic authors is evident from Herod. IX. 55. Callim. Apoll. 22. Soph. Œd. T. 342. Æschin. Socrat. Dial. III. 21. Instances indeed have been adduced from which it should seem that πέτρος is sometimes used for πέτρα; but there is no such example in the N. T. or the LXX. and if it be urged that Peter's Syriac name, *Cephas*, means both πέτρος and πέτρα, it is replied that the former meaning is unequivocally appropriated in *John* i. 42.

II. By most Roman Catholic writers St. Peter himself is looked upon as *the rock* upon which Christ was to build his Church; and in this interpretation they have been followed by some of the leading Protestant divines. But by this application of πέτρα a meaning is affixed to πέτρος contrary to all legitimate authority; and it is therefore urged that πέτρος is changed to πέτρα solely because the former does not signify a foundation-stone, and therefore could not be so employed. The usage of Scripture, however, plainly proves that this is not the case, for the term *rock* is wholly confined to *God* and *Christ*. Compare *Deut.* xxxiii. 4. 2 *Sam.* xxii. 2. 32. *Psalms* xviii. 2. It should

seem, therefore, that the foundation of the Church of Christ was not Peter himself, but the important truth of which he had just made confession, that Jesus *was the Christ, the Son of the living God*. This interpretation is supported by many of the ancient Fathers, and even by some of the Popes themselves. Chrysostom, Hom. XIV. in *Matt.* τῇ πέτρᾳ· τουτέστι τῇ πίστει τῆς ὁμολογίας. Again, Hom. CLXIII. οὐκ εἶπεν ἐπὶ τῷ πέτρῳ, οὔτε γὰρ ἐπὶ τῷ ἀνθρώπῳ, ἀλλ' ἐπὶ τὴν πίστιν τὴν ἑαυτοῦ ὑποκόδομησεν ἐκκλησίαν. Augustin in Tract. X. in Epist. 1 *John*: *Quid est, super hanc petram ædificabo ecclesiam meam? Super hanc fidem; super id quod dictum est, Tu es Christus Filius Dei.* So Pope Greg. M. Epist. III. 32. *Vitam vestram in petra Ecclesiæ, hoc est, in confessione B. Petri, solidate.* Nor does this interpretation destroy the allusion which our Lord evidently intended to make to the name of Peter, but rather preserves it. Basilus Seleuciensis observes: ταυτὴν τὴν ὁμολογίαν πέτραν καλέσας ὁ Χριστὸς, Πέτρον ὀνομάζει τὸν πρῶτος ταυτὴν ὁμολογήσαντα, γνῶρισμα τῆς ὁμολογίας τὴν προσηγορίαν δωρούμενος. This view of the subject will be considerably strengthened by considering what is meant in Scripture by *the Church*. The word ἐκκλησία signifies primarily *a concourse of people*, assembled for any purpose *good* or *bad*, (*Acts* xix. 32. 39.) and therefore requires some word to be joined to it to determine its nature, as *the Church of God*, *the Church of Christ*. As applied, however, κατ' ἐξοχὴν, it is well defined in the 19th Article to be *a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly ministered, according to Christ's ordinance*. This Church is represented in the N. T. under the figure of a building, of which Jesus Christ himself is the chief *corner stone* (*Ephes.* ii. 20. compare *Col.* ii. 7. *Jude* 20.) laid by the confession and preaching not of Peter only, but of all the Apostles, who are collectively designated *living stones*, ζῶντες λίθοι, of the edifice: 1 *Pet.* ii. 4. The term λίθος is precisely synonymous with πέτρος, and the former is not employed by Christ, only on account of the allusion of the latter to πέτρα, the rock on which the Church was built. It is one of those instances of paronomasia so common in the O. T. Compare *Gen.* iii. 20. xxvii. 36. in which *Eve* has the same relation to *living*, and *Jacob* to *supplanted*, as *Peter* has here to *rock*. The Apostle therefore was *a πέτρος*, and not *the πέτρα* of the Church.

III. The Romanists refer the relative αὐτῆς to ἐκκλησίαν, in which they are followed by almost all commentators, without assenting however to their *explanation*, that by the Church is meant the *Church of Rome*, or to the *inference* deduced from it, that the Church of Rome is infallible. This interpretation is wholly untenable on the ground of historical fact; and the grammatical construction is also against it. For αὐτῆς should un-

questionably be referred not to the Church, but to the *Rock* upon which it was built; i. e. *the Gospel*. It should be observed, however, that under either interpretation of the passage, the Papal claims can derive no support from it; as will be fully shewn under the subject of *the Keys*, in the next verse. LIGHTFOOT, BEZA, GR. SHARPE, BP. BURGESS.—[GROTIUS, MICHAELIS, WHITBY, BP. MARSH, &c.]

Ver. 18. πύλαι ᾗδου. It is contended by some commentators, that the word πύλαι refers to the Oriental custom of meeting and deliberating at the gates of palaces and cities. See Horne's *Introd.* Vol. III. p. 112. sqq. But however plausible may be the interpretation founded upon this notion, it is certain that the phrase ᾗδου πύλαι is invariably employed to signify *death*, as being the entrance into *Hades*, or the receptacle of departed souls. See on *Matt.* xi. 23. and compare *Job* xxxviii. 17. *Psalms* cvii. 18. *Isaiah* xxxviii. 10, 11. *Wisdom* xvi. 13. Instances of the phrase in the same sense in the Greek poets are too frequent to require particular citation. The meaning of the passage is, therefore, *that the Gospel of Christ shall endure for ever*; whence it is called the *everlasting Gospel*: *Rev.* xiv. 6. LIGHTFOOT, MIDDLETON.—[MICHAELIS.]

Ver. 19. τὰς κλεῖς τῆς βασιλείας. This expression is plainly metaphorical. Our Lord's meaning is, that Peter should open the gates of the kingdom of heaven, or Gospel dispensation, both to Jews and Gentiles. Accordingly, he was the first who preached to them, (*Acts* ii. 41. x. 44. sqq.): and in this sense he seems himself to have understood the matter: *Acts* xv. 7. But by the *keys*, we may understand also *power and authority*, which is the meaning of the metaphor in *Isaiah* xxii. 22. Hence, when the Jews made a man a doctor of the law, they placed in his hand the key of the closet in the Temple, where the sacred books were kept, signifying thereby his commission to teach, and explain the Scriptures to the people. In this acceptation, the phrase is equivalent with that of *binding* and *loosing*, by which it is accompanied and explained; and the power, though conferred upon this occasion more especially on Peter, was afterwards extended to all the Apostles, (*Matt.* xviii. 18.) and consequently gave no œcumenical supremacy to one above another. Simon Peter, it is true, was one of the most distinguished, as well as the first in order, of the Apostles; and he was also the favoured witness of many important facts. But James and John equally participated in these marks of distinction, and John more especially enjoyed the peculiar favour of Christ; *John* xiii. 25. WHITBY, MACKNIGHT, LIGHTFOOT. It will be necessary to consider more closely in what this delegated power consists.

[ON THE POWER OF THE KEYS.]

This power, in its more extended sense, was evidently that of declaring the laws of the Gospel, and the terms of the Gospel-covenant. In the language of the Jewish schools, *to bind and loose*, was a usual phrase for *bidding or forbidding, granting or refusing*, declaring what is *lawful or unlawful*. Out of an infinity of examples in the Rabbinical writings, a few will suffice for illustration. Jom. Tobb. p. 60, 1. *Why have ye brought this elder to me? Whatsoever I loose, he binds; whatsoever I bind, he looseth.* Orlah, p. 61, 2. *R. Chaiya said; Whatsoever I have bound to you elsewhere, I will loose to you here.* Schabb. p. 16, 4. *He asked one wise-man, and he bound; do not ask another wise-man, lest perhaps he loose.* Pesachin, §. 4, 5. *That which the school of Schammai binds until the night, the school of Hillel looseth until the rising of the sun.* There are numberless examples also which close with this sentence: *The school of Schammai binds it; the school of Hillel looseth it.* From these instances, and from the almost infinite use of the phrase *אסור ומורתר*, *bound and loosed*, in the Talmudic writings, the force of the expression is sufficiently manifest. Hence it appears, that a power of *binding and loosing* was assumed by the Jewish teachers, in allusion to which our Lord invested his Apostles with a similar authority, in deciding what God should approve or condemn under the Gospel dispensation. We may observe also a further analogy between the form of our Lord's declaration and the notions of the Rabbis. They considered that every thing done upon earth according to the order of God, was at the same time done in heaven; whence they were accustomed to say, that *when the priest, on the day of atonement, offered the two goats upon earth, the same were offered in heaven*: Sohar, p. 26. The sense, therefore, of the passage is this:—Since the Mosaic law was now to be retained only in part, our Lord granted to Peter and the other Apostles, a power, in the exercise of which they would be directed by the Holy Ghost, of abolishing or retaining such observances as appeared inconsistent or consistent, respectively, with the new order of things, about to be established. Hence they *bound*, i. e. *forbade*, circumcision to believers; and they *loosed*, i. e. *allowed* purification to Paul, and four other brethren (*Acts* xxi. 24.) for the shunning of scandal. At the time of using the keys for the first time for the admission of the Gentiles into the Church, (*Acts* x. 28.) Peter was taught from heaven, that intercourse between Jew and Gentile, and eating any creature convenient for food, which before had been *bound*, were now *loosed*; and he accordingly loosed them. The words of our Lord, (*John* xx. 23.) *whose sins ye remit, &c.* convey a similar power as to *persons*,

which that of the keys imparts in respect of *doctrine*. Instances of this latter authority were manifested by Peter in the case of Ananias and Sapphira; and by St. Paul towards Elymas, Hymenæus, Philetus, &c. That the power here communicated extends only to things, and not to *persons*, is evident from the use of the neuter pronoun δ , and of $\delta\sigma\alpha$, not $\delta\sigma\omicron\upsilon\varsigma$, in *Matt.* xviii. 18. It may be observed, in fine, that the authority here communicated to the Apostles has been continued, so far as the change of circumstances in the Church requires, through their Episcopal successors, to the present time. Passages testifying to the belief of the primitive Church on this point, abound in the Fathers. See Chrysost. *de Sacerdot.* III. Cyprian. *Epist.* 27. Irenæus, V. 20. Tertull. *de Præsc.* 32. Ambros. *de Dig. Sacerd.* 6. and Jerome on *Psalms* xlv. LIGHTFOOT, SCHOETTGEN, HAMMOND, MACKNIGHT, &c.

Ver. 20. τότε διεστείλατο κ. τ. λ. The verb διαστέλλεσθαι signifies *to enjoin, to charge strictly*; and so in *Exod.* xviii. 20. *2 Chron.* xix. 19. LXX. *Acts* xv. 24. Some MSS. read ἐπετίμησεν, from *Mark* viii. 30. In several copies also, the name Ἰησοῦς is inserted before ὁ Χριστός, but it is evidently redundant; and *Griesbach* has properly rejected it upon the authority of fifty-four MSS. The allusion is manifestly to the confession of Peter in v. 16. KUINOEL, MILL, GROTIUS.

Ver. 21. ἀπὸ τότε κ. τ. λ. Although the Apostles were now thoroughly convinced that their master was the expected Messiah, they could not divest themselves of those prejudices, which they entertained in common with the rest of their countrymen, respecting the temporal nature of his kingdom; and it may be fairly inferred from Peter's exclamation in the next verse, and the severe rebuke which it elicited, that he was even then cherishing the expectation of personal aggrandizement. While, therefore, the popular persuasion rendered it advisable that he should charge his disciples to tell no man that he was the Christ, he thought fit, at the same time, to prepare his own disciples for his sufferings and death, in order to bring down the towering notions which they had imbibed respecting him. After admonishing Peter, he proceeds to repeat, what he had before stated, (*Matt.* x. 38.) that instead of temporal honour and dominion, they had nothing to expect but persecution and affliction in this life; at the same time assuring them, that their fidelity would be eventually rewarded, when he should come in the glory of his heavenly kingdom. He then concluded by telling them, that they had no reason to doubt the credibility of these truths; for that an event would shortly take place, during the life-time of some who were then present, which, by its analogy to his appear-

ance at the last day, would convince them of the certainty of his prediction. This seems to be the connexion of our Lord's discourse to the end of the chapter. MACKNIGHT, PORTEUS.

Ver. 21. πρεσβυτέρων καὶ ἁ. καὶ γ. *The Sanhedrim.* See Horne's Introd. Vol. III. p. 115. Also of the inclusive mode of calculating time, by which Matthew's *τρίτη ἡμέρα* is reconciled with *μετὰ τρεῖς ἡμέρας*, *Mark* viii. 30. see *ibid.* p. 180.

Ver. 22. προσλαβόμενος αὐτόν. Some interpret, *taking him aside*; others, *interrupting him*; and others again, *embracing him*. The more probable meaning seems to be, *taking him by the hand*;—an action, indicative of affection mingled with surprise. There is an example of the use of the verb in this sense in Plutarch: T. V. p. 375. *ed. Reiske*. GROTIUS, SCHLEUSNER, KUINOEL.—[CAMPBELL, WAKEFIELD.] The phrase *ἰλεώς σοι*, (*subaud.* ὁ Θεὸς εἴη,) is a Hebrew ellipsis: *May God be propitious to you*; i. e. *God forbid*. The omission is supplied in 1 *Chron.* xi. 19. LXX. *ἰλεώς μοι ὁ Θεὸς τοῦ ποιῆσαι τὸ ῥῆμα τοῦτο*. Compare 2 *Sam.* xx. 20. xxiii. 17. 1 *Macc.* ii. 21. The Hebrew word in these places is elsewhere rendered *μηδαμῶς σοι*, as *Gen.* xviii. 25. 1 *Sam.* ii. 30. xii. 23. or *μὴ γένοιτο*, as *Gen.* xlv. 7. 17. *Josh.* xxii. 19. and so the expression is here explained: *οὐ μὴ ἔσται σοι τοῦτο*. GROTIUS, CAMPBELL, WHITBY.

Ver. 23. οὐ φρονεῖς. *You do not relish; you are not devoted to.* By the exclamation in the last verse, Peter had manifested a more eager attachment to the prejudices of the Jews, and an ambitious desire of earthly advancement, rather than a relish for the divine appointments, and a pious acquiescence in the counsels of God, for the redemption of the world. The phrase *φρονεῖν τὰ τινός*, *ab aliquo stare*, is sanctioned by the best writers. Herodian. VIII. p. 316. *τὰ Ῥωμαίων φρονήσαντες*. Thucyd. V. p. 141. *τὰ Λακεδαιμονίων φρονεῖν*. Demosth. Philip. III. p. 46. *Πελοποννησίους τὰ κείνου φρονῆσαι*. Eurip. Frag. 251. *πλούτῳ χλιδῶσα θνητὰ δὴ, γύναι, φρονεῖς*. Compare Herod. VII. 102. Herodian II. 12. 4. VIII. 6. 14. Diod. Sic. XIV. 28. XX. 90. Athen. V. p. 214, 2. B. Compare *Rom.* viii. 5. It is remarkable that our Lord, immediately after conferring upon Peter the power of the keys, should now openly, in the hearing of the disciples, rebuke him with such signal severity. If the Papists would rightly consider this, they would be less positive in producing the passage in support of the primacy of Peter, which they build upon it. WETSTEIN, KYPKE, MACKNIGHT. Of the word *σατανᾶς*, *an adversary*, see on *Matt.* iv. 1. The noun *σκάνδαλον* is used in the abstract for the concrete, denoting the *person* instead of the *thing*. It seems to have been added in order to limit the signification of the word *Satan*, which was merely intended to represent Peter as an impediment to the

atonement, by increasing Christ's natural dread of the cross. See *Matt.* xxvii. 38. *Heb.* ii. 18. iv. 15. GROTIUS.

Ver. 24. εἴ τις θέλει κ. τ. λ. See on *Matt.* x. 38, 39. The expression in v. 26. is proverbial, importing: *It signifies nothing how much a man gains if it be at the expence of his life.* That our Lord has a principal eye to the loss of the *soul*, or *eternal* life, there can be no doubt; but the word ψυχὴ includes both meanings, and the sentiment is therefore couched under a proverb, which in familiar use concerns only the present life. The Greeks had similar maxims. *Hom.* II. I. 401. Οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον, οὐδ' ὅσα φασὶν Ἴλιον ἐκτῆσθαι εὖ ναιόμενον πολίεθρον. *Eurip.* *Supp.* 784. τοῦτο γὰρ μόνον βροτοῖς Οὐκ ἔστι τ' ἀνάλωμ' ἀναλωθὲν λαβεῖν Ψυχὴν βροτείαν. The phrase ζημιοῦσθαι τὴν ψυχὴν, which *Grotius* thinks bad Greek, occurs in *Herod.* VII. 37. *Philo de Temulent.* p. 243. *Agathias* III. τί δὲ κερδανοῦμεν ἅπασαν τὴν Περσίδα προσλαμβάνοντες, τὰς δὲ ψυχὰς ἐζημιωμένοι; To complete the ellipsis the preposition εἰς should be supplied, as in *Themist. Orat.* VII. p. 97. οὐκ εἰς χρήματα ζημιωθείς. The word ἀντάλλαγμα signifies *a thing given in exchange, a ransom.* *Eurip.* *Orest.* 1155. ἀντάλλαγμα γενναίου φίλου. So in *Joseph.* B. J. I. 13. *Ant.* XV. 13. CAMPBELL, WETSTEIN, ELSNER, KYPKE.

Ver. 27. ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ. That is, in the bright *glory* of the *Shechinah*, wherein the angel *Jehovah* was accustomed to appear under the old covenant. Compare *Matt.* xxv. 31. *John* xviii. 5. GROTIUS, SCHOETTGEN. Our Lord, in this and the following verse, evidently alludes to two distinct manifestations of his glory. The first, in which he will pass sentence upon every man according to his works, can be no other than his coming to judge the world at the last day, and the expressions employed are exactly parallel to those which are unquestionably meant of the judgment, as *Matt.* xxv. 31. *Rom.* ii. 6. 16. *2 Thess.* i. 7. *Jude* 14. *Rev.* xxii. 12. whereas the latter was to take place during the life-time of some who were then near him. There are some, indeed, who understand both verses in reference to the same event, viz. the destruction of the Jewish nation, which took place about forty years after. If the words be taken in this signification, the *angels* must either denote those destroying angels whom he would employ to execute his vengeance upon Jerusalem, or the Apostles and ministers who were to set up the future kingdom of the Gospel dispensation; and the retributive justice displayed can be only understood in a limited sense. But the explanation is far more generally received, which refers the two verses to different events, and as the argument is not impaired, or the connection hindered by such an interpretation, there can be little doubt that it is correct. See above, on v.

21. Still there is a question as to the particular display of his glory, which our Lord promises in the last verse. Some refer it to our Lord's ascension into Heaven, and the first preaching of the Gospel upon the descent of the Holy Ghost; others to the signal display of his power in the destruction of Jerusalem; and others again, to the Transfiguration. In the first of these interpretations there is no allusion to our Lord's coming to judgment, so that the connection between the two verses is entirely lost. With respect to the second opinion, it is certain that the divine vengeance, which was shortly to burst upon Jerusalem, is frequently represented in similar terms with those employed in this place. So *Mark* xiii. 26. *Luke* xxi. 31. *John* xv. 22. *Heb.* x. 37. *Rev.* i. 7. In *Luke* xix. 27. also this advent is introduced as a proof of Christ's second coming to judgment; and in *Matt.* xxiv. the destruction of the Jews is connected throughout with the proceedings of the last day in the most emphatic manner. Still there are circumstances which seem to decide strongly in favour of the other opinion. Our Lord declares that *some* of his disciples then present would be witnesses of the glorious appearance in question, whereas it is not known that any except St. John survived the fall of Jerusalem. Now, although *τινες* may be used indefinitely of *one* individual, still an event took place only a few days subsequent to Christ's declaration, at which three of his chosen followers were present, and were witnesses to his transfiguration into the glorified appearance which he would assume at his second coming. It is more reasonable, therefore, to refer the prediction to that occurrence, which is described in the same terms as St. John applies to the Son of Man in his state of glory in Heaven, *Rev.* i. 13. sqq. His appearance, too, after being transfigured, is called *his glory* in *Luke* ix. 32. St. John uses the same expression: *We have seen his glory, as of the only begotten of the Father, &c.* *John* i. 14. Compare also *2 Pet.* i. 16. sqq. The objection that so short an interval occurring between the prediction and its fulfilment, is scarcely consistent with the emphatic assurance, *there be some standing here who shall not see death*, is of no great weight. The expression is merely a strong affirmative suited to the solemnity of the occasion. MACKNIGHT, PORTEUS.—[WHITBY, GROTIUS, HAMMOND, &c.]

Ver. 28. The expression *γεύεσθαι θανάτου* is a Hebraism, synonymous with which are *θεωρεῖν τὸν θάνατον*, *John* viii. 51. and *ιδεῖν θάνατον*, *Luke* ii. 26. *Heb.* xi. 5. In the classic writers also the verb *γεύεσθαι* is employed in a like signification with different nouns. *Arist. Ran.* 465. οὐ μὴ διατρέψης, ἀλλὰ γεῦσαι τῆς θύρας. *Soph. Trach.* 1108. μόχθων μυρίων ἐγευσάμην. *Schol.* l. c. ἐγευσάμην· ἐπειράσθην, πείραν ἔσχον. *Hesych.* γεύεσθαι· πειράσαι, ᾗσασθαι. Compare also *Soph. Ant.* 1005. *Eurip.*

Hipp. 667. Alcest. 1069. Herc. F. 1356. Lycoph. Cass. 382. The expression frequently occurs in the Rabbinical writings. So Tertull. *adv. Marcion*. III. 149. *Qui nondum debita mortis gustavit, quoniam rursus venturus in orbem est.*

CHAPTER XVII.

CONTENTS:—*The transfiguration of Christ*, vv. 1—13. [Mark ix. 2. Luke ix. 28.] *A deaf and dumb spirit cast out*, vv. 14—21. [Mark ix. 14. Luke ix. 37.] *Christ again foretells his death and resurrection*, vv. 22, 23. [Mark ix. 30. Luke ix. 43.] *He procures by miracle the money to pay tribute at Capernaum*, vv. 24—27.

Verse 1. μεθ' ἡμῶν ἐξ. So *Mark* ix. 2. but *Luke* ὥσεί ἡμῶν ὀκτώ. But, not to mention the latitude allowed by the adverb ὥσεί, the difference between the Evangelists may be accounted for by supposing that the computation of Matthew and Mark was *exclusive*, and of Luke *inclusive*. (See Horne.) There is a parallel instance in Sueton. Galb. 17., where we are told that Piso, before he was murdered, lived six days in the character of Cæsar; and Piso himself, in his speech to his soldiers, mentions the same space of time: Tacit. Hist. I. 29. *Sextus dies agitur, Commilitones, ex quo, &c.* In Tacit. Hist. I. 29., however, it is stated that he was Cæsar only four days; and so also in ch. 19. MACKNIGHT. The scene of the transfiguration was, probably, *Mount Tabor*. See Horne's *Introd.* Vol. III. p. 50.

Ver. 2. μετεμορφώθη. The signification in which this word is applied by Ovid and other writers, as denoting a change in *substance*, as well as *appearance*, is well known. It is clear that it is here confined to a change of *external* appearance only. *Luke* ix. 28. τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον ἐγένετο. In a similar acceptation it is used by Ælian V. H. I. 1. WETSTEIN, MACKNIGHT.

[ON THE TRANSFIGURATION.]

Some of the foreign divines have endeavoured to represent this important and wonderful event as nothing more than an illusive vision, which the Apostles saw in their sleep. The interpretation is in perfect keeping with the system, which would deny all supernatural agency whatever in the history of the N. T.,

but it is so perfectly at variance with the natural sense and concomitant circumstances of the case, that every candid enquirer will convince himself at once of its fallacy. The transaction itself was intended to effect several most important purposes. In the first place, it was designed as the fulfilment of that promise which our Lord had given to his disciples six days before, that some of them should be witnesses of the glory in which he would appear at the last day, as the universal Judge, and *reward every man according to his works*. See on *Matt.* xvi. 27. There is indeed no direct symbol of our Saviour's resurrection in the transfiguration, but as Jesus is there represented in his glorified state, which he was to reassume after his resurrection, that event must be supposed to have previously taken place; and those important doctrines which are founded upon it, *a general resurrection, and a day of retribution*, are expressly represented. In confirmation of these truths, *Moses* and *Elias*, who had long before departed out of the world, are brought back to it again, and by the state of glory in which they appeared, (*Luke* ix. 31.) a glory somewhat similar, we may suppose, though far inferior, to that with which Christ was invested, afforded a visible demonstration of the rewards which the just would inherit in a future life. It is to be remarked, also, that these great personages were not only *seen* but *heard* conversing with Jesus, and it appears from St. Luke that the subject of their conversation was Christ's death at Jerusalem, including most probably a variety of important topics with which it was connected, such as the nature, cause, and consequence of the atonement, and, in fact, the whole scheme of the redemption of mankind. This would naturally occasion a great change in the sentiments of the Apostles respecting the sufferings which Christ was shortly to undergo, and soften those prejudices which they still entertained in regard to the nature of his kingdom, and the removal of which seems to have been another of the immediate objects of the transfiguration. It was farther intended to signify, in a figurative manner, the *cessation* of the Jewish, and the *commencement* of the Christian dispensation; and thus to vanquish the prepossessions of the disciples in favour of the perpetual duration of the Mosaic law, the entire constitution of which, ceremonial as well as moral, they placed on an equal footing with the dispensation of the Gospel. We may conceive, therefore, that Moses, as the representative of the law, and Elijah as the chief of the prophets, came to render up their authority into the hands of Christ, as the end of the law, and to whom all the prophets bore witness. It seems, indeed, from Peter's proposal in v. 4. that the Apostles at first construed the presence of these illustrious personages into a confirmation of their opinions, as if they were of equal dignity and authority with Christ himself: but their immediate departure, and the voice from heaven commanding attention to

Christ alone, in evident allusion to *Deut.* xviii. 15. tended to undeceive them, and eventually, though not instantly, convinced them, that the Levitical ceremonies were abolished, and the prophecies fulfilled.

Such appears to have been the design of the *Transfiguration*:—it remains to notice a few particulars of the transaction.—1. Some fanciful reasons have been assigned by some of the commentators, for his taking with him only three of his disciples. But as the law required only *two* or *three* witnesses to establish a regular and judicial proof, our Saviour frequently chose to have only this number at some of the most important and interesting scenes of his life. The same three seem to have been always selected upon these occasions; and as they were now witnesses of his glory, so they were afterwards of his agony in the garden; *Matt.* xxvi. 37. John was his beloved Apostle; James, his brother, would naturally be brought under his more frequent notice; and the zealous and attached, though rash and inconsiderate, Peter, could not but hold a high place in his esteem. Upon the present occasion, however, he was the very person who had expressed himself with so much indignation on the subject of our Saviour's sufferings, and it was, therefore, more especially necessary that he should be admitted to a spectacle, which was so well calculated to remove those impressions from his mind.—2. It appears from *Luke* ix. 32. that the Apostles were asleep during the early part of the transaction. This may have arisen from fatigue, more especially as the occurrence seems to have taken place in the night; for it was not till the next day (*Luke* ix. 37.) that they came down from the mount. At all events, we are told in the same verse, that *they were awake*, when they saw Moses and Elias talking with Jesus: so that their temporary sleep does not at all favour the idea that the whole representation was a dream or vision. It may not have been proper for them to have seen the manner in which our Lord assumed his glorious form, and therefore the Transfiguration was complete, before they were allowed to witness it.—3. It has been disputed whether the presence of Moses and Elias was a *bodily*, or merely a *visionary* appearance. There seems, however, to be no reason to doubt that they actually appeared in their own persons: and it has been affirmed, that their bodies were reserved for this very purpose. With respect to Elias, who did not see death, but was taken up into heaven, (*2 Kings* ii. 11.) there is no difficulty; nor is there any reason to suppose that the body, in which Moses appeared, was otherwise than real. The place of his burial was indeed unknown, and his body is said to have disappeared, (*ἀφανισθῆναι*, Joseph. Ant. IV. 8.); in accordance with which is the Jewish tradition, that *he ascended, and ministered to God in heaven*: Pesikta, p. 23, 1. Still it is certain that he was buried in a valley in the land of Moab, *Deut.* xxxiv. 6. and therefore

must have seen corruption. But it was as easy for Omnipotence to restore life and form to a body mouldered into dust, as to re-animate a body that was preserved uncorrupted and entire; and this, indeed, would be a much exacter emblem of our own resurrection. It will be readily admitted, therefore, that Elias, having been carried into heaven without undergoing death, was here a proper representative of those who shall be found *alive* at the last day; as Moses was of those who died, and will be raised to life again. The Apostles were informed of the identity of Moses and Elias, either by revelation, or by the tenor of their conversation, or by the appellations which were given them by Christ.—4. It is not possible, in our present state of existence, to comprehend the nature of the change which took place in our Lord's appearance upon this occasion. The *cloud*, which overshadowed the mount, was the well-known token of the divine presence, which had frequently been seen under the law, more especially at its delivery upon Mount Sinai. But there was one marked difference in these manifestations of the Shechinah. On Mount Sinai, the cloud was dark and thick, and attended with the most awful circumstances, (*Exod.* xix. 16.): whereas, at the Transfiguration, it was bright and luminous, and the voice of the Father was heard from it, expressive of the most heavenly benevolence, and of the mild influence of that dispensation which his beloved Son was about to establish. Still it was the voice of God, full of the divine majesty, and such as mortal ears could not support: and the fear of the Apostles, who fell to the ground in consequence, was analogous to the effect produced upon similar occasions upon the prophets of the Old Covenant. Compare *Gen.* xv. 12. *Isaiah* vi. 5. *Ezek.* ii. 1. *Dan.* x. 8. *Rev.* i. 17.—5. There seems to be a peculiar propriety in the charge which Christ, upon this occasion, gave his Apostles, not to divulge what they had seen till after his resurrection; since the abolition of the Jewish law, which it was one object of the Transfiguration to typify, was one of those truths which the first converts were unable to bear. Great numbers of them, who firmly believed in Christ, were as firmly persuaded of the obligation of the Mosaical ordinances; and this prejudice continued in such force long after the death of Christ, as to call for the most laborious exertions of the Apostles to eradicate it. No wonder, then, that at this period Jesus should think proper to prevent the general promulgation of an event, which, by directly opposing this prejudice, was calculated to produce the most unfavourable results. An opinion also prevailed among the Jews, that the Messiah was to abide for ever, (*John* xii. 34.); so that the disciples did not yet comprehend his allusion to his death, and reasoned among themselves what his rising from the dead should mean; *Mark* ix. 10. But though Christ forbade the immediate disclosure of this transaction, there was still a

circumstance, not generally noticed, to which they might afterwards appeal, in confirmation of the truth of it, at any future period. It appears from *Mark* ix. 15. that when the people beheld him after his descent from the mount, they *were greatly amazed*. It is not improbable, that, as the face of Moses shone several hours after he had been with God on Mount Sinai, (*Exod.* xxxiv. 10.) so something of the glory of the Transfiguration remained on our Lord's countenance, which attracted their surprize and veneration.—6. Lastly, the Transfiguration affords a strong argument in favour of the reality of the *world of spirits*. It is not possible for man in this state of being to determine the condition of departed souls; but it is not improbable that they still exist in a state of consciousness, and take a lively interest in the actions and thoughts of those with whom they were connected in this life. PORTEUS, MACKNIGHT, WHITBY, A. CLARKE, &c.]

Ver. 4. Κύριε, καλόν ἐστὶν κ. τ. λ. Peter fancied, no doubt, that Jesus had now assumed his proper dignity, that Elias had come according to Malachi's prediction, and that the Messiah's kingdom had at length begun. He therefore proposed, in the hurried fervour of his imagination, to provide some accommodation for his Master and the august visitors who had joined him; and whom he believed to be equal in dignity with himself. This seems to be implied in the words *not knowing what he said*, *Luke* ix. 37. Peter knew well enough that he said these words, but he was mistaken in supposing that Moses and Elias would remain with them any longer than the object of their appearance was established. It was also in evident allusion to the unexpected departure of these extraordinary visitants that the disciples put the question to Jesus, on their descent from the Mount, respecting the tradition that Elias would appear before the coming of the Messiah, which they could not reconcile with so short a stay. Of this tradition see on *Matt.* xi. 14. That a similar persuasion prevailed in regard to Moses is proved from *Debarim Rabba*, §. 3. p. 255, 2. *The holy blessed God said to Moses, As thou in thy lifetime devotedst thyself to the Israelites under the old covenant, so under the new covenant, i. e. in the times of the Messiah, when I send Elijah the prophet unto them, ye too shall appear at the same time.* See also *Tanchuma*, p. 42, 1. MACKNIGHT, SCHOETTGEN, LIGHTFOOT. The word σκηνή, which the E. T. renders *Tabernacle*, should be more properly translated *tent*, or *booth*. What Peter meant to erect was a sort of temporary shed, made of the branches of trees which abounded in the mountainous parts of Judea, and of which the tents were made at the *feast of Tabernacles*. CAMPBELL, KUINOEL.

Ver. 5. νεφέλη φωτός. This reading is authorised by only a few MSS. but *Griesbach* has received it instead of the vulgar lection *νεφέλη φωτεινή*, upon the principle that a more difficult construction is seldom substituted for an easier one, though the marginal explanation of an unusual phrase has frequently found its way into the text. There seems to be no great reason for the change, but the meaning is the same in either case. See *Matt. Gr. Gr.* §. 375, 2. The word *ἐπισκιάζειν* is not properly rendered *to overshadow*: it signifies rather *to surround*, a sense which it also bears in *Psalms* xc. 4. cxxxix. 7. LXX. where the corresponding Hebrew word is *יָד*. Some interpreters refer the pronoun *αὐτοῦς* to Christ, Moses, and Elias; but others, more properly, to all present. KUINOEL, LE CLERC, A. CLARKE.

Ver. 9. δραμα. This word implies any *vision*, whether it be represented to the eyes of *sleeping* or of *waking* men. The latter sense is plainly appropriated to it in this passage, from *Mark* ix. 9. where the expression employed is *ἃ εἶδον*. Luke has *ὄπτασίαν*. Hesych. *δραμα· θέαμα*. KUINOEL, WHITBY.

Ver. 11. ἀποκαταστήσει πάντα. E. T. *He shall restore all things.* The verb *ἀποκαθιστάναι* signifies either *to restore*, or *to complete*; and, in reference to this double meaning, the clause has been variously rendered. Some understand it to imply *he shall regulate all things*, others *he shall finish*, or *put an end to all things*, i. e. the Jewish dispensation; and others, again, include both senses. There seems, however, to be an indirect allusion to the prophecy in *Mal.* iv. 5, 6. where the same verb is employed by the LXX; so that our Lord has applied to a general reformation of morals what the prophet illustrated by a particular instance. It has been objected, however, that the success which attended the preaching of John was not adequate to the idea which would be naturally formed from the prophecies concerning him, and this declaration of our Lord, that he would *restore all things*. It is true, indeed, that he did not effect a complete reformation in religion and morals, and that his exhortations were insufficient to remove the prejudices of the Jewish nation. But it should rather seem that the *design* of the Baptist's ministry, and not its positive effect, is foretold, for the threatening turn of the prophecy will scarcely admit of the inference, that his endeavours would meet with unlimited success. The effects which did actually attend his preaching will convince every unbiassed enquirer of the complete fulfilment of the intention of the prophecy. See *Matt.* iii. 1—7., and especially *Luke* iii. 3. sqq. where we find that a general reformation had taken place among the common people, the publicans, and the soldiers. To another objection that *ἀποκαταστήσει* is in the future, and therefore cannot apply to the Baptist, who had been some time dead, it is replied,

that in *Matt.* xi. 14. also the Baptist is designated as *the Elias*, ὁ μέλλων ἔρχεσθαι, in reference to the prediction of Malachi, and the tradition founded thereon. In the next verse, too, the aorist ἦλθε is used; and it is plain from v. 13. that the Apostles perceived the meaning of Christ; although at a subsequent period, (*Acts* i. 6.) they appear to have understood the *restoration of all things*, of the revival of the kingdom of David in their nation, to be accomplished by the assistance of Elias. MACKNIGHT, HAMMOND, GROTIUS, &c.—[LE CLERC, MEDE, &c.]

Ver. 12. οὐκ ἐπέγνωσαν αὐτόν. *They did not recognise him;* i. e. they rejected him, viz. the Jewish rulers and Herod; but there were many, on the other hand, who would have even received him as the Messiah himself. Compare *Exod.* v. 2. *1 Sam.* ii. 12. *Jerem.* ii. 8. The verb ποιεῖν is used both in a good and bad sense, *to treat well*, as in *Matt.* xxv. 4. and *to treat ill*, as in this place and *Gen.* xxii. 12. *Psalms* lvi. 5. LXX. The expression ποιεῖν ἐν αὐτῷ is a Hebraism. Some MSS. omit the preposition, as in *Mark* ix. 13. An illustration of the words ὅσα ἠθέλησαν is afforded by Xen. *Cyrop.* II. 4. 19. ἀετὸς τὸν λαγὼ ἀπενεγκὼν ἐπὶ λόφον τινὰ οὐ πρόσω, ἐχρῆτο τῇ ἄγρᾳ ὃ τι ἤθελεν. Compare *Luke* xxiii. 25. KUINOEL, MARKLAND.

Ver. 14. γονυπετῶν. *Falling at his knees.* Compare *Luke* v. 8. The ancients consecrated the *ear* to memory, the *forehead* to genius, the *right hand* to faith, and the *knees* to mercy. This *advolutio ad genua* was distinct from *kneeling*. GROTIUS, WAKEFIELD. See my notes on *Hom.* II. A. 407. E. 357.

Ver. 15. σεληνιαζεται. E. T. *He is lunatic.* It seems from the effects here described, compared with the additional symptoms mentioned in *Mark* ix. 18. that the disease was *epilepsy* rather than *lunacy*. Celsus Aurel. *de Morb. Chron.* i. 4. *Illī* (epileptici) *publicis in locis cadendo fœdantur, adjunctis etiam externis periculis, loci causa præcipites dati, aut in flumina vel mare cadentes.* See also Celsus, *de Medicin.* III. 23. During the paroxysm those afflicted with this disease are deprived of their senses, neither can they articulate plainly. There is little doubt, therefore, that the young man was thus afflicted, and the word here used is descriptive of the influence which the moon is supposed to possess on this sort of malady. It appears from v. 18. that the disease in this case was the infliction of a dæmon, a power with which evil spirits were especially invested about the period of Christ's ministry. CAMPBELL, KUINOEL, HAMMOND, &c.

Ver. 17. ὃ γενεὰ ἄπιστος καὶ διεστραμμένη. There is considerable difference of opinion respecting the persons to whom this rebuke was addressed. Some refer it to the *disciples*, but

although the epithet ἄπιστος may apply to them, (comp. v. 20.) still it is clear that διεστραμμένη cannot: for whatever their failings might be, they were not the result of obstinacy and perverseness. Others suppose that the father and relations of the possessed are intended; but it is hardly consistent to confine within such narrow limits an expression which our Lord seems to have borrowed from *Deut.* xxxii. 30. where it is used of the whole Jewish nation, and so applied by St. Paul in *Phil.* ii. 15. There is also another opinion, which refers the words to the *Scribes*, who seem to have been present upon the occasion, and it is not improbable that their artful representations of the inveteracy of the disorder, had produced that weakness of faith in the disciples which prevented them from effecting the cure. But the more probable solution is that the Scribes were particularly addressed, yet in such a manner that the whole multitude were included in the rebuke, not excepting even the disciples. DODDRIDGE, BEAUSOBRE, KYPKE, KUINOEL, &c.—[WHITBY, ROSENMULLER, MACKNIGHT.] In pure Greek the adjectives πιστός and ἄπιστος are properly *passive* in their signification; denoting *one who may be trusted*, and the reverse: and so they are sometimes used in the N. T. Compare *Matt.* xxiv. 45. xxv. 21. 23. *Luke* xii. 46. But the Hellenistic usage is more commonly *active*; implying, *one who believes, or confides, in another*. The participle διεστραμμένος signifies *perverse*, whether in *mind* or *morals*; opposed to the sense in which εὐθύς is sometimes employed. *Acts* viii. 21. ἡ καρδία σου οὐκ ἔστι εὐθεία ἐνώπιον τοῦ Θεοῦ. So *Psalms* vii. 12. x. 2. LXX. Euthym. διεστραμμένη· μὴ νοοῦσα τὸ εὐθύ. The metaphor is taken from *distorted vision*. *Soph.* Aj. 446. ὄμμα καὶ φρένες διάστροφοι. GROTIUS, KYPKE. The two interrogative exclamations which follow this address, are strongly expressive of our Lord's impatience at the continued infidelity and perverseness of the Scribes, after the repeated miracles which he had worked among them.

Ver. 20. ὡς κόκκον σινάπεως. From St. Paul's declaration, 1 *Cor.* xiii. 2. some eminent critics understand by *faith as a grain of mustard-seed*, the greatest possible degree of faith; and others, from the parable in *Matt.* xiii. 32. a faith, *thriving* and *increasing* as that grain. But the evident scope of our Lord's words is at variance with the former of these interpretations; and it is not easy to discover the analogy upon which the latter rests; since the increase in the parable, is that of the *tree*, not of the seed. It has already been observed on that passage, that *a grain of mustard-seed* was a proverbial comparison for any thing extremely small. The Rabbis say; *The globe of the earth is but as a grain of mustard-seed, when compared with the expanse of the heavens.* To *remove mountains* also, was an hyperbolical expression, denoting the accomplishment of any

thing, seemingly impossible. Compare *Zech.* xiv. 4. Hence their most eminent teachers, who were remarkable for the depth of their learning and acquirements, were termed *rooters up of mountains*. Thus in *Beracoth*, p. 64, 1. *Rabh Joseph is Sinai, and Rabbah is a rooter up of mountains*; which is thus explained in the Gloss: *They called Rabh Joseph Sinai, because he was very skilful in clearing of difficulties; and Rabbah Bar Nehemani a rooter up of mountains, because he had a piercing judgment.* GROTIUS, LIGHTFOOT, WHITBY.—[WAKEFIELD, A. CLARKE.]

Ver. 21. τοῦτο δὲ τὸ γένος κ. τ. λ. Scil. δαιμονίων. Some commentators, however, supply πίστειως, rendering the verb ἐκπορεύεσθαι, for which Mark has ἐξελθεῖν, *to advance, or to improve*; so that the sense would be, *The faith, which produces these results, is only nourished by prayer and fasting.* But the authorities which have been produced to justify the version affixed to these verbs are altogether inconclusive; whereas they are constantly used in the N. T. in reference to the ejection of dæmons. Besides, the application of γένος to an abstract quality, such as *faith*, can scarcely be admitted; whereas its application to different orders of beings is perfectly common, not to mention that in the parallel passage, *Mark* ix. 29. there is nothing but the word *dæmon*, to which it can refer. To this interpretation it has been objected, that it supposes different kinds of dæmons. By *this kind*, however, it is not necessary to understand *this kind of dæmons*; but this kind, or order of beings, called dæmons, as Chrysostom and Theophylact explain the passage. Thus γένος τῶν ἀνθρώπων is used for ἄνθρωποι, as in Latin, *genus mortaliū* for *mortales*; Phæd. II. 1. *Viperarū genus* for *viperæ*; Virg. *Æn.* VII. 753. At the same time, we cannot affirm that the dæmons were all of one kind; and that some dæmons were more malignant than others, may be inferred from *Matt.* xii. 45.; to expel which a proportionate exertion of faith may have been required. Another objection is, that, whereas in v. 20. the power of expulsion is attributed solely to *faith*, it is here ascribed to *prayer and fasting*. But this is easily reconciled. Prayer and fasting could have no relation to the ejection of dæmons, except so far as they tended to encrease the faith of them, on whom that power had been conferred: *Matt.* x. 1. But if *prayer and fasting* are necessary to the attainment of *faith*, and the dæmons could not be ejected without *faith*, they could not, by consequence, be ejected without prayer and fasting. This is clearly our Lord's meaning; and it is strictly conformable to the logical rule: *Quod est causa causæ, est etiam causa causati.* As a matter of curiosity, it may be added, that instead of ἐν προσευχῇ καὶ νηστείᾳ, it has been proposed to read ἐν προσεχεῖ νηστείᾳ, *by constant fasting*; in refer-

ence to the necessity of continued abstinence on the part of the patient, in order to the cure of the disease. But this is mere conjecture; nor is the sense which it yields, either natural in itself, or pertinent to the occasion. Our Lord would scarcely speak of *ordinary* means of cure, in answer to the Apostles' demand, why they could not *miraculously* perform it. The whole verse is wanting in the *Vatican*, and a few other MSS. and Versions; but is acknowledged by those of greatest authority; nor is there a single copy without it in *Mark* ix. 29. DODDRIDGE, RAPHELIUS, MUNTHE, KUINOEL, WHITBY, &c.—[KNATCHBULL, BOWYER, SYKES.]

Ver. 22. ἀναστρεφόμενων. E. T. *While they abode*; and such is sometimes the import of this verb, as in *Josh.* v. 5. LXX; but it should be translated, *as they passed through*. Hesych. ἀναστρεφόμενος· περιερχόμενος. So Polyb. III. 33. καθ' οὗς καιροὺς ἐν τοῖς κατὰ τὴν Ἰταλίαν ἀνεστρέφετο. WETSTEIN. The verb παραδιδόσθαι should here be rendered *to be delivered up*, not *to be betrayed*; the agency being referred to God, according to whose counsel Christ was to be made an atonement for the sins of the world: *Acts* iv. 27. At the same time, the instrumentality of Judas may also be included. See on *Matt.* x. 4. HAMMOND, GROTIUS. It appears from *Luke* ix. 43. that the disciples were exceedingly amazed at the extraordinary power of their Master, exhibited in the last miracle; and their wonder was, in all probability, accompanied with proportionably high expectations of aggrandizement in that temporal kingdom, the establishment of which they could not cease to anticipate. Jesus, therefore, thought proper to moderate their ambitious hopes, by again predicting his sufferings; a prediction, which he now frequently repeated, that, when the event took place, they might remember that he prepared them for it. From *Mark* ix. 32. it appears, that they *understood not that saying*, and could not reconcile it with their prejudices and expectations; but they feared to ask an explanation, remembering that he had reprimanded Peter for being unwilling to bear it. MACKNIGHT.

Ver. 24. οἱ τὰ δίδραχμα λαμβάνοντες. Those who collect the *didrachmas*, that is, *the tax* so called; the plural being used in reference to the numbers from whom it was severally collected. It has been thought that this was the poll-tax levied by the Romans, after Judæa had been reduced into the form of a province, and which was remitted to the Jews by Agrippa, in the reign of Claudius. On this supposition, the import of the question put to Peter coincides with that put to Christ himself by the Pharisees in *Matt.* xxii. 17. But it is much more probable that it was the half shekel paid for the service of the temple by all the Jewish males above twenty years old, and which Vespasian

afterwards obliged them to pay to the capitol at Rome. Of both these taxes, see Horne's *Introd.* Vol. III. p. 183. sq. That this last is the true interpretation, is strongly proved by the sum demanded: for the Attic *drachma* was the fourth part of a *shekel*, and therefore the *didrachma*, or half-shekel, precisely the amount which the tax imposed. The LXX indeed, on *Exod.* xxx. 13. have ἡμῖν τοῦ διδράχμου, *half a didrachm*; but the *Alexandrian didrachm* was double the common didrachm. Besides our Lord's argument, that as Son of the Great King, to whom the tribute was paid, he could justly have excused himself, is far more conclusive in reference to the contribution made for the service of God. It seems too, from the question put to Peter, that the tribute in question was voluntary, rather than exacted: and such appears to have been the case from *Nehem.* x. 32. So also in the Talmud, *Tit. Shekel*, §. 2. it is said: *On the fifteenth day of the month Adar, the collectors sit in the cities to receive this tax, and on the twenty-fifth, they sit in the temple; they receive from him who gives; but he that does not give, is not compelled.* With respect to the objection, that the payment of the *half-shekel* was made about the feast of the Passover, which was now past: it appears from the Talmud, *ubi supra*, that the payments were by no means regularly made. The persons who collected this tribute, were not publicans; but the ἀποστόλοι, employed by the priests to receive the dues of the temple. LIGHTFOOT, WHITBY, GROTIUS.—[BEZA.]

Ver. 25. εἰσῆλθεν. Scil. *Peter*. Jesus seems to have entered the house previously to the question of the tax-gatherer; but being aware of what had passed, he anticipated Peter, by opening a conversation respecting it. The word τέλη signifies *impost* or *custom*, κῆνσος, *poll-tax*. Schol. II. K. 56. τέλος· τὴν ἐκ τῶν ἐπεισαγομένων ὠνίων φοιτῶσαν ταῖς πόλεσι πρόσδοον. Hesych. κῆνσος· ἐπικεφαλαῖον. They are here used together for *taxes* generally. KUINOEL.

Ver. 27. ἵνα δὲ μὴ σκανδαλίσωμεν. Namely, by giving occasion to imagine that any slight is intended to the Temple and its service; or lest others, in far different circumstances, should be induced thereby to omit the contribution. The *stater*, as it appears from this text, was a piece of coin equal in value to two *didrachmas*. There is no reason to suppose, with *Schmidius*, that the piece was created on this occasion, as the fish might have swallowed it accidentally. Instances of coins, jewels, &c. which had been casually dropped into the sea, being found in the bowels of fishes, are by no means uncommon. Herod. III. 42. τὸν δὲ ἰχθὺν τάμνοντες οἱ θεράποντες, εὕρισκον ἐν τῇ νηδύϊ αὐτοῦ ἐνέουσιν τὴν Πολυκράτους σφραγίδα. The omniscience of Christ, in knowing that the fish had gorged the

stater, and his omnipotence in directing that particular fish to Peter's hook, are sufficient evidence of his creative power, had it been necessary to make the money for his present purpose. At all events, by paying the tribute he gave his disciples this important lesson, that in matters of minor consideration it is better to recede somewhat from their just rights, than by stubbornly insisting on them to offend their brethren, or disturb the state. DODDRIDGE, MACKNIGHT.

CHAPTER XVIII.

CONTENTS:—*The Disciples contend for superiority*, vv. 1—6. *The evil and punishment of offences*, vv. 7—11. *Parable of the lost sheep*, vv. 12—14. *Forgiveness of injuries enjoined*, vv. 15—22. *Parable of the servant-debtors*, vv. 23—35. [Mark ix. 33. Luke ix. 46.]

Verse 1. *μείζων*. The comparative is here used for the positive, *τῶν ἄλλων* being understood. See on *Matt.* xi. 11. There is an apparent contradiction in this transaction, as it is related by Matthew and Mark respectively. According to the former, the disciples themselves lay the subject of their dispute before Jesus for his decision, but St. Mark represents them as backward to mention it, though Jesus requested it, because they were conscious that it would occasion a reproof. Now all matters of dispute admit, from their very nature, of two different representations: those of the disciples who had laid claim to superiority, and given rise to the dissention, in all probability expected a rebuke, and were therefore ashamed and silent when questioned by Jesus; while those who considered themselves attacked, and only maintained their equality with those who asserted their superior dignity, had not hesitated to refer the decision of the case to their Master. Hence arise two different views of the matter, which will at once account for the discrepancy between the Evangelists. St. Matthew, who was probably of the latter class, having been originally a publican, and never particularly distinguished among the Apostles, relates the circumstance, as he had been more immediately concerned in it. Mark, on the other hand, receiving the account from St. Peter, who, from being one of the disciples more especially favoured by our Lord, had probably been one of the other party, relates it as more directly applicable to his own view of the case. Thus one records one part, and the other another part of the transaction, but

though neither relate the whole, there is no inconsistency in what they do relate. Other solutions of the difficulty have been proposed, but this seems to be the most satisfactory. **MICHAELIS.** It is worthy of observation, that the ambitious disputes of the disciples generally followed the mention of Christ's death and resurrection. Compare *Matt.* xx. 18—20. *Luke* xxi. 22—24. Now, although they could not suppress their sorrow at the prospect of their Master's sufferings, still the expectation of the establishment of the Messiah's kingdom, which they connected with the resurrection, (see on *Matt.* xvi. 13.) induced them to look forward to their own aggrandisement, and to calculate upon the respective promotion of each. To check these foolish emulations Jesus upon this occasion adopted a method of teaching agreeable to the manner of the Eastern doctors, who were wont to instruct their disciples by symbolical actions as well as by words. He placed a child before them, as an example of that humility, meekness, innocence, and docility, which would alone entitle them to the glories of his kingdom. Similar instances of this mode of illustration occur in *John* xiii. 4, 5. 14. xx. 22. *Acts* xxi. 11. *Rev.* xviii. 21. There is a tradition preserved by Nicephorus, that the child whom Jesus presented to them was the martyr *Ignatius*. **LIGHTFOOT, MACKNIGHT, A. CLARKE.**

Ver. 5. παιδίον τοιοῦτον. As in the preceding verses our Lord considers a little child as an emblem of a genuine disciple, so by the term in this verse he means a *disciple* only. Euthym. ἡγουν, ἕνα τινὰ γενόμενον ὡς παιδίον τοιοῦτον, λέγω δὴ ταπεινὸν καὶ εὐτελεῖ καὶ ἀπερριμένον. In the same sense μικροὶ is used in the next verse. See on *Matt.* x. 40. 42. **GROTIUS, A. CLARKE.**

Ver. 6. ὃς δ' ἐὰν σκανδαλίσῃ κ. τ. λ. That is, throw a *scandal* in his way, so as to cause him to fall off from the faith. See on *Matt.* v. 27. xi. 5. Hence there is no truth in the doctrine maintained by some, that those who once truly believe in Christ can never fall short of salvation. In this denunciation against those who cause others to offend, there is an allusion to the punishment of drowning, which was in frequent use among the ancients, and seems to have grown into a proverb for dreadful and inevitable ruin. See Horne's *Introd.* Vol. III. p. 155. **WHITBY, DODDRIDGE.**

Ibid. μύλος ὀνικός. A mill-stone, turned by an ass, and consequently much larger than one turned by the hand. Some, however, derive the adjective ὀνικός from ὄνος, which was also a common name for the *upper*, as μύλη was for the *nether* mill-stone. Hesych. ὄνος· ὁ ἀνώτερος λίθος τοῦ μύλου. But μύλος alone is put by synecdoche for λίθος μυλικός, (*Mark* ix. 42.) so

that the former interpretation is preferable. Ovid. Fast. VI. 318. *Et quas puniceas versat asella molas.* The phrase συμφέρει αὐτῷ is for συμφέρη ἂν αὐτῷ, *subaud.* μᾶλλον. Compare Mark ix. 42. SCHLEUSNER, KUINOEL.—[CAMPBELL.] The noun πέλαγος, which generally denotes the *sea itself*, is here the *depth* of the sea. Hesych. πέλαγος· μέγεθος, πλῆθος, βυθός, πλάτος θαλάσσης. So Pindar. *ap. Plutarch. Sympos.* VII. 5. ἐν πόντου πελάγει. Achill. Tat. I. p. 7. τῆς δὲ θαλάττης ἡ χροιά διπλή· τὸ μὲν γὰρ πρὸς τὴν γῆν ὑπέρυθρον, καὶ κυάνειον τὸ πρὸς τὸ πέλαγος. ALBERTI, KYPKE.

Ver. 7. ἀπὸ τῶν σκανδάλων. *On account of offences:* such as those, for instance, alluded to in the preceding verses, by which we not only offend ourselves, but lead others into sin. Of this nature are *pride, ambition, evil affections, persecutions*, and the like. The preposition ἀπὸ is used in the same sense as in this passage in Diod. Sic. p. 131. D. ἀπὸ ταύτης τῆς αἰτίας. Our Lord's argument is, that from the corruption of nature, the perverseness of mankind, and the abuse of that freedom with which as rational agents we are endowed, offences will naturally arise; but so great is the punishment attached to those who cause these offences, that it is better to endure the greatest deprivation, such as parting with a limb, than to throw the cause of stumbling in the way of a weak brother. See on *Matt. v. 27.* MACKNIGHT, MUNTKE.

Ver. 10. ὁρᾶτε, μὴ καταφρονήσητε κ. τ. λ. From a general admonition, our Lord descends to a particular warning; namely, against *contempt or ridicule.* This he enforces by two reasons; —1. from the peculiar care and affection with which God watches over his meanest servants, sending his angels to keep them in all their ways; and 2. from the love of Christ towards them, in coming into the world to lay down his life for their sakes. The particle γὰρ in v. 11. introduces the second reason; which must not be understood as a proof of the former. MACKNIGHT, KUINOEL, DODDRIDGE.

Ibid. οἱ ἄγγελοι αὐτῶν. Some have supposed from this text, that every good man has his particular guardian angel assigned to him: and such was unquestionably the belief of the Jews, in which they were followed by several of the early Fathers. See Origen. Hom. VIII. in *Genes.* Tertull. *de Baptisma;* and Jerome, on this place. The notion is recognized in several passages of Scripture: as, for instance, *Gen. xlviii. 16. Psalm xxxiv. 7. Acts xii. 15.* and similar notions are found in heathen writers. Apuleius de Deo Socrat. *Ex hac sublimiore Dæmonum copia Plato autumat, singulis hominibus in vita agenda testes et custodes singulos additos, qui homini conspicui semper adsint.* Plato himself, however, (*de Legg. X.*) maintains that

every person has two dæmons, one prompting him to evil, the other to good. Compare also Hesiod. Op. D. I. 121. Dio Cass. XXXVII. p. 75. Plutarch. Anton. 33. Hor. Epist. II. 1. 87. But our Lord here speaks of *angels* in the plural, which rather intimates that the angels in general are intended, who are employed collectively in this labour of love, in which the highest do not disdain to partake. Compare *Heb.* i. 14. Of the custom here alluded to, see Horne's *Introd.* Vol. III. p. 90. WHITBY, LIGHTFOOT, DODDRIDGE.—[A. CLARKE, GROTIUS.]

Ver. 12. ἐὰν γένηται τινι κ. τ. λ. In this parable our Lord proceeds to illustrate the arguments which he had just enforced; and, by declaring his constant and unwearied solicitude for the lost sheep which stray from his fold, and his joy at recovering them, to make his hearers sensible of the sin of causing them to stray. The expression τὸ ἀπολωλὸς, in the preceding verse, seems to be equivalent with τὸ πλανώμενον in this, πρόβατον being understood. Compare *Matt.* ix. 36. x. 6. xv. 24. A fanciful idea is entertained by some, that there is a mysterious reference in the number *ninety-nine* to the angels who sinned, the proportion of whom to sinful men is as *ninety-nine* to *one*. But this form of speech was very common among the Jews. Thus in *Peah.* IV. 2. *In distributing grapes and dates to the poor, although ninety-nine say, "Scatter them," and only one, "Divide them;" they hearken to him, because he speaks according to the tradition.* So *Schab.* p. 14, 3. *If ninety-nine die by an evil eye, and but one by the hand of heaven, &c.* LIGHTFOOT, A. CLARKE. In the construction, the words ἐπὶ τὰ ὄρη should be joined with ἀφείς, not with πορευθείς, as in the E. T. The allusion is to a shepherd feeding his flock *upon* the mountains, which were a frequent pasture for sheep; not to his seeking the lost one *among* the mountains. Compare *2 Chron.* xviii. 16. *Job* xi. 20. *Ezek.* xxxiv. 6. 13. So *Theocr.* Idyl. III. 46. ἐν οὐρέσι μᾶλα νομεύει. *Virg.* Eclog. II. 21. *Mille meæ Siculis errant in montibus agnæ.* There is no ambiguity in *Luke* xv. 4. where ἐν τῇ ἐρήμῳ is used, for what is here called ἐπὶ τὰ ὄρη. CAMPBELL, ROSENMULLER.—[BEZA, SCHLEUSNER.] Every circumstance in this, as in other parables, must not be too closely pressed. Our Lord did not mean that there is greater joy in recovering one lost sheep, than in the possession of the ninety-nine which had not strayed. He merely intended an emphatic representation of the transport which a man naturally exhibits upon the sudden recovery of a lost possession, and which, for a moment, at least, exceeds the pleasure which he feels in the undisturbed enjoyment of one, even of greater value. PORTEUS.

Ver. 15. ἐὰν δὲ ἁμαρτήσῃ κ. τ. λ. From the offended, our Lord turns to the offending party: pointing out the proper

means of reclaiming a sinner, and, in case of incorrigible perseverance in crime, the course to be pursued in regard to him. The first step to be taken is *private reproof*; in allusion most probably to the Mosaic precept in *Levit. xix. 17.* to a disregard of which the Jews attributed the ruin of their state. On this point Cicero observes, *de Senect. 24. Molesta veritas, siquidem ex ea nascitur odium, quod est venenum amicitiae; sed obsequium multo molestius, quod, peccatis indulgens, præcipitem amicum ferri sinit.* So Plautus: *Amicum castigare ob meritam noxiam Immune est facinus, verum in ætate utile.* In the expression ἀμαρτεῖν εἰς σέ, the personal pronoun, if understood definitely, will limit the meaning to personal offences, such as *anger, malice, ridicule,* and the like: but it is clear that the precept may be extended into a general application. The phrase itself is strictly classical. Thus Thucydides: ἀμαρτάνει πολλά εἰς ἡμᾶς. *M. Anton. VII. 26. δταν τις ἀμάρτη τι εἰς σέ.* It is also observable, that the verb κερδῆναι does not apply exclusively to the reclaiming party, but to God. Compare *1 Cor. ix. 19.* GROTIUS, KUINOEL, A. CLARKE.

Ver. 16. εἰν δὲ μὴ ἀκούσῃ, κ. τ. λ. If private reproof fail, the remonstrance should be backed by the authority of one or two persons of weight and reputation; not in order to bear testimony to the offence, but that the proper means have been taken to reclaim the offender. In this passage also, there is an evident allusion to the law of Moses, (*Deut. xix. 15.*) which required at least two witnesses for the establishment of any fact; examples of which are found in the Talmud. This law afterwards passed into a proverb. Compare *2 Cor. xiii. 1. John viii. 17.* LIGHTFOOT, GROTIUS, KUINOEL.

Ver. 17. εἰπὲ τῇ ἐκκλησίᾳ. This third step of the proceeding is also in accordance with the customs of the Jews; who, in the case of notorious and obstinate offenders, reprovèd them publicly in the synagogue. Thus in the book *Musar*, it is said; *He that reprovès his brother, must do it first without witnesses, betwixt his brother and himself alone; if he amend, it is well; if not, take some companions, that thou mayest shame him before them; if neither this way succeed, he ought to shame him, and lay open his fault before many.* So Maimonides in *Ashuth, c. 12. If any deny to feed his children, they reprove him, they shame him, they urge him: if he still refuse, they make proclamation against him in the synagogue.* In a sense analogous to this, therefore, the admonition of Christ must be understood; so that ἐκκλησία can be no other than the particular congregation to which the parties belong. Such was doubtless the opinion of the primitive Church; and the public admonition (κατὰ κοινὸν) spoken of by Justin M. in *Epist. ad Zenam*, and

the consequent excommunication of the offender, took place in the Church, or congregation of which he was a member, according to the direction of St. Paul: 1 *Cor.* v. 4. 2 *Cor.* ii. 6. Hence, no authority can be derived from this passage for the assumed infallibility of the Romish Church, assembled in council; not to mention the absurdity of supposing, that persons, at whatever distance removed, could lay their grievances before it. Besides, the precept could not have been obeyed during the three first centuries, since no such council ever met till the time of Constantine. WHITBY, LIGHTFOOT, CAMPBELL. Of the word ἐκκλησία, see on *Matt.* xvi. 18. and of the Jewish forms of excommunication, see Horne's *Introd.* Vol. III. p. 149.

Ibid. ὁ ἐθνικὸς καὶ ὁ τελώνης. The extreme detestation in which heathens and publicans were held by the Jews is well known; and the latter, as well as the former, they considered to be without the pale of religious society. Hence, in *Demai*, p. 23, 1. it is said; *A religious man, who becomes a publican, is to be driven out of the society of religion.* Again, Maimonides in *Geneshun*, §. 3. *A Jew that apostatizes, or breaks the sabbath presumptuously, is altogether like a heathen.* Our Lord's meaning is, therefore, that no religious communion should be held with a man who refuses to comply with these repeated endeavours to restore him to a sense of his duty. LIGHTFOOT.

Ver. 18. ὅσα ἐὰν δήσητε κ. τ. λ. Of this promise, see on *Matt.* xvi. 19. where it is made especially to Peter, but precisely in the same terms in which it is here extended to all the Apostles. There is some difficulty, however, and some difference of opinion, with respect to the meaning of this and the following verses, as they stand in connexion with what has gone before. The most natural interpretation seems to be this: "Whatever determination you make in conformity with these directions respecting an offending brother, shall be ratified in heaven; and whatever guidance ye may ask from above in forming these determinations, shall be granted you; for where only two are acting together for my glory, I am present by my Holy Spirit, to answer your prayers, and sanction your proceedings." It is clear that the prayer, to which our Lord promises his present attention, refers to the *binding* and *loosing*, with which it is connected: and the consideration that they were to be *directed into all truth*, in this matter, confines the promise, in its strictest sense, to the *Apostles* alone, however it may be extended, in a qualified acceptation, to Christians of all ages. Compare *Matt.* xxi. 21, 22. *Mark* xi. 23, 24. *John* xix. 13, 14. 1 *John* iii. 22. v. 14, 15. *James* v. 16. Hence the opinion, that the promise refers to the offended and offending party, as maintained by Origen, Chrysostom, and others of the Fathers; and that it extends the power of absolution and excommunication to the

successors of the Apostles, is far less probable. The adjective παντὸς must be understood of all cases, in reference to the power conferred in this passage. LIGHTFOOT, A. CLARKE, PORTEUS, KUINOEL, &c.—[GROTIUS.]

Ver. 19. γενήσεται αὐτοῖς. That is, *they shall obtain it.* This is not only a Hebraism, as in *Josh. xv. 2. xvii. 6. LXX.* but it occurs also in Greek writers. So Ælian H. V. IX. 25. εἰ δὲ ἀπορεῖς σπερμάτων, παρ' ἐμοῦ σοὶ γενέσθω. Eurip. Alcest. 70. κοῦθ' ἢ παρ' ἡμῶν σοὶ γενήσεται χάρις. Herc. F. 603. μένοντι δ' αὐτοῦ πάντα σοὶ γενήσεται. In the same manner εἶναι σοὶ is used. Lucian. Pseudom. p. 877. ὅτι ἔσται πάντα, ὅποτεν ἰθελήσω ἐγώ. Compare *Mark xi. 24. John xv. 7.* ELSNER, KYPKE.

Ver. 20. εἰς τὸ ἐμὸν ὄνομα. For ἐν τῷ ὀνόματί μου, i. e. *in my service.* Compare *John x. 25. xvi. 23.* with v. 36. *Two or three* are here put for any indefinite small number. So Joseph. c. Apion. II. 32. ἄρ' οὖν καὶ παρ' ἡμῖν οὐ λέγω τοσοῦτους, ἀλλὰ δύο ἢ τρεῖς ἔγνω τις προδότας γυνομένους τῶν νόμων. KUINOEL, WETSTEIN.

Ibid. εἰμὶ ἐν μέσῳ αὐτῶν. Scil. *with my assistance and support;* in the sense of *adesse alicui*, in Latin. Compare *Isaiah xliii. 2. John iii. 2. Acts xviii. 10.* In this passage, therefore, our Lord declares his *omnipresence* and *divinity*; and in the same terms as were applied by the Jews to the *Schechinah*. Thus in *Purke Abbot, III. 1. Where two are sitting at table in discourse concerning the law, the Shechinah is among them; according to Malachi iii. 16.* They had a notion, however, that at least *ten* should join in prayer, if any extraordinary success was expected. The following is from the Coran; Sura, 58. *God knoweth what is in heaven, and what is on earth; for where three are gathered together, he is the fourth; where there are five, he is the sixth; and be there few or many, God is among them.* LIGHTFOOT, SCHOETTGEN, KUINOEL.

Ver. 21. ποσάκις ἁμαρτήσῃ κ. τ. λ. This is an Hebraic form of construction for ἁμαρτήσαντι ἀφήσω; scil. τὰς ἁμαρτίας. Compare v. 35. *infra*, where, however, the words τὰ παραπτώματα αὐτῶν are omitted in many MSS., and are probably an interpolation. *Forgiveness of injuries* is the most prominent doctrine of the Gospel; and it was in consequence perhaps of our Lord's frequent inculcation of it, more especially in *Luke xvii. 3.* in connection with the subject of discourse in the present chapter, that Peter enquired the limits within which this forbearance was to be exercised. He probably imagined that it might be carried so far as to be productive of dangerous consequences to society, by encouraging the ill-disposed to offer repeated in-

juries in the hope of continued impunity. It is to be observed, however, that sincere penitence on the part of the offender, and an earnest entreaty of forgiveness, are necessary conditions in procuring his pardon. This is evident, not only from the passage of *Luke* cited above, but from the beautiful and affecting parable by which our Lord makes his reply. In this parable, which may be considered as a practical commentary on the fifth petition in the Lord's Prayer, there are three things set in opposition, the Lord and his servant, an immense sum to a trifle, and the most extraordinary clemency to the most barbarous cruelty. Its application is easy in respect to each of these particulars. What, in the first place, are men compared with God? secondly, how great sums do each owe to him? and thirdly, how trifling comparatively are the offences which our brethren commit against us, which many do not hesitate to revenge in the most unchristian spirit of malevolence? It is unnecessary to draw the conclusion. Amidst so much excellence as we meet with in the Gospel, it is not easy to say what is most excellent; but of all the parables of our Lord none is more interesting, more affecting, coming more home to the feelings, and pressing closer on the hearts of men, than this of the unforgiving servant. Certain it is, that in all the characters of excellence, in perspicuity, in brevity, in simplicity, in pathos, in force, it has no equal in any human composition whatever. MACKNIGHT, PORTEUS, GROTIUS.

Ibid. ἕως ἑπτάκις. It is not necessary to refer this question to our Lord's injunction in *Luke* xvii. 4. since the number *seven* was usually employed to denote *multitude* or *frequency*, as in 1 *Sam.* ii. 5. *Psalms* xii. 7. cxix. 164. *Prov.* xxiv. 16. Hence, in our Lord's reply, the term employed implies an *unlimited* forgiveness. Compare *Gen.* iv. 24. where the same expression is used by the LXX, in which the use of ἑπτα for ἑπτάκις is remarkable. From *Amos* i. 3. the Rabbins collected that *three* offences should be remitted, but not the fourth. Thus in *Joma*, p. 36. 2. *They pardon a man once that sins against another; secondly, they pardon him; thirdly, they pardon him; fourthly, they do not pardon him.* It has been suggested that some of the Rabbins put the two numbers together, as the utmost limit of forgiveness; and that Peter's question is built upon this determination. WHITBY, GROTIUS, LIGHTFOOT.—[MACKNIGHT.]

Ver. 23. διὰ τοῦτο. Euthym. διὰ τὸ χρῆναι πάντοτε συγχωρεῖν τῷ πάντοτε μετανοοῦντι. *The kingdom of Heaven* is here the *Gospel dispensation*, (see on *Matt.* iii. 2.) and the conduct of God towards unforgiving Christians is represented by that of the king in the parable, who is called ἀνθρώπῳ βασιλεῖ, as opposed to the Almighty, unless, indeed, the former substantive be merely redundant, or equivalent to τινί. It is clear that δοῦλος does not here mean *a slave*, but merely *a servant*, or *minister*,

who was entrusted with the management of the royal estate. The phrase συναίρειν λόγον, as in Latin, *conferre rationes*, is a usual form denoting *to settle an account*. Compare *Matt.* xxv. 19. In the same sense συλλογίζεσθαι is used in *Levit.* xxv. 50. LXX. KUINOEL.

Ver. 24. μυρίων ταλάντων. Ten thousand talents. The talent of gold was equal to about £5,475 English; so that 10,000 talents would amount to £54,750,000. According to other calculations they amount to £72,000,000, but in either case the sum is so immense, that, although the parable is not affected thereby, it is scarcely possible that so great a debt should have been contracted by any individual. According to Eutropius, indeed, (*Hist. Rom.* IV. 2.) Antiochus paid this sum to purchase peace with the Romans; but the authority of Livy is much more to be relied upon, who states the fine to have been 15,000 talents of silver, of which 500 only were to be paid immediately, 2,500 more when the peace was ratified by the senate, and the remaining 12,000 as a tribute of 1,000 annually. See *Liv.* XXXVII. 45. XXXVIII. 38. It appears also from *Polyb. Legat.* XXIV. p. 817. that these were Euboic talents, each of which were equal to 80 Roman pounds = 80×96 denarii of $7\frac{1}{2}$ each = $80 \times £3$ sterling = £240. Hence the whole sum = $240 \times 15,000 = £3,600,000$; and, according to the same calculation, the sum mentioned by our Lord = $10,000 \times 240 = 2,400,000$. The more usual method, however, is to reckon by weight, at the rate of 750 ounces of silver to a talent, averaging the value of silver at 5s. per ounce. In this way, 10,000 talents = $10,000 \times 750 \times 5 = 37,500,000$ shillings = £1,875,000. The hundred *denarii*, v. 28. is equivalent to about £3. 2s. 6d. sterling. DODDRIDGE, HAMMOND.

Ver. 25. ἐκέλευσεν αὐτὸν πραθῆναι, κ. τ. λ. This was a custom which prevailed in early times in other countries, as well as among the Jews. See *A. Gell.* XX. 1. *Justin.* VIII. 1. With respect to the Jews see *Horne's Introd.* Vol. III. p. 139. This bondage, however, was not extended beyond six years, *Levit.* xxv. 39. sq. The verb ἔχειν is here used in the sense of δύνασθαι, as frequently in classic authors. So *Plat. Phæd.* 21. οὐκ ἔχω εἰλεσθαι. *Xen. Cyr.* I. 1. 4. παμπόλλων ἔθνων, ὧν οὐδ' ἂν τὰ ὀνόματα ἔχοι τις εἰπεῖν. So in Latin, *Cic. pro Rosc.* §. 35. *Habeo enim dicere.* Compare *Luke* xii. 4. *John* viii. 6. *Eph.* iv. 28. *Prov.* iii. 27. LXX. With ἀποδοῦναι and ἀποδοθῆναι we must supply τὸ ὀφειλόμενον, as in v. 30. KUINOEL.

Ver. 26. The verb μακροθυμεῖν, signifying literally *to be long minded*, i. e. *to wait patiently*, as applied to debtors, answers to the Latin *indulgere*, though *expectare* is not unfrequently used

in the same sense. Corn. Nep. Attic. II. 3, 4. *Expectare et sustinere*. Mart. Epig. IX. 4. *Expectes et sustineas, Auguste, necesse est, Nam tibi quod solvat, non habet arca Jovis*. Compare *Heb.* vi. 15. *James* v. 7. It is followed, as in this place, by the preposition ἐπὶ in *Wisd.* xxv. 18. LXX. In the next verse τὸ δάνειον is understood by some to signify merely the *interest* of the debt, and not the *debt itself*; but this is plainly at variance with v. 32. where ὀφειλή is substituted. It is clear, however, from the sequel, that the remission was only conditional, and was eventually cancelled by his future misconduct. KUINOEL, HAMMOND, GROTIUS.

Ver. 28. κρατήσας αὐτὸν ἔπνιγε. The verbs πνίγειν and ἄγχειν are used by Greek writers of hard creditors, nearly in the sense of the English *throttle*. Lucian. D. M. 22. καὶ μὴν ἄγξω σε, νῆ τὸν Πλούτωνα, ἂν μὴ ἀποδῷς. Sympos. 32. οὐδὲ ἄγχω τοὺς μαθητὰς, ἦν μὴ κατὰ καιρὸν ἀποδῶσι τοὺς μισθοὺς. Pollux III. 116. ἄγχων τοὺς χρηστὰς, ἀποπνίγων τοὺς ὀφείλοντας. Aristoph. Equit. 772. χρήματα πλείστ' ἀπέδειξα ἐν τῷ κοίῳ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς δὲ μεταιτῶν. The participle κρατήσας is a redundant Hebraism, expressive perhaps of more than ordinary violence. A. CLARKE, WETSTEIN, KUINOEL.

Ver. 31. ἐλυπήθησαν. Were indignant. See on *Matt.* xiv. 9. Thus ἄχος and χόλος are interchanged in Hom. Il. A. 188. 224. ἀχνύμενος and χωδύμενος, *ibid.* vv. 241. 244. The verb διασαφεῖν signifies *to detail, to give full information*, in which sense the Latin *explanare* is used in Cic. *Epist. ad Div.* III. 1. 1. Compare 1 *Macc.* xii. 6. 2 *Macc.* i. 18. xi. 18. Diod. Sic. p. 23. B. KUINOEL, MUNTKE.

Ver. 34. τοῖς βασανισταῖς. The word βασανιστής properly denotes an examiner, especially one who examines by *torture*; and as torture was usually exercised against greater criminals, it came at length to signify a *gaoler* generally. This seems to be the meaning here; unless, indeed, as we may reasonably suppose, the punishment denounced against the servant did not merely regard his *insolvency*, but the injustice, fraud, and cruelty of which he had been equally guilty. Of the severity with which prisoners were treated, and of the nature of the punishment generally, see Horne's *Introd.* Vol. III. p. 146. sqq. DODDRIDGE, HAMMOND.

CHAPTER XIX.

CONTENTS:—*Christ passes from Galilee into Peræa*, vv. 1, 2. [Mark x. 1. Luke ix. 51.] *His reply to the question respecting marriage and divorce*, vv. 3—12. [Mark x. 2. Luke xvi. 18.] *Little children brought to him*, vv. 13—15. [Mark x. 13. Luke xviii. 15.] *His reply to the young ruler, and caution against the danger of riches*, vv. 16—30. [Mark x. 17. Luke xviii. 18.]

Verse 1. εἰς τὰ ὄρια τῆς Ἰουδαίας κ. τ. λ. Properly speaking, no part of Judæa was beyond Jordan, but it has been supposed that the country of *Peræa* was sometimes so designated. Josephus indeed observes, in reference to a fortification built by Hyrcanus, Ant. XII. 5. οὗτος ὁ τόπος ἐστὶ μεταξὺ τῆς Ἀραβίας καὶ τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου, οὐ πόρρω τῆς Ἑσσεβωνίδος. But this proves nothing more than that the fort was somewhere beyond Jordan, between Judea and Arabia. Others, therefore, suppose that πέραν should be rendered *on this side*. See on *Matt.* iv. 15. But it is more probable that the construction is elliptical, and that it should be supplied from the parallel place of *Mark* x. 1., where the reading is διὰ τοῦ πέραν τοῦ Ἰορδάνου. During this journey Jesus was at Bethabara, (*John* x. 40.) which was certainly beyond Jordan. MACKNIGHT.—[RELAND, LE CLERC.]

Ver. 3. εἰ ἔξεστιν ἀνθρώπῳ κ. τ. λ. Our Lord had publicly delivered his opinion upon this point on a former occasion, and there can, therefore, be but little doubt that the principal motive of this insidious question was the hope that a fresh declaration of his sentiments would subject him to the resentment of the school of Hillel, who taught that divorces were allowable upon the most trivial occasions. This is at once apparent from the parallel place in *Luke* xvi. 18. The judgment of Christ respecting the illegality of divorce is there given in illustration of his assurance that the law should endure for ever, and as it stands without any notice of the previous conversation here recorded, appears somewhat abrupt and unconnected. But if the narrative be supplied from St. Matthew, the malevolent intention of the Pharisees is at once apparent: they hoped to draw from him the exposition which he had formerly given, which they knew to be at variance with the then existing law, and consequently, in their view of the case, with his previous announcement of the perpetual obligation of Mosaic institutions. With the most consummate wisdom, therefore, instead of affording them the desired opportunity of misrepresenting his doctrine, he first refers them

to the divine institution of marriage, as stated by Moses; and only repeats his former declaration, after he had thwarted their aims by this unanswerable appeal to their great Lawgiver himself. The malignity of the question will be yet more evident from the fact, that it was proposed in the dominions of Herod Antipas, to whom our Lord's reply would be more especially offensive. KUINOEL, PILKINGTON. There is a various reading of some MSS. in this passage which should perhaps be noticed: *ἁμαρτίαν* for *αἰτίαν*. It was originally either a marginal gloss, one signification of *αἰτία* being *a crime*, as in *Acts* xxv. 18. or it arose from the supposition that the first syllable being dropped, *ἁμαρτία* would easily be mistaken for *αἰτία*. The force of the question, however, as well as the authority of the best MSS., is decisive against any change in the received text. Of the preposition *κατὰ*, in the sense of *propter*, we have examples in *Levit.* xxvi. 28. LXX. Herod. V. 39. Polyb. XV. 11. Joseph. Ant. I. 18. 2.; and of *πᾶς*, signifying *any whatever*, in *Rom.* iii. 20. *Gal.* ii. 16. RAPHELIUS, KREBS, MUNTHE, MACKNIGHT.—[A. CLARKE.]

Ver. 4. οὐκ ἀνέγνωτε. See *Gen.* i. 27. ii. 24. As ὁ πειράζων is *the tempter*, *Matt.* iv. 3. ὁ λαλῶν *the speaker*, *Acts* vii. 44. so ποιήσας may be *the Creator*; the word ἀνθρώπους being implied, to which αὐτοῦς is referred. With the adjectives ἄρσεν καὶ θῆλυ in the neuter γένος must be supplied, and governed by the preposition *κατὰ* understood. ELSNER.—[KUINOEL.] At first sight it may appear that our Lord's reasoning is inconclusive; and *Campbell* maintains that no argument against divorce can be deduced from the simple fact that God at the creation made mankind of different sexes. It should be observed, however, that the inference does not depend upon God's creating male and female, but upon what he said, or rather what Adam said by divine inspiration, when they were so created. At the same time the Mosaic history relates, that at the beginning, ἀπ' ἀρχῆς, only two persons, *one* male and *one* female, were created, plainly intimating the nature and intention of the connubial state; and that two, and two only, should be thus indissolubly united.

Ver. 5. προσκολληθήσεται. Properly, *shall be firmly cemented*, as by *glue*: a beautiful metaphor, which forcibly intimates that nothing but death should separate them. Both the simple and compound verbs are used in the N. T. in an applied sense, and so also in the LXX, corresponding with the Hebrew דָּבַק, *dabak*. Compare *Gen.* ii. 24. *Deut.* xi. 22. xxviii. 60. *Josh.* xxiii. 8. 2 *Kings* xviii. 6. *Ruth* ii. 8. 21. 23. *Job* xli. 8. *Prov.* xviii. 25. *Ecclus.* vi. 36. xiii. 18. xix. 2. In a sense precisely analogous to that which it bears in this passage we have *Plato de Legg.* p. 839. τοῖς δὲ προσκολλᾶσθαι, διώκοντα κατὰ

τὰς ξυνουσίας. So in Latin, Plaut. *Menæch.* II. 2. 67. *metrices se applicant, agglutinant.* In the N. T. the word recurs in *Mark* x. 7. *Luke* x. 11. xv. 15. *Acts* v. 13. 36. viii. 29. ix. 26. x. 28. xvii. 34. *Rom.* xii. 9. 1 *Cor.* vi. 16, 17. *Ephes.* v. 31. and always in a metaphorical signification. WETSTEIN, SCHLEUSNER, A. CLARKE.

Ibid. εἰς σάρκα μίαν. An Hebraism for σὰρξ μία, as in the next verse. Compare *Deut.* xxviii. 13. 2 *Sam.* vii. 14. *Psalms* lxix. 11. xciv. 22. There is an old maxim, that friends are, as it were, μία ψυχὴ, and inseparable: how much more then should this be the case with marriage? Antipater *de Nuptiis*: Αἱ μὲν γὰρ ἄλλαι φίλαι καὶ φιλοστοργαὶ εἰσὶν αἱ τῶν ὁσπρίων κατὰ τὰς παραθέσεις μίξεσιν· αἱ δ' ἀνδρὸς καὶ γυναικὸς ταῖς δι' ὧν κράσειν, ὡς οἶνος ὕδατι. Οὐ γὰρ μόνον τῆς οὐσίας καὶ τῶν τέκνων καὶ τῆς ψυχῆς, ἀλλὰ καὶ τῶν σωμάτων οὗτοι μόνοι κοινωνοῦσι. Hierocles: πρώτη καὶ στοιχειωδεστάτη τῶν κοινωνίων ἡ κατὰ τὸν γάμον. Menander: Οἰκεῖον οὕτως οὐδὲν ἐστίν, ὥς Λάχης, Ἐὰν σκοπῇ τις, ὡς ἀνὴρ τε καὶ γυνή. The expression here employed is analogous to that which Plato is supposed to have borrowed from the Hebrews, συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτὸ, ὥστε δύο ὄντας ἓνα γεγονέναι. To the same effect Tacit. German. 19. *Sic unum accipiunt maritum, quomodo unum corpus, unamque vitam, ne ulla cogitatio ultra, ne longior cupiditas sit.* GROTIUS, WETSTEIN. It is remarkable, that in this passage there is no word answering to δύο in the Masoretic editions of the Hebrew Bible; of which see Horne's *Introd.* Vol. II. p. 188. In addition to the authorities there cited, that the Hebrew originally corresponded with the Greek of the N. T., it may be observed, that the only ancient version which accords with the Hebrew is the Chaldee, which the Rabbis have constantly used in their synagogues and schools, and have consequently taken every opportunity to reduce it into a close conformity with the Masoretic readings. CAMPBELL.

Ver. 6. συνέζευξεν. A metaphor borrowed from the yoking of oxen, and constantly applied to the marriage union. Herodian III. 10. οὐ πάνυ τι ἡδόμενος τῷ γάμῳ, ἀνάγκη μᾶλλον ἢ προαιρέσει συνεζευγμένος. Aristot. *Polit.* VII. 16. τὸ νέους συζευγνύναι καὶ νέας. Joseph. *Ant.* I. 19. 10. τὰς θυγατέρας τὰς ἐμὰς συνέζευξα. Hence ζεῦγος, a married couple, Xen. *Œcon.* VII. 18. συζυγῆς, a husband, 3 *Macc.* iv. 8. LXX. It was a custom, in fact, among the ancients, when persons were newly married, to place a yoke upon their necks, signifying thereby that they were closely linked, and bound to pull equally together in all the concerns of life. Isidor. *de Origin.* IX. 8. *Conjuges appellati, propter jugum quod imponitur matrimonio conjungendis. Jugo enim nubentes subjici solent, propter futuram concordiam, ne separentur.* Again: *Conjugium est dictum, quia*

conjuncti sunt; *vel a jugo, quo in nuptiis copulantur, ne resolvi aut separari possint.* Hence also the *yoke* is mentioned among the symbols of marriage in Achill. Tat. V. p. 315. ἐμοὶ μὲν γὰρ δοκεῖ τὰ παρόντα γάμων εἶναι σύμβολα· ζυγὸς μὲν οὕτως ὑπὲρ κεφαλῆς κρεμαμένος, δεσμοὶ δὲ περὶ τὴν κεφαλάν τεταμένοι. KYPKE, WETSTEIN.

Ver. 7. τί οὖν Μωσῆς κ. τ. λ. By the manner of putting this question one would imagine that Moses had *commanded* both the dismissal and the writing of divorcement, whereas in fact he had only *permitted* the dismissal; but in case they took advantage of this permission, commanded the writing of divorcement. CAMPBELL, MACKNIGHT, &c. Of this and the two following verses, see on *Matt.* v. 31. sq.

Ver. 10. εἰ οὕτως ἐστὶν ἡ αἰτία κ. τ. λ. *If such be the relative condition of man and wife, &c.* The word αἰτία is here used in a *forensic* sense, as denoting *state* or *condition*. So the Latin *causa* in Cic. Fam. VII. 4. Martial. VII. 92. 5. KUINOEL, GROTIUS.

Ver. 11. οὐ πάντες χωροῦσι κ. τ. λ. The verb χωρεῖν properly signifies *capax esse*; hence, as applied to things speculative, *to understand, to comprehend*; and to things practical, *to obtain, to execute*. In the latter of these applied senses it occurs in Plutarch, Cat. Min. p. 791. εἰ Κατῶνες οὐκ εἰσὶν, οὐδὲ τὸ Κατῶνος φρόνημα χώρουσιν, οἰκτεῖρειν τὴν ἀσθενείαν αὐτῶν. Phocylides fr. 84. οὐ χωρεῖ μεγάλην διδαχὴν ἀδίδακτος ἀκούειν. Ælian. V. H. III. 9. τοσοῦτον ἀνδρεῖος, ὅσον αὐτῷ καὶ ἡ ψυχὴ χωρεῖ. So also it is used in this passage; not in the sense of *intelligere*, as some have supposed, probably from mistaking the meaning of the word λόγος, which is to be rendered by *res*, not by *verbum*. Antonin. Lib. c. 34. κατήνεσε τὸν λόγον. Compare *Mark* i. 45. CAMPBELL, GROTIUS, WETSTEIN, ELSNER. The import of our Lord's reasoning is this: It is not in every one's power to live continently; such, therefore, ought to marry, but with prudence and circumspection in making choice of a wife. Those, however, who have the gift, and can restrain their appetites, commit no sin in remaining unmarried. MACKNIGHT.

Ver. 12. οἵτινες εὐνούχισαν ἑαυτοὺς κ. τ. λ. That the amputation of the desire, not of the member, is here intended, is evident from the two species of eunuchism previously mentioned: by the first are signified those who are continent by natural constitution; by the second those whom violence has rendered incapable of the matrimonial union; and these last are those who, from an ardent desire of promoting the interest of religion, have determined to live in a state of celibacy, unincumbered with the

cares of the world. Among the Rabbins we find these different kinds of eunuchs described in similar terms; as, for instance, *eunuchs of the sun*, i. e. by the hand of God, or men born impotent; *eunuchs of men*, or those who have been castrated; and *those who make themselves eunuchs*, i. e. abstain from marriage, *that they may give themselves up to the study of the law*. The expression was taken allegorically by Chrysostom, J. Martyr, Tertullian, Cyprian, and the generality of the Fathers, except Origen, who not only interpreted the words *literally*, but is said to have exemplified them upon himself. Our Lord is usually supposed to have alluded to the sect of the *Essenes*, of which see Horne's Introd. Vol. III. p. 374. sqq. MACKNIGHT, GROTIUS, A. CLARKE.

Ibid. ὁ δυνάμενος χωρεῖν, χωρεῖτω. This admonition, like that of St. Paul's, 1 Cor. vii. 26. has a more immediate reference to the circumstances of the times in which it was delivered. The arguments which the Papists would derive from it in favour of celibacy, as a more honourable state than matrimony, are totally groundless. Marriage is in this very place represented as a divine institution, ordained in the time of man's innocence, and the Apostle declares it to be honourable in all ranks and conditions, provided the duties attached to it are duly and religiously performed. If the early propagation of the Gospel, and the persecutions to which its professors were exposed, rendered it advisable at that particular period to remain unmarried, in order to be free from the unavoidable incumbrances of the married state; the recommendation of this practice for temporary purposes cannot surely be construed into a law, binding upon all ages of the world. Besides, our Lord does not recommend *celibacy*, he only *permits* it as a thing lawful, if a person can so effectually restrain his passions as to keep himself from falling into sin. MACKNIGHT.

Ver. 13. τὰς χεῖρας ἐπιθῆ. See on *Matt.* ix. 18. and to the passages cited add *Gen.* xlviii. 14, 15. from whence it more distinctly appears that imposition of hands was used by persons of peculiar sanctity, in praying for blessings upon children. The parallel passage in *Mark* x. 1. is very appropriately selected by our church as the Gospel for the celebration of Infant Baptism. It does not indeed directly follow from thence, that infant baptism was an institution of Christ: but since that may be inferred from other Scriptures, it is not improbable that our Lord intended an anticipative reference to it. The narrative clearly proves that the children who were brought to him were considered capable of participating in the spiritual blessings of the Christian covenant, and consequently of being received into the body of his church. Christ did not baptize them, nor order his disciples to do so, because the rite was not yet instituted; but they had

already entered into covenant with God by circumcision. Besides, though incapable of repentance, infants are as fit to be admitted into Christ's church as they were into the Jewish church, and therefore, as baptism is the only means of such admission, fit to be baptized. It has been supposed, since Christ called the children to him, (*Luke* xviii. 16.) that they could walk, and were therefore not of a very infantine age. But the word βρέφος, which Luke employs, is explained by Eustathius and Phavorinus of a child under *four years old*, and consequently much under years of discretion. So the word is used in 1 *Pet.* ii. 2. and that it is so here is further manifest from our Lord's taking them in his arms, (*Mark* x. 16.) The children were doubtless those of believers, since the unbelieving Jews would scarcely have sought a blessing from Christ; and had they been brought to be healed of any bodily distemper, as some have supposed, the disciples would not have repulsed them. It should seem that they considered them incapable of receiving instruction, and consequently that their introduction to Christ would only interfere with more important matters, such as the discussion of the subject of *marriage*, without producing any advantage either to themselves or those who brought them. The ancients, at all events, looked upon this passage as sufficient authority for infant baptism, as appears even from Tertullian, *de Baptism*, c. 18. though he dislikes the custom. So also the *Constit. Apost.* VI. 15. p. 280. C. βαπτίζατε ὑμῶν καὶ τὰ νήπια. Ἀφετε γὰρ, φησὶ, τὰ παῖδια ἔρχεσθαι πρὸς με. WHITBY, DODDRIDGE, LIGHTFOOT. —[ELSNER.]

Ibid. ἐπετίμησαν αὐτοῖς. Scil. τοῖς προσφέρουσι. Compare *Mark* x. 13.

Ver. 14. τῶν τοιούτων. Theophylact: τῶν μιμουμένων τὴν ἀπλότητα τούτων. See on *Matt.* xviii. 1.

Ver. 16. εἰς. Supply νεανίσκος from v. 22. and ἄρχων from *Luke* xviii. 18. He may have been either a *ruler of the Synagogue*, (*Matt.* ix. 18.) or, which is more probable, a member of the Sanhedrim. Compare *Luke* xxiii. 23. xxiv. 20. 1 *Macc.* i. 14. 27. Joseph. Ant. XX. 1. 2. It has been supposed, from the sorrow which he exhibited at our Lord's reply, that there was a degree of hypocrisy in the young ruler's application; but the earnestness of his appeal, his respectful demeanour, and, in fact, all the circumstances of the case, evidently prove that he fully intended to acquiesce in the decision of Christ whatever it might be. Euthymius: οὐκ ἦν δὲ ὑπουργός ὁ νεανίσκος οὗτος, ὥς φασὶ τινες· ἀλλὰ τῆς φιλαργυρίας ἢ ἄκανθα τὴν λιπαρὰν ἄρουραν τῆς ψυχῆς αὐτοῦ διελυμύνατο. He was probably confused by the Pharisaical division of the precepts of the law, some of which they considered *weighty*, and others *light*, and wished

to be directed by Jesus, whom he looked upon as a teacher of more than ordinary authority, which of these precepts were preeminently essential to the attainment of eternal life. The young man seems to have been of the particular sect of Pharisees mentioned in Horne's Introd. Vol. III. p. 372. KUINOEL. —[MACKNIGHT.]

Ibid. ζῶην αἰώνιον. The Jews had very imperfect views of a future state; so much so that it has been asserted by Warburton, (Div. Leg. V.) that the doctrine *is not to be found in, and does not make part of, the Mosaic dispensation.* Against this assertion, in its full extent, numerous passages may be cited from the O. T., and the question now proposed by the young man is evidently at variance with such supposition, unless, indeed, we suppose that he had previously conversed with Christ or his Apostles on the subject. GROTIUS.

Ver. 17. τί με λέγεις ἀγαθόν; This reading is interlined in *Griesbach's* first edition, and wholly rejected in the second, in order to make way for τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ, which is to be found in several MSS., in conformity with the Vulgate, Coptic, Armenian, Saxon, and other versions, supported by Origen, Eusebius, Cyril, Jerome, Augustin, and others of the Fathers. But the vulgar reading is nevertheless preferable on more accounts than one: the evidence from MSS. is beyond comparison superior; the versions on both sides nearly balance each other; and the internal evidence arising from the connection of the thoughts is decisive on the point. There are other variations also, such as the omission of ἀγαθὲ in v. 16. and the substitution of εἷς ἐστὶν ὁ ἀγαθὸς for οὐδεὶς ἀγαθὸς εἰ μὴ εἷς, ὁ Θεός, which plainly shew the hand of an interpolator. It is easy to trace the origin of these difficulties in the evidence which the passage is supposed to afford against the divinity of Christ; and the Socinians have not been backward in appealing to its authority. But if the object which our Lord had in view be well considered, there is no ground for apprehension in this respect. The young ruler had accosted him by the title διδάσκαλε ἀγαθὲ, a mode of address employed towards their most distinguished Rabbis, and of which they were exceedingly proud: he did not, therefore, mean to assume any imperfection to himself, but to expose and reprove the vain and wicked flattery which the Pharisees courted, and which was in all probability offered to Christ, in conformity with the custom then in use. At the same time, it is well answered by *Maresius*, that the Father being the fountain of the whole Deity, must in some sense be the fountain of the goodness of the Son: and hence many of the anti-Nicene Fathers owned that the word ἀγαθὸς signally and essentially applied to God the Father, and to Christ only by reason of the goodness derived to him, as being *God of God.* See Clem.

Alex. Pædag. I. p. 113. 119. KUINOEL, WHITBY, DODDRIDGE, CAMPBELL.—[MILL, GRIESBACH, GROTIUS, A. CLARKE.]

Ver. 18. τό· οὐ φονεύσεις· κ. τ. λ. It is worthy of remark, that frequently in the N. T. when mention is made of the whole Law, the second table only is exemplified, as in this place, *Rom. xiii. 8, 9. James ii. 8. 11.* and elsewhere. The reason of this is not that the precepts of this table are of more importance than those of the first, but because there is a necessary connection between the duties of piety towards God, and of justice, temperance, and charity towards men; and because these latter are not so easily counterfeited as the former. On this subject it is proper also to observe, that the terms of salvation here offered are not different from those mentioned elsewhere in Scripture. Though faith is declared expressly by our Lord himself to be essentially necessary to salvation, still it is *faith working by love*; and it was only this faith that would have influenced the young man to have parted with all that he had for the sake of the Gospel. The condition too of *keeping the commandments* is that by which pious persons in the O. T. are continually represented as obtaining the promise of eternal life. Compare *Levit. xviii. 5. Exek. xviii. 21. xx. 11. xxxiii. 15. Luke i. 6.* At the same time it is certain that the Law could not of itself *give life*, (*Gal. iii. 21.*) because it required that perfect unsinning obedience of which man is incapable: so that the virtuous could not expect the promised blessings in consequence of their own merits, but only from the propitiation and atonement which God had appointed to be made for sin. As, therefore, under the Gospel our justification ariseth not from works, but is by grace through faith, and yet good works and sincere obedience are conditions necessary to salvation, and the means of obtaining it; so the pious under the Law had just reason to expect the promised reward of obedience, by virtue of *the Lamb slain from the foundation of the world*. WHITBY, LIGHTFOOT, MACKNIGHT. Of the use of the article in this verse, placed absolutely, see *Matt. Gr. Gr. §. 279.*

Ver. 20. ἐκ νεότητός μου. It is generally thought that νεότης should here be rendered *childhood*, as relating to an earlier stage of life, than that which the young man had already attained. Several MSS., versions, and Fathers omit the words altogether, whence they have been considered by some as interpolated from *Mark x. 20. Luke xviii. 21.* But there is little doubt of their genuineness, and as little necessity for departing from the ordinary meaning of the noun. Its use appears to imply a slight tinge of arrogance, in a young man wishing to appear older, and consequently of higher importance, than his youthful appearance indicated. KUINOEL.—[GROTIUS.]

Ver. 21. πώλησόν σου τὰ ὑπάρχοντα. It is evident that our Lord's command could only refer to the individual to whom he addressed himself, or, at most, to those who at that particular time became his disciples. The youth no doubt had understood the commandments, in the observance of which he had boasted, in that sense which the Jewish doctors had put upon them, and which Christ had reprehended in the Sermon on the Mount. This recommendation, therefore, was intended to lower the high opinion which he entertained of himself, and to make trial of the sincerity which he professed, and to convince him of the necessity of sacrificing every thing most valuable in this life in the cause of the religion of the Gospel. But it cannot be inferred that Christians are hereby bound to sell all their goods and give them to the poor, thereby in effect becoming one of those to be relieved out of their own possessions. That there were rich men in the church even in the apostolic times is clear from *1 Tim. vi. 17. James i. 10. ii. 2.* nor does the Apostle require his converts to sell *all*, but merely to give of their abundance, *2 Cor. viii. 12.* If, therefore, riches fall into the hands of those who know how to use them to God's glory, and the relief of their indigent fellow-creatures, there can be no necessity for parting with them, which is only required when they interfere with the duty and profession of a Christian. In the first ages of the Gospel its advancement was attended with persecutions and dangers of every description, which would not admit of the additional care and concern which the management of great possessions demand, so that an entire renunciation of the world became a necessary exercise of self-denial, especially in those who were more immediately engaged in the service of Christ. The case is widely different in these times; though the precept will doubtless apply in a modified sense to every age and every class of believers. We may observe further, that our Lord may have had an eye to the Pharisaical idea of perfection on this point. According to their decision no person was bound to give the poor above the *fifth* part of his estate, *unless in cases of extraordinary devotion*; but in the Jerusalem Gemara, on *Peah* I. 1. the example of R. Ishbab is produced, as distributing all his goods in charity. WHITBY, LIGHTFOOT, MACKNIGHT. Of the word τέλειος see on *Matt. v. 48.* It may also be applied to a person *fully instructed* in his duty, in which sense it is opposed to *babes in Christ*, *Heb. v. 12, 13. vi. 1.* Compare *1 Cor. ii. 6. xiii. 9, 10. Phil. iii. 15. Col. i. 28.* So the word גמור, *gomar*, is used by the Rabbins of a judge fully instructed in the traditions. In *Schabbath*, p. 31. *R. Hillel said to a proselyte, Do not that to another which is odious to thyself; that is the whole Law; and go thy way perfect.* WHITBY.

Ver. 23. βασιλείαν τῶν οὐρανῶν. See on *Matt. iii. 2.* In

whichever sense the phrase be here understood, this declaration will hold equally true. When it was only by persuasion that men were brought into a society, hated and persecuted by all the ruling powers of the earth, Jewish and Pagan, the rich, who had so much to lose, and so much to fear, would not easily be led to embrace the Gospel. Compare *James* ii. 5, 6. As little can there be any doubt of the justness of the sentiment, in relation to the state of the blessed hereafter; when the deceitfulness of riches and the snares into which they lead mankind are duly considered. So close an analogy runs through all the divine dispensations, that in most instances such declarations of Scripture will admit of either interpretation. In the proverbial illustration given by our Lord in the next verse, some critics propose to read κάμιλον, or at least to render κάμηλον *a cable*, upon the authority of Euthymius, Theophylact, and Phavorinus. But this is of little weight against the testimony of MSS. on the one hand, and the frequency of the term in all sorts of writers for the beast so denominated on the other. Besides, there was a proverb in use among the Jews, although not precisely *identical*, yet so closely *similar* as to prove beyond a doubt that our Lord intended to express hyperbolically a thing next to impossible. Thus in Talm. Babyl. Tit. Berachoth, p. 55. 2. *They do not shew a man a palm-tree of gold, nor an elephant going through the eye of a needle.* Again in *Bava Mexia*, p. 38. 2. *R. She-shith answered R. Amram, who had advanced an absurdity: Perhaps thou art one of the Pumbedithians, who can make an elephant pass through the eye of a needle.* Among the Babylonians, with whom perhaps the proverb originated, elephants were not uncommon, but they were strangers in Judea; so that the *camel*, which was the largest animal known to the Jews, naturally gave the turn to the expression. The saying, however, according to the Jewish form, occurs in the Koran, *Sura VII. 37. The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle.* CAMPBELL, GROTIUS, LIGHTFOOT, WETSTEIN, MICHAELIS.—[WHITBY.] Many excellent MSS., followed by some versions, instead of διελθεῖν read εἰσελθεῖν. But the sense is decisive in favour of the received lection. The *rich* here spoken of are *those who trust in riches*, *Mark x. 24.* See on *Matt. v. 3.*

Ver. 25. ἐξεπλήσσοντο σφόδρα. This alarm was naturally suggested by the general knowledge which the disciples had of the world: they were aware all men were either rich or desired to be so. But the declaration of our Lord is plainly hyperbolic, and to be understood within certain limitations, and as denoting extreme difficulty rather than actual impossibility. It is confined too, as before remarked, in its primary sense, to the

entrance of men into the Gospel kingdom upon earth; so that those who were already Christians, and employed their wealth properly, are excepted: and even those who come under the class to which our Lord more immediately alluded may be induced, as he goes on to affirm, by the influence of the Holy Spirit, and the promises which the Gospel holds out, to accept the conditions of salvation proposed to them. Hence the advice of St. Paul in 1 *Tim.* vi. 17. sqq. *Joseph* of Arimathea, *Nicodemus*, *Joanna*, the wife of Chusa, Herod's steward, and *Manen*, Herod's foster-brother, were remarkable instances of this triumphant power of grace. Celsus objected against this declaration of Christ, that it was only a poor imitation of the Platonic maxim, ἀγαθὸν εἶναι διαφερόντως, καὶ πλούσιον εἶναι διαφερόντως, ἀδύνατον. Of the divine Omnipotence, compare *Gen.* xviii. 14. *Job* xlii. 2. *Jerem.* xxxii. 17. So Homer, *Il.* T. 90. θεὸς διὰ πάντα τελευτᾷ. See my note *in loc.* LE CLERC, GROTIUS, MACKNIGHT.

Ver. 27. τί ἄρα ἔσται ἡμῖν; *What shall we have therefore?* Scil. *what reward, what treasure in heaven?* v. 21. The question proposed by Peter does not appear to have been dictated by a feeling of disappointment or dissatisfaction, as some have supposed, but from the simple wish, tinged perhaps with a degree of conscious self-applause, of ascertaining the reward, which would be assigned to him and the other Apostles, who had actually done what the young ruler had not the courage and the virtue to do. It is true they had no wealth to relinquish, but what little they had they cheerfully parted with: they gave up their *all*: they took up their cross and followed Christ. PORTEUS. —[MACKNIGHT.] The expression here employed occurs in Xen. *Anab.* I. 7. 7. ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται, ἐὰν κρατήσωσιν. II. 1. 8. τί ἔσται τοῖς στρατιώταις. Aristoph. *Nub.* 430. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν. A somewhat similar example is noticed on *Matt.* xviii. 19. KYPKE, WETSTEIN.

Ver. 28. The opinions of the commentators upon this passage are widely different, and it is unquestionably involved in considerable difficulty. In the first place, as to the punctuation, some refer the words ἐν τῇ παλιγγενεσίᾳ to the participle ἀκολουθήσαντες, as denoting the great change which began to take place in manners and doctrine from the preaching of John the Baptist. But the Syriac version has what is equivalent to *in seculo novo*, which in the Oriental idiom denotes a *future* state of being. As they were wont to call *the creation* γένεσις, any remarkable restoration or *renovation* of the face of things was very suitably termed παλιγγενεσία. The return of the Israelites to their own land after the Babylonish captivity is so called in Joseph. *Ant.* XI. 3. 9. and Cicero adopts the Greek term to denote the re-

stitution of his rights and property after his return from exile : Epist. Attic. VI. 6. Philo also, in his *Life of Moses*, and Clement, in his Epistle to the Corinthians, call the restoration of the world after the flood by the same name. It is clear, therefore, that the words should be referred to the verb καθίσσεσθαι in the subsequent clause, by placing the point at μου. But here again a new difficulty occurs as to the particular period which the word παλιγγενεσία is intended to designate : by some it has been referred to the *Millenium*, and Burnet, in his *Theory of the Earth*, Vol. II. p. 229. has founded an argument upon this passage to prove the renovation of the earth at that crisis. But this supposition, principally founded upon *Rev.* xx. 4., like the doctrine of the *Millenium* itself, is, to say the least, uncertain and precarious. Somewhat analogous, and nearly as unsatisfactory, is the opinion that our Lord alludes to the final conversion and restoration of the Jews after the destruction of Antichrist. The chief support to this hypothesis is derived from the circumstance that the twelve tribes of Israel are the only persons to be judged, which is interpreted to imply that the Apostles, not by a resurrection of their persons, but by a reviviscence of that spirit which resided in them, and chiefly by the Gospel, shall be mainly instrumental in their conversion. But this limitation of the judicial power of the Apostles can only be urged in opposition to another interpretation of the passage, which is nevertheless very generally received, and with great appearance of probability, that the *regeneration* in question is that which shall take place at the day of judgment. That this view of the case cannot be admitted without some limitations is evident, not only from the fact that both Jew and Gentile shall then be judged, (*Rom.* ii. 16.) but that the Saints also, as well as the Apostles, shall be concerned in the judgment of the world at the last day, (1 *Cor.* vi. 2.) so that no peculiar distinction will apply to the latter in this respect. It is more than probable, therefore, that the regeneration here intended is that which took place at the first preaching of Christianity after the ascension, and that the kingdom then conferred upon the Apostles, which is here described by their *sitting upon twelve thrones, judging the twelve tribes of Israel*, is that ministerial authority with which they were invested by Christ, and with which he had been previously invested by his Father. Compare *John* xvii. 18. xx. 21. In the very similar passage, *Luke* xxii. 30. the figure here employed is coupled with that of *eating and drinking at the table of Christ*, an expression which clearly denotes a participation, inferior only to that of their Lord himself, in the honours and the authority of his mediatorial kingdom. There is also an evident allusion to the prophecy respecting the erection of the Messiah's kingdom in *Dan.* vi. 9—13. *I beheld till the thrones were set, &c.* for so the passage should be rendered, not *cast down*, as in E. T. *Sitting on thrones* is, there-

fore, a figurative expression, in allusion to the custom of princes having their ministers ranged round them in council ; or, more probably, to the Jewish Sanhedrim, in which the high priest sat surrounded by the principal rulers and doctors of the law. The verb *κρίνειν*, in the sense of *governing* or *presiding*, is sanctioned by *Gen.* xlix. 16. *Judg.* xii. 7. 1 *Sam.* viii. 5. *Wisd.* iii. 8. iv. 14. v. 17. Artemidor. II. 12. *κρίνειν γὰρ τὸ ἄρχειν ἔλεγον οἱ παλαιοί.* Hence the meaning of the passage is, that the Apostles were to rule the Christian Church, of which the Jewish was a type, by the laws of the Gospel, which their Master inspired them to preach ; and by the infallible decisions respecting faith and practice, which he enabled them to give in all difficult cases. To this interpretation it is indeed objected, that the only other text in which Christ is spoken of as *sitting upon the throne of his glory*, (*Matt.* xxv. 31.) relates certainly to the *final* judgment. But in that place circumstances, which are here omitted, are introduced to define the sense ; not to mention that many similar, though not precisely the same expressions occur in relation to the period immediately subsequent to the ascension. Compare *Mark* xvi. 19. *Acts* vii. 55, 56. *Col.* iii. 1. *Ephes.* i. 20. sqq. *Heb.* i. 3. viii. 1. x. 12. xii. 2. It is highly probable, also, that the *Regeneration* here spoken of is identical with the *καιρὸς διορθώσεως*, which limited the duration of carnal ordinances, *Heb.* ix. 10. and with the *μέλλων αἰὼν*, *Heb.* vi. 5. (compare *Heb.* ii. 5. *Ephes.* ii. 7.) which relates to the Messiah's kingdom upon earth, as predicted in *Isaiah* ix. 6. LXX, where he is called *πατὴρ τοῦ μέλλοντος αἰῶνος*. At the same time the promise may fairly be extended, as that in v. 23., to the general resurrection, so as to include both interpretations. And this conclusion seems to be warranted by the following verse, where our Lord's declaration relates to all his faithful followers in all times and ages of the world, and the blessing announced is both temporal and eternal. It is no objection that Judas was one of the twelve to whom the promise was made. Our Lord knew that he would fall from his office and dignity, but as Matthias filled his place, and so stood entitled to the promise, it was evidently unnecessary to make any particular distinction. HAMMOND, LIGHTFOOT, GROTIUS, CAMPBELL.—[WHITBY, LE CLERC, DODDRIDGE.]

Ver. 29. *ἐκατονταπλάσιονα λήψεται.* *Mark* x. 30. *ἐν τῷ καιρῷ τούτῳ, μετὰ διωγμῶν*, i. e. they shall receive more than they part with ; in the inward satisfaction and divine consolations attending real religion, in the delights of a good conscience, and the affectionate communion of all good Christians, which shall support them under the persecutions to which they will necessarily be exposed. Of this St. Paul was an illustrious example. See 2 *Cor.* vi. 8. sqq. which may be considered not only as an

admirable comment upon our Lord's declaration, but as an exact fulfilment of the prediction contained in it. DODDRIDGE, PORTUS.

Ver. 30. πολλοὶ δὲ ἔσονται κ. τ. λ. The *Jews*, who had been the chosen people of God, and who will be first invited to the reception of the Gospel by the preaching of the Apostles, will be the last to partake of it, and to obtain its promises; and the *Gentiles*, who have had none of the privileges of a covenant with God, and to whom the offer of the Gospel will not be made till the Jews have rejected it, will be the first in the kingdom of grace and of glory. To illustrate this position our Lord delivered the parable in the opening of the next chapter, in which, however, the application is not only *particular* but *general*, and intended for the instruction of all Christians whatsoever. See Horne's Introd. Vol. II. p. 406. WHITBY, DODDRIDGE.

CHAPTER XX.

CONTENTS:—*The parable of the labourers in the vineyard*, vv. 1—16. *Christ again predicts his death and passion*, vv. 17—19. [Mark x. 32. Luke xviii. 31.] *Ambition of the sons of Zebedee*, vv. 20—28. [Mark x. 35.] *Two blind men healed at Jericho*, vv. 29—34. [Mark x. 46. Luke xviii. 35.]

Verse 1. ἀνθρώπῳ οἰκοδεσπότῃ. This pleonasm is very common. Compare *Matt.* xi. 19. xiii. 45. xviii. 23. and elsewhere. Of the custom alluded to in this parable, see Horne's Introd. Vol. III. p. 432. The scope and design of its principal parts have been variously explained by different commentators. Some imagine that it was intended to teach us that God converts some in childhood, some in youth, some in their riper years, some in the decline of life, and others in old age. But this is altogether at variance with the declaration with which the parable concludes, since all who are *called* in this acceptation must be chosen also. It would also follow as a necessary inference that the rewards of the righteous are all equal, and that this equality was the cause of murmuring and discontent among the saints in heaven; an inference which is directly opposed to other passages of Scripture, as well as to reason and common sense. Others explain the first call of the preaching of the Baptist, and the earlier days of Christ's ministry, that at the third hour, as relating to the first mission of the Apostles to preach among the Jews; those of the sixth and ninth hours of the Apostolic exer-

tions among the Jews in Judea and elsewhere, subsequently to the descent of the Holy Ghost; and that at the eleventh hour of the call of the Gentiles: but the nicety of these distinctions is too laboured and minute. It should rather seem that the parable is entirely prophetic of the extent to which the Jews would carry their prejudices, and the difficulty with which they would be led to admit that Gentile converts were to partake of the same privileges with themselves. See on v. 11. They prided themselves in their adherence for so many ages to the worship of the true God, and in the great extremities to which they had been sometimes reduced on account of it: and it seems natural to interpret the *burning and heat of the day* in reference to these, rather than any other hardships which the Jewish converts endured, since it does not appear that believing Gentiles met with less ill treatment than the Jews. MACKNIGHT, DODDRIDGE.—[WHITBY.]

Ibid. ἅμα πρωτῆ. This is an elliptical form for ἅμα σὺν τῇ πρωτῇ. Compare *Ecclus.* xi. 6. *Jerem.* xx. 16. LXX. So ἅμα τῇ ἡμέρᾳ, Xen. Hellen. I. 6. 10. 1 *Macc.* iv. 6. ἅμα ἔφ, Thucyd. IV. 32. The phrase here used is found also in Thucyd. IV. 1. ἅμα δὲ πρωτῇ ἐσβαλόντες. A similar Latin idiom occurs in Plaut. *Mercat.* II. 1. 31. *Mane cum luci simul.* So Cistell. II. 1. 53. *cum prima luci*, where the dative form is used for the ablative. ALBERT, KYPKE.

Ver. 2. ἐκ δηναρίου τὴν ἡμέραν. A *denarius* was the usual price of a day's labour among the Romans, as well as among the Jews. Tacit. *Annal.* I. 17. *Denis indiem assibus animam et corpus æstimari, hinc vestem, arma, tentoria, hinc sævitiam centurionum, et vacationes munerum redimi.* Compare also *Tobit* v. 14. It is, therefore, justly mentioned in *Rev.* vi. 6. as a proof of the great scarcity of provision, that a *chænix* of wheat, (about an English *quart*,) which was the usual allowance of one man for a day, was sold at that price. The preposition ἐκ is generally omitted before the genitive of the *price*, as in v. 13. See Matt. Gr. Gr. §. 342. Before ἡμέραν some supply κατὰ, but εἰς is more correct, as denoting only a *single* day. Polyb. VI. 37. εἰς τὸν μῆνα. So in Latin, *in.* Ovid. *Met.* II. 47. *Inque diem alipedum jus et moderamen equorum.* We have the same ellipsis in *Numb.* xxviii. 3. LXX. The verb συμφωνεῖν is properly a *musical* term, expressive of harmony: hence it denotes generally *to consent*; and so *to bargain*: as here, and in *Acts* v. 9. So Diod. Sic. *Exc. Val.* p. 313. ὁ δὲ τῶν Γαλατῶν ἡγούμενος συμφωνήσας μισθὸν ᾗτει τοῦτον. DODDRIDGE, KUINOEL, KYPKE. Various rules and regulations with respect to hired labourers, and the proportion of wages for a day or parts of a day, are laid down with great exactness in the tract of Maimonides, entitled "*Hiring*," and in *Bava Metzia*, §. 7.

There are many similitudes also in the Talmud, closely parallel to this parable of our Lord, and in which the principal part even of the phraseology may be found. The following is from Bera-choth, p. 5, 3. *To what was R. Bon Bar Chaija like? To a king who hired many labourers; among which there was one hired, who performed his work extraordinarily well. What did the king? He took him aside, and walked with him to and fro: and when even was come, the labourers came that they might receive their hire, and he gave him a complete hire with the rest. And the labourers murmured, saying; We have laboured hard all the day, and this man only two hours, yet he has received as much wages as we. The king saith unto them; He hath laboured more in those two hours, than you in the whole day. So R. Bon plied the law more in eight and twenty years than another in a hundred years.* Some have thought the same turn which is given by the Talmudists, should also be given to the parable of our Lord; but of this it is clear that the scope and design thereof will not admit. It has also been thought, that this and other of the Gospel parables, have been borrowed by the Jewish writers, who came after the time of Christ. But it seems more probable, that our Lord modelled to his own use the maxims and proverbs then in use, since it is scarcely to be imagined that the hatred which they bore to Christ and his religion would have allowed them to imitate his sayings. LIGHTFOOT, WHITBY.—[LE CLERC.]

Ver. 4. δ ἐὰν ᾗ δίκαιον. Whatever is reasonable. Compare *Phil. i. 7. Col. iv. 1. 2 Pet. i. 13.* The same words in v. 7. are omitted in several MSS. versions and Fathers; and for λήψεσθε, some read δώσω ὑμῖν, probably from this place. KUI-NOEL, DODDRIDGE.

Ver. 8. τῷ ἐπιτρόπῳ. Of the duties of this servant, see Horne's *Introd. Vol. III. p. 435.* He seems to have been nearly the same with our *bailiff*. Hesych. ἐπιτρόπος· ὁ προσ-τατῶν χωρίων καὶ ὅλης τῆς οὐσίας. By the Romans he was called *procurator*. Cic. *pro Cæcin. §. 20. Procurator dicitur omnium rerum ejus—quasi quidam pæne dominus, hoc est, alieni juris vicarius.* In vv. 9, 10. the preposition ἀνὰ is used adverbially, *singulatim*. So in *Rev. xxi. 21. ἀνὰ εἰς ἕκαστος.* KUI-NOEL.

Ver. 11. ἐγόγγυζον. That this was the case of the Jews, upon a general notion of the Gentiles being admitted into the same Church privileges with themselves, is evident from a variety of Scriptures. See *Acts xi. 2, 3. xiii. 45. sqq. xvii. 5. 13. xviii. 6. 13. xxii. 21, 22. xxviii. 29. Rom. xi. 28. 1 Thess. ii. 16.* DODDRIDGE.

Ver. 12. μίαν ὥραν ἐποίησαν. These words are sometimes rendered *have spent one hour*; as if those who had been first engaged, intended to speak slightly of those who had come last into the vineyard. That the verb ποιεῖν will admit of this sense, is evident from *Tobit* x. 7. LXX. *Acts* xv. 33. xviii. 23. *2 Cor.* xi. 25. *James* iv. 13. So also Eurip. Hippol. 37. ἐνιαυτὸν ποιεῖν ἔξω τῆς πατρίδος. Lucilius in Anthol. II. 1. 8. νύκτα μέσσην ἐποίησε. *Facio* is employed in the same sense by Seneca; *Epist.* 66. *Quamvis autem paucissimos una fecerimus dies, tamen multi nobis sermones fuerunt.* In this case, however, the adverb ὧδε, or the words ἐν τῷ ἀμπελῶνι, would, in all probability, have been added; so that it is better to understand ἔργον. Of ποιεῖν in the sense of ἐργάζεσθαι, there are examples in *Ruth* ii. 19. LXX. *Matt.* xxi. 28. So Columell. *de Re Rust.* II. 2. *facere agrum.* KUINOEL, WHITBY.—[WETSTEIN, PALAIRET.]

Ver. 13. ἑταῖρε, οὐκ ἀδικῶ σε. The salvation of the Gentiles is no impediment to that of the Jews; but eternal life is offered to both on the same terms. The gift is God's, who has therefore a right to bestow it upon whom he pleases, and upon what conditions he may choose to appoint.—The word ἑταῖρε is an affable form of address from a superior to one in a lower rank of life; sometimes indicative of a gentle reproof. Compare *Matt.* xxii. 12. xxvi. 50. The expression ὀφθαλμὸς πονηρὸς, denoting *envy* or *covetousness*, is explained on *Matt.* vi. 22. On the other hand, ἀγαθὸς frequently signifies *bountiful* or *liberal*: as *Matt.* xii. 12. *Acts* ix. 36. *James* iii. 17. and elsewhere. See also Horne's *Introd.* Vol. III. p. 298. KUINOEL, GROTIUS, LE CLERC.

Ver. 16. πολλοὶ γάρ εἰσι κλητοὶ, κ. τ. λ. In some places of the N. T. as, for instance, *Rev.* xvii. 14. the terms κλητοὶ and ἐκλεκτοὶ, seem to be nearly synonymous, as applied to those who, *being called, obeyed the invitation*, and therefore are become the *elect*, or *chosen*, of God. The former appellation also, is sometimes used of those who are not only *called*, but who received the *call*, and are therefore essentially Christians: as *Rom.* i. 6. *1 Cor.* i. 1, 2. 24. and elsewhere. But the words are properly distinct; referring to two different stages in the Gospel dispensation. In fact, the terms were originally Jewish forms of expression, and thence applied by Christ and his Apostles to similar distinctions in his own Church. The Jews had been selected from all other nations, and called to peculiar privileges, as the chosen people of God; whence they were denominated κλητοὶ and ἐκλεκτοὶ indifferently. Thus the whole nation are called ἐκλεκτοὶ, *Psalms* cv. 6. but such as were set apart to any distinguished office, were more properly so denominated; as Moses,

Psalm cvi. 23. David, *Psalm* lxxxix. 3. Saul, 2 *Sam.* xxi. 6. Hence, in this parable, the κλητοὶ, or *called*, are those of the Jews who were invited to the marriage-supper of the Gospel, but slighted and rejected it, (*Luke* xiv. 18.): the ἐκλεκτοὶ, on the other hand, are those who embraced the call, and are therefore denominated by St. Paul, the ἐκλογὴ, and the *remnant κατ' ἐκλογὴν*, *Rom.* xi. 6, 7. Some would extend the import of the maxim to Christians in all ages; so that the κλητοὶ would be those who are mere professors of the religion of Jesus, and the ἐκλεκτοὶ those who have so received the Gospel, as to be approved and chosen of God. But, in this place at least, the scope of the parable will not admit of such an interpretation. Of the custom to which our Lord alludes, see Horne's *Introd.* Vol. III. p. 200. WHITBY, GROTIUS.—[KUINOEL.]

Ver. 18. κατακρινουσιν αὐτὸν θανάτῳ. That is, κατακρινουσιν αὐτὸν εἶναι ἐνόχον θανάτου, as stated by *Mark* xiv. 64. The Jews had now no judicial power of life and death. By τοῖς ἔθνεσι the *Romans* are intended, and crucifixion was a *Roman* punishment. GROTIUS. This prediction is a remarkable proof of the prophetic powers of Christ; for, humanly speaking, it was much more probable that he should have been privately *assassinated*, or *stoned*, in some zealous transport of popular fury, than solemnly condemned before a Roman tribunal. Indeed, when the Jews condemned him for *blasphemy*, which was legally punishable by *stoning*; and when Pilate at last gave them permission to judge him according to their own law, (*Matt.* xxvi. 65, 66. *John* xviii. 31. xix. 7.) it is wonderful that this death was not decreed against him. But *all this was done that the Scripture might be fulfilled.* DODDRIDGE.

Ver. 20. ἡ μήτηρ τῶν υἱῶν Ζ. Her name was *Salome*. Compare *Mark* xv. 40. with *Matt.* xxvii. 56. The request which she now made to Christ, probably originated in the promise just given to the Apostles, of sitting on twelve thrones, judging the twelve tribes of Israel. She seems to have alluded to a custom of the Sanhedrim, in which the two principal officers, called *Ab Beth Diu*, the father of the council, and *Chacham*, the sage, sate on the right and left hand respectively of the *Nasi*, or *President*. See Horne's *Introd.* Vol. III. p. 115. At all events, *to sit on the right hand and left hand* was always a mark of the most exalted dignity. Compare 1 *Sam.* xx. 25. 1 *Kings* ii. 19. *Psalm* xlv. 9. cx. i. 1. *Esdr.* iii. 7. iv. 42. 1 *Macc.* x. 63. *Ecclus.* xii. 12. Joseph. *Ant.* XI. 4. According to *Mark* x. 35. James and John presented the request for themselves: i. e. they presented it through the medium of their mother. See on *Matt.* viii. 5. They may probably have been induced to make it, in consideration of their near relationship with Christ, and the

peculiar favour and attachment with which he regarded them.
 WHITBY, DODDRIDGE, GROTIUS.

Ver. 22. οὐκ οἶδατε, τί αἰτεῖσθε. . That is, you do not justly comprehend the nature of my kingdom, which will rather call you to suffer after my example, than to temporal advantage and aggrandizement. Of the metaphorical signification of the word *cup*, as denoting the portion of *good* or *evil* which is assigned to men in this life, see my note on Hom. Il. Ω. 527. The metaphor of *baptism* also is familiar in Scripture, to signify a person overwhelmed with calamities, as it were with a flood of waters. Compare *Psalms* xlii. 7. lxix. 2. lxxxviii. 7. *Cant.* viii. 7. *Jerem.* xlvii. 2. *Ezek.* xxvi. 19. *Dan.* ix. 26. *Jon.* ii. 3. Christ also speaks of his *death*, as of a *baptism to be baptized with*, Luke xii. 50. and the same figure is employed by profane writers. Achill. Tat. III. p. 179. *ed. Salm.* τί τηλικοῦτον ἡδίκησαμεν, ὥς ἐν ὀλίγαις ἡμέραις τοσούτῳ πλήθει καταβαπτισθῆναι κακῶν. Somewhat similar is the expression κακῶν πέλαγος, illustrated in my note on Æsch. Theb. 755. Pent. Gr. p. 457. So Virg. Æn. VI. 512. *His mersere malis*. It is supposed by some, that our Lord alludes to the cruelty of baptism, as practised by the Jews; the whole body being immersed in water even in the coldest seasons; in consequence of which, as the Talmudists relate in *Berachoth*, p. 6, 3. the women of Galilee were frequently barren. But this is somewhat strained and unnatural. According to the prediction here delivered, James and John were baptized with Christ's baptism. The former was put to death by Herod, (*Acts* xii. 2.): and the latter was banished to the isle of Patmos, (*Rev.* i. 9.) There is also a tradition that John was cast into a cauldron of boiling oil at Rome, which is received by Chrysostom, but rejected by Tertullian. It is not to be doubted, however, that he had his share of the persecutions from which none of Christ's Apostles were exempted. WHITBY, DODDRIDGE, MACKNIGHT, KUINOEL.—[LIGHTFOOT.] It should be observed, that the whole clause ἡ τὸ βάπτισμα, κ. τ. λ. and that corresponding to it in the subsequent verse, are in this Gospel wanting in several MSS. and some versions and Fathers. But they are found in the greater number of copies, and perfectly coincide with the scope of the passage, nor is there any sufficient authority, as some have thought, to justify their omission. WETSTEIN, CAMPBELL.—[GRIESBACH, MILL, GROTIUS.]

Ver. 23. οὐκ ἔστιν ἐμὸν κ. τ. λ. According to the E. T. and some other versions, there is here an ellipsis of the verb δοθήσεται, and the sense thus supplied affords some colour to the Arian and Socinian heresies. By disclaiming all discretionary power in the distribution of future rewards, our Lord is thus made to acknowledge his inferiority to the Father, there being

some power which the Father has reserved to himself, and not committed to the Son. But the fact is, that there is no ellipsis whatever in the passage; for the conjunction ἀλλὰ, when, as in this place, it is not followed by a verb, but by a noun or pronoun, is equivalent with εἰ μὴ, *except*. Compare *Matt.* xvii. 8. with *Mark* ix. 8. Hence the expression here employed argues no defect in the power of Christ, but merely a perfect conformity to his Father's will; in accordance with which he can assign the chief places in the kingdom of heaven to those only, whose pre-eminent faith and fortitude deserve them. The Socinian tenets, supported by the received translation of this verse, are in direct opposition to *Luke* xxii. 29. *1 Cor.* xii. 5. *Rev.* iii. 21. WHITBY, MACKNIGHT, CAMPBELL.

Ver. 25. οἶδατε, ὅτι οἱ ἄρχοντες κ. τ. λ. It cannot be inferred from this passage, as some have contended, that the exercise of all dominion is forbidden in a Christian community. The authority of parents over their children, of masters over their servants, of magistrates, kings, and ecclesiastical rulers, is enforced in such clear and positive terms in other parts of the N. T. as to set aside any such conclusion. Compare *Rom.* xiii. 6. *1 Cor.* v. 5. xii. 28. *2 Cor.* iv. 21. x. 6. 8. xiii. 10. *Ephes.* vi. 1. 5. *Coloss.* iii. 22. *1 Thess.* v. 12. *1 Tim.* vi. 1. *2 Tim.* i. 20. *Heb.* xiii. 7. 17. It has also been supposed that our Lord employed the compound verbs κατακυριεύειν and κατεξουσιάζειν, in order to express an indirect reprehension of *tyrannical* and *arbitrary power*, in which sense they are used in *Nehem.* v. 14, 15. ix. 37. *Ezra* vii. 24. *Psalms* x. 5. 10. *Ecclus.* xx. 8. But in *Luke* xxii. 25. the simple verbs only are used; not to mention that kings and governors among the Gentiles cannot be supposed to have been always guilty of mal-administration. It was simply our Lord's intention to check the ambitious pride of his disciples, by assuring them that his kingdom was not, as they imagined, of the same nature with the kingdoms of the world; but that the true dignity of the Christian will arise more from the service which he does to others, than the power he possesses over them. In this they were to follow the example of their Master, whose greatness consisted not in being ministered to by men, but in ministering to them, by healing their sick, feeding the hungry, instructing the ignorant, and giving his life as a ransom for the sins of the world. The request of the two brethren plainly shews that they did not understand our Lord's declaration to Peter in *Matt.* xvi. 18. as designed to invest him with any authority over the rest of the Apostles; and the reply which Christ here gives, is decisive on that head. DODDRIDGE, WHITBY, MACKNIGHT. Some have supposed that the pronoun αὐτῶν relates to the Gentiles only in the first clause of the verse, and that it is repeated in reference to ἄρχοντες, which is understood to

denote the governors of provinces, and therefore holding dominion under the Roman emperors, who are termed *μεγάλοι*. But this is less natural; and the repetition of the same sentiment in different words in this, and again in v. 27. is merely for the sake of emphasis. KUINOEL.—[GROTIUS.]

Ver. 28. λύτρον ἀντὶ πολλῶν. The word λύτρον signifies a *ransom*, or *price of redemption*, whether from death, captivity, or any other state of misery whatsoever. In *Exod.* xxi. 30. LXX. it is used for the Hebrew קֶדֶם, *pedion*, the ransom for a man's life. But it more generally corresponds in the LXX with the Hebrew כֹּפֶר, *copher*, which signifies a *piacular sacrifice*; as in *Numb.* xxxv. 31. *Prov.* vi. 35.: in which latter place several other versions use ἐξίλασμα, and the LXX themselves also translate the verb כִּפֶּה, by ἐξιλάσθαι, in *Levit.* iv. 20. x. 17. *Psalms* cvi. 30. In this sense also the Greek word is employed in *Lucian.* D. D. p. 125. κριὸν τεθύσεσθαι λύτρα ὑπὲρ ἐμοῦ. *Hesych.* ἐξίλασμα· ἀντίλυτρον. With respect to the efficacy of vicarious sacrifices, the whole Gentile world, as well as the Jews, were very generally persuaded that piacular victims were accepted as an atonement for the life of an offender; and that the life of one person was, in some cases, given for the life of another. These persons were called ἀντιψυχοί, and there is an oracular response in *Aristid.* *Sacr.* V. founded upon this notion, wherein ψυχὴ ἀντὶ ψυχῆς is required. So *Virg.* *Æn.* V. 85. *Unum pro multis dabitur caput.* Compare also *Josh.* ii. 14. LXX. *Joseph. de Maccab.* p. 1090. C. *Porphyr. de Abstin.* IV. 15. *Eurip.* *Phoen.* 1011. *Alcest.* 293. See also *Horne's Introd.* Vol. III. p. 157. Our Lord, therefore, clearly meant, and was understood by the Apostles to mean, that he gave his life instead of the life of others. Some, indeed, have supposed, that the words λύτρον ἀντὶ πολλῶν mean, *one ransom instead of many ransoms*; i. e. the many prescribed by the Jewish law; and the Socinians affirm, that the death of Christ was not intended as a substitute for that of men, but as the seal and ratification of the New Covenant. The criticism, upon which this depends, is supported by *Deut.* vii. 8. LXX, where the verb ἐλυτρώσατο signifies simply, *delivered from captivity*. But there *no ransom* is mentioned; whereas the death of Christ is here expressly stated as the λύτρον, and the sense of the passage is confirmed beyond all doubt by the use of the preposition ἀντὶ in its strong and original sense of *instead, in the place of*. The word πολλῶν has also been a stumbling-block, as seeming to imply, that redemption is not *universal*. Some have argued, therefore, that πολλοί is used of *believers* only; but it is far more satisfactory to understand πολλοί in the sense of πάντες, which it clearly bears in a variety of passages. Compare especially *Dan.* xii. 2. with *John* v. 28, 29. and *Rom.* v. 15. 19. with 1 *Cor.* xv. 12. 22. Again, a

question has arisen, whether the prevalent opinion respecting the Messiah, that he would not be subject to death, (*John* xii. 34.) would have allowed the Apostles to understand Jesus as speaking to the effect which his words imply. It is certain, indeed, that they did not altogether comprehend the nature and intent of Christ's sufferings, even after his repeated declarations on that subject; still it is equally true that many of the more enlightened Jews expected that their Messiah would make some sort of expiation for the sins of their nation. He is spoken of, for instance, as **אִישׁ כֹּפֶר**, *aish copher*, which is equivalent with ἀνὴρ λύτρου, an appellation which probably originated in *Dan.* ix. 24. where it is predicted that he should *make reconciliation for iniquity*. Compare *Matt.* xxvi. 28. *John* xi. 51, 52. *Ephes.* v. 2. *1 Tim.* ii. 6. *Heb.* ix. 14. 28. WHITBY, LE CLERC, KYPKE, KUINOEL. —[GROTIUS, CALVIN, WAKEFIELD.] There is a remarkable addition to this passage in the *Codex Bezae*, and some MSS. and Versions; but it is evidently an interpolation from some Apocryphal Gospel.

Ver. 29. ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ, κ. τ. λ. The event here related is generally admitted by the commentators to be the same with that recorded in *Mark* x. 46. *Luke* xviii. 35. At the same time there are several apparent discrepancies in the three accounts respectively, which have given rise to various methods of reconciling the Evangelists with each other, and have induced some to suppose that two at least, if not three distinct occurrences, are intended. That the cures are the same will scarcely be doubted by any who attentively observe the sameness of the incidents in the three several narratives. Two facts only, of apparently great importance it must be owned, constitute the difficulty: 1. Matthew and Mark state the cure to have been effected as Jesus *departed from Jericho*, whereas Luke relates it as he *drew near* to that city; 2. *Two* blind men were cured according to Matthew, while Mark and Luke mention only *one*, whose name, according to the former, was *Bartimæus*. In order to account for the first of these discrepancies some suppose that one blind man was cured as Jesus entered, and the other as he left the city; that Luke speaks of the first, Mark of the other, and that Matthew includes both in one narration. But it is scarcely probable that the people would have reproved Bartimæus for his importunity, if a cure of the same remarkable character had been wrought but a short time before, at the entrance into the town. The same objection applies to the supposition that there were two towns of the same name, but distinguished as *Old* and *New Jericho*, and that the cures were performed at the entrance of Christ into one, and his departure from the other, respectively. Others again conjecture that Jesus passed the man as he entered the city without healing him, in

order to try his faith, but cured him on his return, and another who had joined him. This evidently does not remove the difficulty, the whole of which in fact resides in the incorrect rendering of St. Luke's expression ἐν τῷ ἐγγίζειν. Not only the E. T., but other versions also have understood this to mean *as he drew near*, whereas it should unquestionably be translated indefinitely *while he was near*. It is thus left undetermined at which extremity of the city the miracle was wrought; and that the words will bear this construction is amply confirmed by *Isaiah* i. 8. *Jerem.* xxiii. 23. *LXX.* *Luke* x. 9. xv. 1. xviii. 40. xix. 29. *Rom.* xiii. 12. With respect to the number of the persons to whom sight was restored, the opinion of Augustine, (*de Cons. Evang.* II. 124.) is very probable, that one of the beggars was more remarkable than the other, being the son of *Timæus*, who had formerly perhaps been a person of some distinction, and that having fallen into poverty and blindness he was forced to beg for his bread: he may also have made himself remarkable by the extraordinary earnestness of his application. An instance of similar discrepancy occurs in *Matt.* viii. 28. *Vide locum.* DODDRIDGE, GROTIUS, NEWCOME.—[LIGHTFOOT, MACKNIGHT, CALVIN, &c.]

Ver. 31. ἐπετίμησεν. E. T. *rebuked*; but *Campbell* prefers *charged*, observing that the historian did not mean to blame the poor men for their importunity, since our Lord both by word and deed was accustomed to commend such application. Now the Evangelist merely records the transaction, stating that the rebuke came from the multitude; and it does not appear how the conduct of the mob is to be charged upon the historian. It is true, indeed, that ἐπιτιμᾶν is sometimes simply *to charge*, but it much more frequently means *to rebuke* in the N. T., as *Matt.* xvi. 22. *Mark* ix. 25. and elsewhere; and certainly something stronger than a simple admonition might naturally be expected from a collected multitude. They may have deemed it expedient to impose silence upon Bartimæus and his companion from fear of the powerful men of the city, in regard to the safety of Jesus, or from a wish to prevent any interruption to his passage, or from impatience at the disturbance by which his discourse may have been rendered inaudible. Of the ellipsis of ἵνα in the following verse see my note on Eurip. Phœn. 734. Pent. Gr. p. 347.

Ver. 34. ἠκολούθησαν αὐτῷ. The allegorical reflection which *Erasmus* makes on this circumstance is beautiful:—*Ita sanat animum cupiditatibus mundanis excoecatum suo contactu Jesus, et in hoc datur lumen, ut illius sequamur vestigia.* MACKNIGHT.

CHAPTER XXI.

CONTENTS:—*Christ's public entry into Jerusalem, and expulsion of the money-changers, &c.* vv. 1—13. [Mark xi. 1. Luke xix. 29. John xii. 12.] *He heals the sick in the Temple, reproves the chief priests, and goes to Bethany,* vv. 14—17. *The barren fig-tree blasted,* vv. 18—22. [Mark xi. 12.] *The authority of Christ questioned, and his reply to the chief priests,* vv. 23—27. [Mark xi. 27. Luke xx. 1.] *The parable of the two sons,* vv. 28—32. *Parable of the vineyard, its application to the Pharisees, and their consequent indignation,* vv. 33—46. [Mark xii. 1. Luke xx. 9.]

Verse 1. ὅτε ἤγγισαν κ. τ. λ. Several particulars not recorded by St. Matthew occurred between the miracle related in the last chapter and Christ's public entry into Jerusalem; and among others the raising of Lazarus from the dead, which is detailed in *John* xi. 17. sqq. This display of omnipotence had attracted an amazing multitude around him, and opened the way for the completion of one of the most remarkable prophecies in Holy Writ. It will be necessary to make a few observations

[ON CHRIST'S TRIUMPHANT ENTRY INTO JERUSALEM.]

The time was now fast approaching when Christ was to complete the office for which he came into the world, by dying upon the cross: previous to this, however, it was necessary that the people should honour him with the title of *Messiah* publicly, and give him the opportunity of accepting that august name in the most avowed manner before he ascended into heaven. The priests, who had issued out a proclamation against him, (*John* xi. 57.) were to be restrained for a while by the popular emotion from offering him violence, as he had doctrines to teach, rebukes to give, and predictions to deliver, which would otherwise inevitably have ended in a death at once premature, and of a different nature to that which he was ordained to suffer. With respect to the manner of his entry into Jerusalem, it was precisely that which indicated the strongest and most unequivocal persuasion of the attendant crowds that he was their *Messiah* and their *King*. The spreading of the garment before him, the carrying of palm and other branches, and the acclamations with which they welcomed him, are precisely the tokens by which they acknowledged the presence of their princes, and which they expected their *Messiah* to receive. Compare *2 Kings* ix. 13. *1 Macc.* xiii. 51. *2 Macc.* x. 7. *Jos. Ant.* II. 83. *Phil. de Legg.* I. *Æsch.* Ag. 918. *Herod.* VII. 54. *Plutarch,* Cat. Min. 12. and see

Horne's Introd. Vol. III. pp. 87. 318. It has been objected, indeed, that there is something mean and ridiculous in the idea of the Saviour *riding upon an ass*; but it should be remembered, that the unmerited insignificance of this animal in modern times did not attach to it among the early oriental nations. The Eastern asses are much larger and more beautiful than ours, and kings and patriarchs did not disdain to ride upon them. Compare *Gen.* xxii. 3. *Exod.* iv. 20. *Numb.* xxii. 21. *Judg.* v. 10. x. 4. 2 *Sam.* xvi. 2. xvii. 23. xix. 26. and see my note on *Hom.* II. A. 557. The circumstance was an exact fulfilment of the prophecy in *Zech.* ix. 9. and indicative of the meekness and humility of Christ, and the gentleness of his administration, at the same time that it exemplified, in the most expressive manner, his strict observance of the divine law. God, that he might keep the people of Israel in a more sensible dependence on himself, forbade the use of *horses*, as also of chariots, in their armies, see *Deut.* xvii. 16. *Josh.* xi. 6. *Judg.* v. 15. David therefore rode on a mule, and ordered Solomon to do so, on his coronation day, (1 *Kings* i. 33, 34.) burnt the chariots he took from the enemy, and ham-strung their horses, (2 *Sam.* viii. 4.) to make them unfit for war. Afterwards also, when Solomon (1 *Kings* iv. 26.) and succeeding princes multiplied horses, they were rebuked by the prophets and chastised by God for it. See *Isaiah* ii. 6, 7. xxxi. 1. *Hos.* xiv. 3. Compare also *Hos.* i. 7. *Micah* v. 10, 11. *Zech.* ix. 10. Of the completion of the prophecy of Zechariah in Jesus Christ there can be no doubt, not only from the declarations of the Evangelists, but from its exact application to him, and to no other person whatsoever; for though historians speak of the entrances of several princes and conquerors into Jerusalem, to none of them will it apply in all its minute particulars. It has been supposed, for instance, that it may have referred to Zorobabel, but the prophecy was written subsequent to his residence in the city, after the return from the captivity. In its reference to their expected Messiah the Rabbins are almost universally agreed. Thus *Midrach Koheleth*, p. 61, 2. *Such as our first Redeemer (Moses) was, such also shall be the last, (the Messiah); they first set his wife and children upon an ass, (Exod. iv. 20.) and so shall it be with the last, of whom it is said, He is poor, and sitting upon an ass.* In *Sanhedrim*, §. II. p. 98. it is said, *Sapores, King of Persia, said to R. Samuel, You say your Messiah will come upon an ass, I will send him a noble horse. To which R. Samuel replied, You have not a horse with a hundred spots like his ass.* A variety of citations to the same effect abound in the Talmud; and in the *Seder Haggada*, or *Book of Paschal rites*, it is related, that during the Paschal feast it was usual for a man, personating the Messiah, to ride into the room upon an ass, in allusion to the manner in which he was expected to enter Jerusalem. There is a story

also in Diod. Sic. Excerpt. XXXIV. invented probably by the Greeks in derision of this expectation, that Antiochus Epiphanes, entering the holy place in the Temple, found there the *image of a man with a long beard riding on an ass*. There is no doubt, therefore, that the Jews, at our Lord's public entry into Jerusalem, were fully impressed with his exact resemblance to Zechariah's description, and hailed him accordingly, upon the faith of this prediction, as their expected king. WHITBY, DODDRIDGE, LIGHTFOOT, SCHOETTGEN.—[GROTIUS.]

In undertaking this journey to Jerusalem our Lord has been accused of attempting to feel how far the populace were disposed to favour his pretensions in establishing himself as a king in the land, or, at least, of giving occasion to popular tumult and sedition. The cavil is completely refuted by every circumstance connected with the transaction: he had previously predicted that he was going up to Jerusalem in order that all things which had been spoken by the prophets concerning him might be accomplished; and it was only five days after his arrival that he was condemned and crucified by that very multitude which had so lately hailed him as the Christ. During this five days, which he employed as he was ever wont, in teaching, he uttered no maxim dissimilar to his former precepts, nor said a word which was calculated to produce any feeling in the minds of the people than that of piety towards God. It is true that with the character of the Messiah the Jews had always connected that of *secular royalty*; and if Jesus had meditated any ambitious purpose he had now the fairest opportunity of accomplishing his design. He received, indeed, for reasons already assigned, the public acknowledgment of his Messiahship, but instead of attempting to advance any secular view, he retired, after the labours of the day, to the private seclusion of Mount Olivet, and prepared himself by secret prayer and meditation for the awful scene which he knew to be approaching. ROSENMULLER, A. CLARKE.]

Ver. 2. πῶλον μετ' αὐτῆς. Mark xi. 2. ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε. It was usual with the ancients to use for any sacred purpose animals which had not been employed in any ordinary work. See *Deut.* xxi. 3. *1 Sam.* vi. 7. *Horat. Epod.* 9. 22. *Ovid. Met.* III. 12. *Virg. Georg.* IV. 540. 551. There are some trifling difficulties connected with our Lord's command to his disciples. Mark and Luke, who do not cite the prophecy of Zecharias, represent our Lord as sending for the *colt* only; but this very naturally arose from the circumstance that he rode only upon the colt, and though both were brought, in strict accordance with the prophecy, that only may have been mentioned which was the principal feature in the affair. In saying that our Lord

sent for the one, the Evangelists do not say that he did not send for the other. By the use of the plural, however, in v. 7. it has been inferred that both were used by Christ at different stages of the journey: but this is highly improbable, and it is by no means unusual with the sacred writers, when either the nature of the thing spoken of or the attendant circumstances are sufficient for precluding mistakes, to employ the plural number for the singular. The difficulty may also be removed, and perhaps more correctly, by rendering ἐπάνω αὐτῶν upon *one of them*. See on *Matt.* iv. 3. It would be a ready solution of the matter, if it were not for the express distinction, to render the conjunction καὶ in vv. 5. 7. merely as an explicative particle; and so it is in fact rendered by some, *an ass, even a colt*. Others again, with Euthymius, refer the latter αὐτῶν to ἱμάρια. But this method is extremely harsh and unsatisfactory, and, at the same time, it appears unnecessary. KUINOEL, LE CLERC, CAMPBELL. In the whole of this transaction we cannot but observe a wonderful instance of Christ's prescience in the minutest matters:—1. You shall find a colt: 2. On which never man sat: 3. Bound with its mother: 4. In *bivio*: 5. At the entrance of the village: 6. The owners shall at first hesitate: but, 7. Eventually consent to send them. WHITBY.

Ver. 3. ὁ Κύριος. Some understand *the Lord the Messiah*; and others, that Christ claims to himself the title κατ' ἐξοχὴν, as *Lord of all things*; but it is better to take it simply in the sense of the Hebrew אֲדֹנָי, with the article prefixed as a possessive pronoun. See on *Matt.* vii. 21. There is no appearance of Christ's intending to shew his sovereignty in transferring the property of these creatures, nor is such a supposition consistent with the general tenor of his proceedings. The owners, who were near them, were in all probability acquainted with Christ and his disciples; and doubtless, though the Evangelists do not descend to these minute particulars, the asses were properly cared for, and duly returned to their possessors. DODDRIDGE, KUINOEL.

Ver. 5. εἶπατε τῇ θυγατρὶ Σιών. That is, *Jerusalem*; so named from Mount Zion, which was in the city, and on which was erected a fortress for its defence. See Joseph. B. J. V. 4. 1. This poetical manner of personifying cities and countries to which they address themselves was familiar to the prophets. Compare *Psalms* xlv. 13. cxxxvii. 8. *Jerem.* xlvi. 24. *Lam.* i. 6. ii. 1. *Amos* v. 1. This opening to the prophecy seems to have been transferred from *Isaiah* lxii. 11. CAMPBELL, GLASSE.

Ver. 9. εὐλογημένος. Scil. ἔστω. Acclamations of this kind are always of the nature of prayers, or ardent wishes. Thus the preceding words Ὡσαννὰ τῷ υἱῷ Δαυὶδ are equivalent to *God*

preserve the son of David! for the Hebrew verb *יָשָׁא*, *yashang*,—of which *‘Ωσαννὰ*, Hebrew *נָשִׁיאַת*, *hoshang na*, i. e. *save now*, is a derivative,—sometimes governs a dative. Compare *Josh. x. 6. Judg. vii. 2. x. 14. 1 Sam. xxv. 26. Job xl. 14. Psalm xlv. 4.* The phrase *τὰ ὑψίστα* denotes *the heavens*, so that *‘Ωσαννὰ ἐν τοῖς ὑψίστοις* is an address to *God*, *ὁ ἐν τοῖς ὑψίστοις*, in favour of the Messiah. Of the peculiar import of these acclamations, as connected with the Feast of Tabernacles, see Horne. The titles *υἱὸς Δαυὶδ* and *ὁ ἐρχόμενος* were well-known appellations of the Messiah. See on *Matt. i. 1. xi. 3.* KUINOEL, CAMPBELL.

Ver. 12. εἰς τὸ ἱερόν. This word comprehends the whole building of the Temple, with all its courts, as distinguished from the *ναὸς*, or *Temple* strictly so called, including only the vestibule, the sanctuary, and the holy of holies. In illustration of the passage, and the terms employed, see Horne's *Introd. Vol. III. pp. 185. 239. sqq.* It has appeared strange to some that the money-changers and sellers of doves,—for the offerings, it should seem, of the poor, *Luke ii. 24.*—should make no resistance. They were probably struck by the secret energy of Christ's omnipotence; and Jerome even supposes that *igneum quiddam atque sidereum radiebat ex oculis ejus, et divinitatis majestas lucebat in facie.* But without having recourse to any thing supernatural the sellers and buyers may have been intimidated by our Lord's numerous train of attendants, who believed him to be the Messiah, and were ready to support any reformation which he should think proper to make. It was generally believed among the Rabbins that the Messiah would be invested with the power of reforming abuses, and that he would enact divers new laws. Hence, in *Midrasch Schir Haschirim*, *II. 13. R. Chiyah* said, *This must be referred to the days of the Messiah. A great event will happen in the world: the Law will be changed, and Israel reformed.* So *Jalkut Shemuni on Isaiah*, p. 46. 1. *The holy blessed One shall sit and proclaim a new law, which he is about to deliver through the Messiah.* KUINOEL, MACKNIGHT.

Ver. 13. γέγραπται κ. τ. λ. The former part of this Scripture is from *Isaiah lvi. 7.* and the latter from *Jerem. vii. 11.* The word *λησται* signifies not only *robbers*, but generally men of infamous character, and especially such as lived by extortion and unjust gain. So Jerome in loc. *Latro est, et Templum Dei in latronum convertit specum, qui lacra de Religione sectatur, et quibus cultus ejus non tam cultus Dei quam negotiationis occasio est.* In *John ii. 16.* the expression is *οἶκος ἐμπορίου.* Our Lord's assertion is fully confirmed by Josephus, *B. J. V. 9. 4.* *ὅτι τὰ κρυπτὰ μὲν τῶν ἀμαρτημάτων ἠδοξήκατε, κλοπὰς λέγω καὶ*

ἐνέδρας καὶ μοιχείας, ἀρπαγαῖς δ' ἐρίζετε καὶ φόνοις, καὶ ξένας καινοποιεῖτε κακίας ὁδοῦς· ἐκδοχεῖον δὲ πάντων τὸ ἱερὸν γέγονε. In the expression σπήλαιον ληστῶν there seems to be an allusion to the custom which robbers in those parts had of sheltering themselves in dens and caves in the wilderness, where great multitudes often joined in sharing their plunder. See Joseph. Ant. XIV. 15. 5. The practice, however, was not confined to Judea; a similar account is given of Cacus, in Virg. Æn. VIII. 193. sqq. who stole the oxen of Hercules, and is called by Propertius *metuendo Raptor ab antro*, Eleg. IV. 10. Hence also σπήλαιον ληστικὸν in Heliod. Æthiop. V. 2. The allusion is more apparent by comparing *John* ii. 14. where it is said that *Christ found in the Temple those who sold oxen and sheep*. DODDRIDGE, HAMMOND, WETSTEIN, BOWYER.

Ver. 16. κατηρτίσω αἶνον. Thou hast perfected praise. Hesyeh. κατηρτίσω· ἐποίησας, ἐτελείωσας. The citation is from *Psalms* viii. 3. where the original is rightly rendered *thou hast ordained strength*: implying that the divine perfections are manifest in the providence which God exercises towards even the weakest of his creatures, and consequently that the divine praise is perfected even by the silent eloquence of the suckling, and the artless cry of the babe. Hence the sense of the *Psalms*, and of the LXX translation, from which the Evangelist quotes, are precisely equivalent, though the words are somewhat different. Some have supposed that our Lord merely accommodates the passage to the passing circumstance; but that the whole *Psalms* has a prophetic reference to the Messiah is sufficiently proved by three other places in the N. T. in which it is applied to him. See *1 Cor.* xv. 27. *Ephes.* i. 22. *Heb.* ii. 6. It may be remarked also, that the *babes* and *sucklings* will readily admit of a more extensive meaning, as predicting the triumph of the Apostles, weak as in many respects they were, over all the opposition of the Jews and Gentiles. With respect to the offence taken by the Pharisees, there was nothing uncommon in the children's joining in public acclamation; and it was thus they were accustomed to salute their Rabbins. In addition to the natural tendency in children to imitate the actions of others, they were taught from their earliest infancy to take a part in the *Hosannas* at their solemn festivals. Succah, §. 3. *in fine*:—*A child, as soon as he knows how to wave the bundle, is bound to carry a bundle*; i. e. a bundle of palm-boughs, which was called *Hosanna*, from the acclamation of those who carried it. Hence their disregard of the prophecy, and their indignation at the shouts of the children, were the sole effect of their rooted hatred against Christ. DODDRIDGE, LIGHTFOOT, A. CLARKE.—[WHITBY.] The verb ἀνλίζεσθαι, in the next verse, generally signifies *to abide in any place*, as the Latin *manere*. So *3 Esdr.* ix. 2.

Ecclus. xxiv. 7. Hesych. ἀνλίζομαι· μένω, ἐνδιατρίβω. Xen. Anab. IV. 3. 1. ταύτην τὴν ἡμέραν ἡνλίσθησαι. Hence it also denotes *to lodge, to pass the night*: Lat. *pernoctare*; and in this sense νυκτός is sometimes added, as in Diod. Sic. p. 333. C. ἀνλίζομένους ἐν τῇ πόλει νυκτός. In this sense it is here used: and it seems that our Lord lodged in the house of Lazarus, whom he had raised from the dead. Compare *John* xii. 1. KUINOEL.

Ver. 18. πρῶτας δὲ ἐπανάγων κ. τ. λ. According to *Mark* xi. 12. Christ cursed the barren fig-tree on the same day that he drove the buyers and sellers from the Temple, but the Apostles did not observe that it had withered till the following morning. The two accounts are easily reconciled by supposing that Matthew relates the occurrence briefly, without distinctly stating all the particulars, whereas Mark has told it precisely as it happened, pointing out the relation which it bore throughout to other events. Some indeed suppose, with great probability, that the buyers and sellers were ejected twice; and that Mark has recorded a distinct action from that in Matthew and Luke. This is greatly confirmed by several considerations. Both Matthew and Mark distinctly mention that our Lord went into the Temple on the day of his public entry into Jerusalem. Now the latter merely states that *he looked round about upon all things* on that day, connecting the ejection of the money-changers with the occurrences of the following day. But Matthew so expressly joins this act with the transactions of the first day, that although it is certain that the Evangelists are not always exact in observing the order of time, it is highly reasonable to suppose that the Temple was purged on this day. In fact, from St. Mark's expression that he observed what was passing, we may fairly conclude to the same effect, as it is scarcely probable that he would do this without reforming the abuses which presented themselves. At the same time Mark positively asserts that the traders were driven out on the next day after the cursing of the fig-tree; nor is it altogether likely that a single expulsion would be sufficient to abolish their unholy traffic. It should seem also that the second purification of the Temple was more complete than the former, as he then prohibited even the carrying of a vessel through it, (*Mark* xi. 16.) which is a circumstance unnoticed both by Matthew and Luke in their account of the transactions of the preceding day. Hence the order of events will be, 1. The public entry into Jerusalem, and the first ejection of the traders on the Sunday, with other events related in *John* xii. and Christ's retirement to Bethany in the evening; 2. The fig-tree cursed in the morning of Monday; 3. The buyers and sellers again ejected; 4. Christ retires again in the evening, *Mark* xi. 19.; 5. The fig-tree is noticed to have withered away. Dod-

DRIDGE, LIGHTFOOT.—[MANN.] Of our Lord's design in cursing the barren tree, and the weakness of the objections raised against the miracle, see Horne's *Introd.* Vol. I. p. 247. See also Vol. III. p. 66. and on *Mark* ix. 13. We may refer also to *Heb.* vi. 8. as a practical illustration of the miracle. The expression ἐπὶ τῆς ὁδοῦ, *by the way-side*, proves that Christ was not guilty of *private* injustice, with which infidels have charged him. The tree belonged to *no one*; and being barren, was absolutely valueless, except for the purpose to which our Lord so aptly applied it. Euthym. μὴ ἀκριβολογοῦ, διατί τετιμώρηται τὸ φυτόν, ἀνάτιον ὄν· ἀλλὰ μόνον ὄρα τὸ θαῦμα, καὶ τὸν θαυματουργόν.

Ver. 21. The negative expression μὴ διακριθῆτε, is precisely the same with the positive condition εἰ ἔχετε πίστιν, and the two are united, *more Hebraico*, for the sake of emphasis. Some would render διακριθῆναι, *to discriminate*; i. e. to put a difference between what *is*, and is *not* possible: but the opposition clearly shews that it is the same with διστάζειν. Of the elliptical form τὸ τῆς συκῆς, which is equivalent to τὸ περὶ τῆς συκῆς γεγονός, see *Matt. Gr. Gr.* §. 284. 1. So τὰ τῶν δαιμονιζομένων, *Matt.* viii. 33. Of the proverbial expression, *removing mountains*, see on *Matt.* xvii. 20. In *Luke* xvii. 6. instead of *mountain*, we have *sycamore-tree*; which evidently does not alter the import of the proverb. The assurance added in v. 22. respecting prayer, was intended to enforce it as a fit means of increasing the faith of which he was speaking. See on *Matt.* xvii. 21. xviii. 18. With respect to this faith, it is impossible for any to know the exact impression which it made upon the minds of the Apostles, or for any words to have described it; and it is, therefore, an instance of their wisdom, that they never attempted to do so. It is certain, however, that the attempt to perform miracles was a remarkable instance of faith in the divine power and fidelity; and the solemnity with which the Apostolic miracles were attended, clearly evinced their persuasion that the attempt would be attended with immediate success. Compare *Acts* iii. 6. ix. 34. 40. In pronouncing the healing words, the speaker pawned his credit as a messenger from God; and a single failure would have been decisive against the Apostle and the Gospel together. KUINOEL, DODDRIDGE.

Ver. 23. ἐν ποίᾳ ἐξουσίᾳ κ. τ. λ. The Sanhedrim, of whom these priests and elders formed a part, were invested with the prerogative of enquiring into the pretensions of a prophet, and the truth of his mission. Thus the tract, *Sanhedrim*, §. 4. p. 213. *A tribe, a false prophet, or a high-priest, are only amenable to the council of seventy-one judges.* Since, therefore, the present aspect of popular feeling would not admit of violent measures,

the members of this council, fixed in their determination to destroy Jesus, sought to do it under pretext of law, and enquired respecting the authority by which he had lately acted. They doubtless expected that he would assert his claims to the Messiahship, thereby furnishing them with the means of charging him with blasphemy. It has been urged, that Christ evaded the inquiry from fear; but this is a cavil so entirely at variance with the parables which immediately follow, that it requires no farther refutation. His reply evinced the most consummate wisdom; and the confusion of the Pharisees was a tacit admission of our Lord's pretensions. The people believed John to be a prophet; (see on *Matt.* iii. 4.) and they dared not deny it, at the same time that the admission of his claims would, upon their own principles, have established those of Jesus also. For John had repeatedly borne the most express testimony to the divine mission of Christ; and, according to a Jewish maxim, *the testimony of one prophet was sufficient to confirm the authority of another.* Their silence, therefore, was a tacit confession that they were incapable of judging in the matter, and perfectly justified our Lord's refusal to reply to their enquiry; especially as their uniform perverseness, and their inveterate hatred, had ever been, and still would have been, insurmountable, had he even condescended to explain and prove his commission. GROTIUS, MACKNIGHT, LIGHTFOOT, DODDRIDGE. In v. 25. the word βάπτισμα includes, by synecdoche, the whole ministry of John, of which his *baptism* was the most prominent feature. The substitution of οὐρανός for Θεός, in the same verse, though somewhat unusual, (see on *Matt.* iii. 2.) is not without example. Compare 1 *Macc.* iii. 18. iv. 19. ix. 46. *Luke* xv. 18. 21. KUINOEL, WHITBY.

Ver. 28. τέκνα δύο. It is evident from vv. 31, 32. that this parable is directed against the Pharisaical members of the Sanhedrim, in consequence of their perverse disbelief in John the Baptist; and that the conduct of the two sons represents that of the Publicans and Pharisees respectively. The publicans and harlots characterized by the first son, and comprehending the profane and wicked generally, did not profess to do the will of God; but they were brought by the preaching of John to think seriously, to submit themselves to Christ, and embrace the Gospel, so as eventually to attain to the kingdom of heaven. The second son, on the other hand, was an exact picture of the Pharisees; for in their devotions they gave God the most honourable titles, and professed the utmost zeal to serve him; but as their religion was merely formal, they refused to hearken to the Baptist's exhortations, and though they could not disprove his divine mission, disregarded the testimony which he bore to the Messiah. Even the reformation which he effected, v. 32. in the most abandoned characters, which clearly proved that he

was sent from God, had no effect in gaining their attention to his instructions. It has been supposed, that the two sons are intended to represent the Gentiles and the Jews; but, though the parable may admit of such an interpretation, it is clear that it was not so given by our Lord on this occasion. MACKNIGHT. —[WHITBY.]

Ver. 30. ἐγὼ, κύριε. The pronoun ἐγὼ is supposed by some to correspond with the Hebrew word 'נַנִּי, *hannani*, denoting assent to a proposition, and rendered ἰδοὺ ἐγὼ, in *Numb. xiv. 40. 1 Sam. iii. 4. LXX.* At all events, the expression seems to be an ellipsis, which may in general be supplied by the verb θέλω, or, in the present instance, by ἀπέρχομαι. KUINOEL, GROTIUS. We may fairly infer from this, that the reception or rejection of the Gospel is not the effect of any invisible operation of divine grace; since it appears that the conduct of the two sons was entirely free, and that no compulsion was employed with either of them. WHITBY.

Ver. 33. ἄλλην παραβολήν. After shewing the rulers the sin of rejecting the Baptist in particular, our Lord proceeds to represent the public crime of the nation in rejecting all the messengers of God generally from first to last, and to warn them of the punishment which was shortly about to visit them. The parable, in which he thought fit to convey these disagreeable truths, was formed upon one which Isaiah had long before made use of, and with which they were well acquainted. In *Isaiah v. 1.* the *vineyard* represents the Jews in their *national*, here they are represented in their *spiritual* capacity, as living under the Mosaical dispensation, attended, as it was, with great present privileges, and the promise of many future blessings. The *householder* and his *son*, are evidently the Lord Jehovah, and the Messiah; the *husbandmen*, to whom the vineyard was let out, are the Scribes and Elders, who were to make the vineyard fruitful, and prepare it for the reception of the servants and the son, when they appeared for the returns due to the householder. The servants were the prophets sent from time to time to warn them of the punishments which awaited their sins, and to urge them to repentance; of whom they beat Jeremiah, killed Isaiah, stoned Zechariah, the son of Jehoiada, and persecuted all. See *2 Kings xxi. 10. 16. 2 Chron. xxxvi. 16. Neh. ix. 26. Jerem. xlv. 4. Acts vii. 52. Heb. xi. 37.* Of the Jewish vineyards, with their various appurtenances, &c. see Horne's *Introd. Vol. III. p. 465. sqq.* See also p. 459. A particular application has been adapted by some paraphrasts to every circumstance in the parable; but it is probable that the hedge, the wine-press, &c. are merely ornamental appendages, and that in this, as in other cases, minute points are not to be pressed too far. It is plain,

for instance, from numberless predictions, both in the O. and N. T. that God foresaw the certainty of Christ's death; and, consequently, the implied probability, that the husbandman *would reverence his son*, cannot without absurdity be applied to the interpretation of the parable. Instead of ληνόν, *the wine-press*, it is ὑπολήνιον, the *wine-fat*, i. e. cavity in which the vessel was placed to receive the liquor pressed from the grapes; but one of these naturally implies the other, and our Lord might possibly have mentioned both. Hesych. ληνός· ὅπου σταφυλὴ πατεῖται. MACKNIGHT, WHITBY, GROTIUS, DODDRIDGE.

Ver. 35. ἔδειραν. The verb δέρειν signifies properly *to flay, to tear off the skin*: as in Hom. Il. A. 459. whence it is also sometimes put as the *cause* for the *effect*, denoting *to scourge severely*: as in this place, *Mark* xii. 3. *Luke* xxii. 64. *Acts* xvi. 37. So in Aristoph. Vesp. 483. where the Scholiast notes: δέρεσθαι δὲ καὶ δέρειν ἐπὶ τοῦ τύπτεσθαι. There is no necessity, therefore, to read, with some MSS. ἔδηραν, from δαίρω; as some have wished. KUINOEL, KYPKE.—[BEZA, MILL.] Of the divisions, δν μὲν—δν δὲ, see Matt. Gr. Gr. §. 288. f; of πλείονας, v. 36. on *Matt.* vi. 25. and of the verb ἐντρέπεσθαι, v. 37. Lex. Pent. Gr. *in voce*.

Ver. 41. κακοὺς κακῶς ἀπολέσει. This kind of paronomasia is very frequent in the best writers. Soph. Aj. 1409. κακοὺς κακῶς φθείρειαν. Philoct. 1364. ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοὺς. Eurip. Med. 805. κακῶς κακὴν θανεῖν σφ' ἀνάγκη. Aristoph. Plut. 418. ἐγὼ γὰρ ὑμᾶς ἐξολῶ κακοὺς κακῶς. Add Eurip. Med. 1386. Troad. 1055. Cyclop. 267. Arist. Plut. 880. Herod. VI. 9. Hom. Il. φ. 459. Od. I. 534. Joseph. Ant. II. 14. 2. VII. 11. 8. XI. 5. 4. Lucian. D. M. V. 2. D. D. I. 1. WETSTEIN, RAPHELIUS. The condemnatory inference which our Lord is represented by Matthew and Mark to have elicited from the Scribes themselves, is attributed in *Luke* xx. 16. to our Lord himself, and the Scribes reply μὴ γένοιτο, *God forbid!* In order to reconcile this apparent discrepancy, some suppose that after the words μὴ γένοιτο in *Luke*, the Jews repeated the words of Christ *ironically*; others contend that the words in *Luke*, as well as in *Matthew*, are the reply of the Scribes in answer to Christ, although the former does not expressly say so; and that the words μὴ γένοιτο, also the words of the Scribes, were said in an under tone, as deprecating the evil from themselves: and others, again, adopt a solution directly opposite, that the words in both cases are those of Christ. In support of this last opinion it is urged that in one MS. the words λέγουσιν αὐτῷ are omitted, and as this authority is clearly of little weight, the word in the Hebrew Gospel is conjectured to have been וַיֹּאמֶר, *and he said*, instead of וַיֹּאמְרוּ, *they said*. The fallacy of all these suppositions is

easily discernible, and the last especially, which at first sight may appear plausible, is altogether irreconcilable with the answer of Jesus in the following verse. There is little real difficulty however in the matter: Christ, in the first instance, may have drawn their self-condemnation from the Sanhedrim, as St. Matthew states; he then, in all probability, repeated their words in confirmation of their decision; whereupon the Sanhedrim, or perhaps some of its less hardened members, seem to have uttered almost involuntarily the exclamation *God forbid!* DODDRIDGE, KUINOEL.—[MACKNIGHT, LE CLERC, MICHAELIS.]

Ver. 42. ἐν ταῖς γραφαῖς. The quotation is from *Psalms* cxviii. 22. It seems to have been originally spoken of David, who, though at first rejected and despised by Saul and the rulers of the Jews, was afterwards chosen by God to ascend the throne of Israel. In a higher and spiritual sense, however, our Lord applies it to himself, and his rejection by the Scribes and Elders of the people; and that the Jewish Rabbins understood this *stone* of their Messiah is admitted by R. Solom. Jarchi on *Micah* v. 1. and Abarbanel on *Zach.* iv. 13. The Jewish dispensation in the O. T. and the Christian church in the N. T. are continually represented under the figure of a *building*, and, in reference to this, Jesus Christ is represented as the *head stone*, or support of the fabric, 1 *Cor.* iii. 11. *Ephes.* ii. 21, 22. Some have supposed that there is an allusion to the union of Jews and Gentiles in the Christian church, as a head corner stone unites the two sides of a building, but probably nothing more is intended than the support which this stone affords to the building. Somewhat in this sense the chiefs of the people are called *γωνία* in 1 *Sam.* xiv. 38. LXX. It is not very clear, however, what this head-stone was. From this place it should seem that it might be added when the building was otherwise complete, that it was so situated that the passenger might fall against it, and also that it might fall upon him, v. 44. so as to answer most exactly to an upright stone or buttress, added for the purpose of strengthening and protecting the corner of the building, where it is most exposed to external violence. The Greek expression is equivalent to the Hebrew *פנה פנה*, or *פנה פנה*; but every rectangular building would have necessarily four such columns, as expressly mentioned in *Job* i. 19. whereas Christ is the *sole* bulwark of the Christian church. Besides, the *κεφαλὴ γωνίας* is allowed to be the same with *λίθος ἀκρογωνιαίος*, *Ephes.* ii. 20. which can only be understood of something single and pre-eminent; and, indeed, we find *פנה פנה* spoken of as *single* in a building, *Job* xxxviii. 6. although nothing can thence be inferred as to its position, form, or height. The common interpretations certainly do not answer the requisite conditions, and so far they are unfounded. Nothing can be drawn from the absence of the article

to prove that there was more than one κεφαλὴ γωνίας in an edifice. See on *Matt.* i. 1. (*Greek Art.* omission 7. p. 10. and *in fine*, p. 11.) HAMMOND, GROTIUS, MIDDLETON. — [MACKNIGHT.] The accusative λίθον, instead of the nominative, is a species of anacoluthon, of which see *Matt. Gr. Gr.* §. 474. c. With respect to the pronoun αὐτῇ, and the adjective θαυμαστῇ, it is evident from the sense that they cannot be referred either to κεφαλὴ or γωνίας, and therefore the feminine must be put *Hebraice* for the neuter. This change is common in the original language, and it is imitated by the LXX. in *Psalms* cxviii. 22. here cited, and also in *Gen.* xxiv. 14. *Judg.* xix. 30. 1 *Sam.* iv. 7. xi. 2. *Psalms* xxvii. 4. The form ἐγενήθη εἰς is also Hebrew. See on *Matt.* xix. 5. KUINOEL, HAMMOND.

Ver. 43. διὰ τοῦτο. The reference is to the last verse, compared with v. 39. The word ἔθνεσιν should not be rendered *to the Gentiles*, although there can be no doubt that the Gentiles, in conjunction at least with the believing Jews, are intended. Had it been our Lord's intention to say this distinctly he would have used τοῖς ἔθνεσιν in the plural. We may remark that this is one of the clearest predictions of the rejection of the Jews and the call of the Gentiles which we have in this history. CAMPBELL.

Ver. 44. καὶ ὁ πεσὼν κ. τ. λ. Many of the commentators on this verse understand an allusion to the two different ways of stoning among the Jews; the former by throwing the criminal down headlong upon a great stone, and the other by letting a stone fall upon him: but, in point of fact, there does not seem to be any material difference between the two methods, whereas a climax is evidently intended in our Lord's denunciation. In the first clause he seems to describe the sin of those who are misled by their teachers to oppose Christ; and in the latter the heavier sin and severer condemnation of the Scribes and Pharisees, who obstinately persevere in their disbelief and persecution of the Gospel. There is an evident allusion to *Isaiah* viii. 14, 15. and probably also to the vision of the image in *Dan.* ii. 34. The verbs συνθλάσθαι and λικμᾶν are figurative terms, of which the former denotes simply *to beat* or *bruise*, indicating a milder punishment; and the latter implies a more fearful fate, signifying properly *to disperse as chaff*, and thence, generally, *to destroy utterly*, (E. T. *to grind to powder*.) Hesych. λικμᾶν· τὰ ἄχυρα ἀπὸ τοῦ σίτου διαχωρίζειν. In the same sense the word occurs in *Dan.* ii. 44. LXX. It is not unlikely that our Lord intended to represent not only the dreadful *crushing* of the Jewish state by the Romans, but the general *dispersion* of the Jews throughout all the nations of the world, which continues to the present day. DODDRIDGE, MACKNIGHT, WHITBY, LIGHTFOOT. This verse should properly follow v. 42. as the connection plainly in-

dicates. It is altogether wanting in the *Codex Bezae*, and some other MSS; and Origen has passed it over in his commentary. It is found, however, in the parallel place, *Luke* xx. 18. from whence it was probably added in this place also. KUINOEL, A. CLARKE.

CHAPTER XXII.

CONTENTS:—*Parable of the marriage feast*, vv. 1—14. *Christ's reply to the Herodians respecting the tribute-money*, vv. 15—22. *and to the Sadducees respecting the resurrection*, vv. 23—33. [Mark xii. 13. *Luke* xx. 20.] *His reply to the Pharisees respecting the great commandment in the law*, vv. 34—40. [Mark xii. 28.] *His enquiry into the opinion of the Pharisees respecting the Messiah*, vv. 41—46. [Mark xii. 35. *Luke* xx. 41.]

Verse 2. The primary object of the parable of the marriage feast is to represent the invitation given to the Jews to embrace the Gospel, their rejection of that gracious offer, the severe punishment inflicted upon them for their obstinacy, and the admission of the Gentiles to the privileges of Christianity in their room. At the same time the rewards of the Gospel are not conferred upon mere professors, but upon those only who comply with its ordinances, and cultivate those habits and dispositions which its precepts enjoin. In the comparison itself there is a peculiar propriety, since both the Jewish and Christian covenants are frequently represented in Scripture under the similitude of a marriage contract between God and his people. See *Isaiah* liv. 5. *Jerem.* iii. 8. *Matt.* xxv. 5. *2 Cor.* xi. 2. It is observable that Luke does not relate this parable here because he had given us one very like it before, which was spoken upon another occasion, *Luke* xiv. 16. For the same reason he omits the question of the lawyer, *infra* v. 35. most of the discourse against the Pharisees, *Matt.* xxxii. and the parable of the talents, *Matt.* xxv. 14. There is a parable very similar to this in *Bereshith Rabba*, §. 62. p. 60. and another still more so in *Sohar. Levit.* p. 40. PORTEUS, DODDRIDGE, A. CLARKE. The word γάμος is here correctly rendered by the generality of commentators *a marriage feast*. In this sense it is frequently used, in the plural especially, by classical writers, in reference probably to the duration of these festivals, which lasted several days. Compare *Hom.* Il. Σ. 491. *Od.* A. 226. B. 196. A. 415. *Theoph. Char.* XII. 1. XXII. 1. *Arrian, Exp. Alex.* VII. 4. 6.

It has been urged, however, that the Hebrew word מַלְאָכָה, which is rendered γάμος in *Gen.* xxix. 22. *Esth.* ii. 18. ix. 22. signifies generally *a feast*; and that nothing more than a *feast* is here intended, as in *Luke* xiv. 8. Others understand *an inauguration feast*, comparing 1 *Kings* i. 5. 9, 10. 19. Out of forty-eight times, however, which the Hebrew word occurs in the O. T., in the above three instances only it is rendered by γάμος in the LXX: in the two first a *marriage feast* is particularly described, and in the last a feast which was held in consequence of a marriage. WETSTEIN, KYPKE, WHITBY, MANT.—[MICHAELIS, KUINOEL.]

Ver. 3. τοὺς δούλους αὐτοῦ. The early fathers generally interpret the servants *first* sent of the prophets of the O. T., but the parable evidently refers to the time of Christ's advent. It should seem, therefore, that the first mission was that of the Baptist, and the Apostles and seventy disciples, (*Matt.* x. 5, 6. *Luke* ix. 2. x. 1.) and the second that of the same Apostles sent with a new commission after the resurrection, *Acts* i. 8. It was probably usual in early times, though the fact is not absolutely ascertained, to issue two different invitations to a feast, one at a given time previous to the entertainment, and a second shortly before the time appointed for the assembling of the guests. In the old Greek colloquies, edited by Vulcanius, is the following dialogue:—Σήμερον παρ' ἐμοὶ ἀρίστησον χρησίμως. Οὕτω γενέσθω. Ἐν ὥρᾳ οὖν ἔλθε πρὸς ἡμᾶς. Ὅτε θέλεις πέμψον πρὸς ἡμᾶς, ἐν τῇ οἰκίᾳ εἰμι. See also Joseph. Ant. XI. Suet. Claud. 39. and Oudendorp *ad loc.* So also in *Echa R.* IV. 2. *What was the pride of the inhabitants of Jerusalem? That none went to a feast until twice invited.* WHITBY, GROTIUS, WETSTEIN, PRICÆUS. The verb καλεῖν, signifying *to invite*, occurs in 1 *Sam.* ix. 22. *Prov.* ix. 3. LXX. Hesiod. Op. D. 342. Theogn. 563. Theophr. Char. 12. 17. 21. So in Latin, Plaut. Menæch. III. 1. 11. *Qui esum neque vocantur, neque vocant.* Hence the servants who carried the invitation were called κλήτορες, Athen. Deipn. II. 8. p. 47. and in Latin *vocatores*, Plin. XXXV. 36. Senec. *de Ira*. III. 37. KUINOEL.

Ver. 4. τὰ σιτιστά. E. T. *Fatlings*. The word is derived from σιτίζω, *to feed* or *fatten*, thus including *rams* or *wethers*, (2 *Sam.* vi. 13. 1 *Chron.* xv. 26.) *calves*, (*Luke* xv. 23.) &c. *Bochart* supposes that οἱ ταῦροι καὶ τὰ σιτιστά is an *hendiadys* for ταῦροι σιτιστοὶ, as we have ταῦροι πίονες, *Psalms* xxii. 12. LXX. But this is unnecessary. To mention *oxen and fatlings* as the chief part of a royal entertainment is perfectly agreeable to the simplicity of the ancient ages. Thus Homer's princes are repeatedly described as feasting each other upon nothing else than the flesh of oxen, sheep, or swine. Compare *Isaiah* xxv. 6.

KUINOEL, DODDRIDGE. The verb *θύειν* was originally confined to the offerings of *flowers, incense, &c.* which were customary among the early Greeks; and so the compound *ἐπιθύειν* is used in Aristoph. Ran. 915. Hence the word was gradually applied to *sacrificed victims*, and came at length to signify generally *to kill*. Compare *Deut. xii. 15.* with *John x. 10. Acts x. 13.* GROTIUS.

Ver. 5. ἀμελήσαντες. It was considered by the Mahometans, and probably by all the Oriental nations, a peculiar affront to refuse an invitation to a marriage-feast, and even a breach of the law of God. See *Hedayah*, Vol. IV. p. 91. The wickedness of the guests in the parable is thus placed in a more conspicuous point of view. A. CLARKE. The adjective *ἰδίου* is equivalent to the possessive pronoun *αὐτοῦ*: and so the Hebrew affix *י* is rendered in *Job vii. 10. Prov. xxvii. 8. LXX.* KUINOEL.

Ver. 7. στρατεύματα αὐτοῦ. Some here understand the *angels*, who are the delegated ministers of God's vengeance, (*1 Kings xxii. 10. Luke ii. 13.*) and by whom his judgments of war, pestilence, and famine were let loose upon the Jews at the siege of Jerusalem. But the Roman army is certainly intended, which may properly be called the army of God, as executing his will; whence the Median army is likewise so called, *Isaiah xiii. 4, 5.* WHITBY, LE CLERC.—[GROTIUS.] This clause must be supposed to come in by way of prolepsis or anticipation, for it is plain that there could not be time before the feast already prepared was served up to attempt an enterprise of this nature. And this precisely corresponds with historical fact, for the call of the Gentiles took place some time prior to the fall of Jerusalem. DODDRIDGE. Of the adjective *ἄξιος*, (v. 8.) used absolutely, see on *Matt. x. 11.*

Ver. 9. διεξόδους τῶν ὁδῶν. Some understand *country lanes* or *bye paths*, but *διέξοδος* signifies *exitus*, and the *διέξοδοι τῶν ὁδῶν* are, therefore, *places where two or more roads terminate in one*, called in Latin *compita viarum*; so that, leading into the city from various parts of the country, they are consequently more frequented. *Doddridge* supposes that our Lord intended to intimate that the Gentiles had as little reason to expect the call of the Gospel, as common passengers or travellers to expect an invitation to a royal banquet. It appears, however, from the Talmud, in *Beracoth*, p. 43. that it was not unusual with the rich to invite travellers to their feasts. KYPKE, LIGHTFOOT.

Ver. 10. πονηρούς τε καὶ ἀγαθούς. This is not the only place in which our Lord has declared that the *bad* as well as the *good* would compose the visible church; he intimates the same in the

parable of the *tares* and of the *net*, *Matt.* xiii. 26. 48. The privileges of the Gospel, however, belong to the latter only, while the severest punishment is threatened against the wicked: *Matt.* vii. 21, 22. xiii. 24. LE CLERC, KUINOEL.

Ver. 12. ἐνδύμα γάμου. It was usual at public festivals, and more especially at marriage feasts, to appear in an appropriate dress, and those who attended in their ordinary apparel were looked upon as highly culpable and deserving of punishment. This dress was usually a white robe, and as it could not be expected that accidental guests should be provided with a marriage garment, it was usual for the donor of the feast to provide them with one. Compare *Gen.* xlv. 22. *2 Kings* v. 22. x. 22. *Esth.* vi. 8. viii. 15. This custom also prevailed among the Greeks and Romans, as it appears from *Hom. Od.* Δ. 48. sqq. *Diod. Sic.* XIII. p. 375. *Steph.* Hence *Eustath.* on *Od.* Ζ. 28. ἡθος γάρ, φασιν, ἦν τὰς νύμφας τοῖς τοῦ νυμφίου ἐσθῆτας ἐν τῷ τοῦ γάμου καιρῷ χαρίζεσθαι. *Spartianus in Vit. Sev.*—*Habuit etiam aliud omen imperii. Cum rogatus ad cœnam imperitoriam palliatus venisset, qui togatus venire debuerat, togam præsidariam ipsius imperatoris accepit.* In this, therefore, consisted the offence of the guest who had entered improperly clothed, that he had neglected to apply for a marriage garment, or had perhaps refused the offer of one. It is still a mark of honour in the East to be presented with a garment, called *caftan*; and a refusal to accept or wear it is considered a peculiar insult to the donor. Our Lord seems to allude in the parable to *Zeph.* i. 7, 8. DODDRIDGE, A. CLARKE. It is well observed that *Faith* alone cannot be represented by the wedding garment, for faith is implied in the simple act of coming to the supper. The intruder, therefore, has been supposed to designate those false brethren among the Jews who upheld the necessity of retaining circumcision and the ritual ordinances in the Gospel covenant. But it should seem rather that the *walking worthy of our vocation*, (*Ephes.* iv. 1. *2 Pet.* i. 10.) is denoted by the marriage garment. In *Rev.* xix. 7, sqq. where there is a plain allusion to this parable, the *fine linen* in which the guests at the marriage supper of the Lamb are clothed, is expressly declared to be the *righteousness of the saints*. Nothing is more common in Scripture, and indeed in other ancient writings, than to represent the habits and disposition of the mind under the figure of bodily garments. Compare *Job* xxix. 14. *Isaiah* lxi. 10. and see my note on *Hom.* II. A. 149. That the ejection into outer darkness is emblematic of the punishment of the wicked at the last day there can be no doubt, since it is then only that God will separate the bad from the good. Here then is a conclusive argument against salvation by faith *only*, and also against the Calvinistic doctrines of *election* and *reprobation*. It was in the man's power to have obtained this garment, and his

own neglect was the cause of his exclusion from the feast. GROTIUS. The verb φιμοῦν signifies properly *to muzzle, to gag*, as in 1 Cor. ix. 9. and thence *to make speechless, to silence*. Joseph. B. J. I. 20. τάχα καὶ τοὺς ἀπαγγέλλειν προαιρομένους οἱ ἀνθρωπίνων δαίμονες ἀδελφῶν ἐφιμοῦν. The word is used by Christ in *stilling* the sea, *Mark* i. 25. *Luke* iv. 35. ΚΥΡΚΕ. Of the sentence in v. 13. see on *Matt.* viii. 11.

Ver. 14. πολλοὶ γὰρ κ. τ. λ. See note on Chap. XX. 16. There are some who would confine the observation, as in that passage, to the Jews only; but it seems here to admit of a wider signification, as including professing Christians in general. LE CLERC, WHITBY, GROTIUS.

Ver. 15. The verb παγιδεύειν is properly used of *snaring birds, &c.* and thence signifies generally *to ensnare, to entrap*, i. e. *to plot one's destruction*, as the Latin phrase, *laqueos alicui tendere*. See *Eccles.* ix. 12. *Prov.* vi. 2. LXX. The addition of ἐν λόγῳ, *in conversation*, explains the mode of attack about to be adopted. The verb employed in *Mark* xii. 12. is ἀγρεύειν. KUINOEL.

Ver. 16. The expressions οὐ μέλει σοι περὶ οὐδενός, and οὐ βλέπεις εἰς πρόσωπον ἀνθρώπων, amount to the same thing, so that the repetition of the same sentiment encreases the flattery, and, at the same time, the baseness of the flatterers. It is for these false and hypocritical compliments that our Lord rebukes them as ὑποκριταί, v. 18. Instead of the latter phrase we have λαμβάνειν πρόσωπον in *Luke* xx. 21. KUINOEL. Of the *Herodians*, and the insidious nature of the question proposed to Christ, see Horne's *Introd.* Vol. III. pp. 83. 184. 380.

Ver. 20. τίνας ἢ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή; The mode of proceeding which Christ adopted upon this and similar occasions is a most striking instance of his consummate wisdom and prudence. He thus compelled the tempters to answer the question, removing from himself the odium attending the determination of it, and unmasking the impious motives for which it was proposed. By admitting that the coin was impressed with Cæsar's image and superscription, and by consenting to receive it as current in Judea, they in fact acknowledged their subjection to his dominion; for it was a tradition of their own Rabbins, *that wherever the money of any king is current, the inhabitants acknowledge that king for their Lord*: Maimon. in *Gezel.* 5. Hence the reply of Abigail to the reproaches of David, recorded in the Talmud, *Sanhedrim*, p. 20. 2. *Art thou then a king? the coinage of our Lord Saul is yet current*. In the present instance this acknowledgment of subjection, which Christ drew

from them, was particularly in point, as the particular coin in which this tribute was paid is known to have borne this remarkable inscription: *Καῖσαρ Αὐγούστ. Ἰουδαίας ἐαλωκυίας*. It is probable, also, that in asking *whose image and superscription* the tribute money bore, our Lord intended to distinguish between the *half shekel*, dedicated to God, as part of the Temple service, and the Roman denarius which was paid in the form of tribute to the Romans. See on *Matt.* xvii. 24. LIGHTFOOT, HAMMOND, ROSENMULLER. It is urged by some that Christ after all left the matter undecided, and that his answer does not intimate the right of Cæsar to demand tribute from the Jews. But though he does not directly reply to the question put to him, yet the precept in v. 22. is plainly decisive on the point. Connected by the illative particle *οὖν* with the preceding verses, it plainly inculcates the duty of submission to established governments, and is a leading feature of the Christian religion. In perfect conformity with this precept are those of the Apostles, *Rom.* xiii. 5. 7. *Tit.* iii. 1. *1 Pet.* ii. 13, 14. The right of Cæsar to impose tribute upon the Jews had its rise in their own act of submission to the Roman government, as formerly to the Assyrian, and it had now existed about one hundred years. Upon this ground King Agrippa, and the historian Josephus, insist upon the necessity of a patient subjection to the Roman yoke: *Joseph. B. J.* II. 28. VI. 26. WHITBY.—[GROTIUS, LE CLERC.] The latter part of Christ's injunction has been interpreted as a caution against omitting the sacred tribute, on pretence of answering the demands of Cæsar. But he rather cautions the Pharisees against using religion as a pretence to justify sedition, and the Herodians against complimenting the Romans at the expense of their religion: he makes a clear distinction between the duties we owe to God and to our earthly rulers, and shews that they do not in the slightest degree interfere or clash with each other. DODDRIDGE, PORTEUS.—[DIODATI, RAPHELIUS.]

Ver. 23. μὴ εἶναι ἀνάστασιν. Of the opinions of the *Sadducees* see Horne's *Introd.* Vol. III. p. 372. sqq. Their leading tenet was, that the soul had no separate existence, but was annihilated immediately upon its disunion from the body. Hence a saying of the sect in *Tanchun*, p. 3. 1. *The cloud sails and goes away; so he that descends into the grave returns not from it.* The story which they mention here seems to have been a kind of common place objection, since it is to be met with in the Jewish writings; and as it had probably puzzled some of the Scribes, they hoped that Jesus would have been unable to answer it. It was not to be wondered at that they could not satisfactorily solve the difficulty, since their own notions of a future state were little better than those of the Heathen philosophers. Josephus, (*B. J.* II. 12.) compares their idea of the happiness

of the life to come to that of the Fortunate Isles, as described in Hom. Od. Δ. 561. Compare Hor. Epod. XVI. 42. 53. With respect to the question proposed to our Lord, they held that if a woman had two husbands in this world, the *first* only would be restored to her in the world to come: *Sohar. Genes.* p. 24. Our Lord, therefore, not only refuted the *Sadducaical* doctrine, but set the Pharisees right in their misconception on the subject: he tells them that the difficulty arose entirely from their inattention to the Scriptures, from their ignorance of the power of God, and of the state of human beings in Heaven. The argument drawn from the Scriptures is contained in v. 32., of which see Horne's *Introd.* Vol. II. p. 560. By telling them that they *knew not the power of God*, our Lord intimates that he could effect, with the utmost ease, what they deemed to be impossible; and that they either did not allow, or could not comprehend his omnipotence in this respect is evident from St. Paul's question, *Acts* xxvi. 7. WHITBY, LIGHTFOOT, DODDRIDGE, GROTIUS.

Ver. 24. Μωσῆς εἶπεν· ἐάν τις κ. τ. λ. *Deut.* xxv. 5, 6. The words of the Law are not quoted *verbatim*, but according to their sense. It was the intention of this injunction that the children produced by the second marriage should be reckoned in the genealogy of the deceased brother, and inherit his property. A similar law prevailed among the Athenians in respect to heiresses, who were not allowed to marry out of their kindred, in order that their estates might be preserved to their families; and by the same law, their nearest relations were obliged to marry them. Traces of the same custom are still found in the East, as modern travellers inform us. The verb ἐπιγαμβρεύειν is properly used of the *intermarriage of relations*, from γαμβρός. KUINOEL, A. CLARKE.

Ver. 29. τὰς γραφάς. It has been supposed that the Pentateuch only is here intended, but there is no ground for the opinion maintained by some commentators, that the Sadducees did not receive the whole of the Scriptures of the O. T. See Horne. The question proposed to Jesus depended upon the injunctions of the Mosaic law, and consequently he chose to reply to it from the same quarter, (*Exod.* iii. 6.) not, however, because the other books would have had less weight with them. KUINOEL.

Ver. 30. οὔτε γαμοῦσι κ. τ. λ. There was considerable difference of opinion among the Rabbins on this point, some maintaining that there was eating and drinking and marrying in heaven, and others agreeing in the statement of Christ. The declaration that the saints in heaven shall be ὡς ἄγγελοι, or, according to *Luke*, ἰσάγγελοι, does not imply that there will be an equality between them and the angels generally, but that merely,

like them, they shall not be subject to bodily appetites, but become pure and immortal spirits, so that matrimony will be no longer necessary as the means of repairing the wastes of mortality by the production of new generations. With the argument of our Lord in the next verse, that of Manasse Ben Israel, (*de Resur. Mort.* I. 10. 6.) is strikingly parallel: *When the Lord first appeared to Moses we read that he said, I am the God of thy fathers, the God of Abraham, &c. But God is not a God of the dead, who are not, but of the living, who are: hence we justly infer, that the souls of the Patriarchs are still in existence.* Similar modes of reasoning are frequent in the Talmud; and the Jews had a maxim that *there was no place for them in the world to come who say that the resurrection cannot be proved out of the law*: *Avoda Sara*, p. 18, 1. *Sanhedrim*, p. 90, 1. KUINOEL, WETSTEIN, SCHOETTGEN.

Ver. 36. ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Upon this the Jewish doctors were greatly divided, some contending for the law of circumcision, others for that of sacrifices, and others for that of the phylacteries: and though they were for the most part agreed that the law of the Sabbath was to give place to that of circumcision, they were still undecided as to which of the rest the preference should be given, except that they considered the ceremonial observances of the greatest importance. The question proposed, therefore, is not unlike that of the young ruler, (*Matt.* xix. 16.) and it may possibly have been dictated by the same motive. The words *πειράζων*, v. 35. and *ἐπὶ τὸ αὐτὸ*, v. 34. seem indeed to intimate that the Pharisees now assembled, with the lawyer in their company, were following up the insidious design of *entangling Jesus in his talk*. At the same time the verb *πειράζω* does not necessarily require to be taken in a bad sense, as is evident from *1 Kings* x. 1. and with *αὐτὸ* some commentators supply *χώριον*, so that no evil intention may have existed at all. It is certain, at all events, from the concluding part of the transaction, as related in *Mark* xii. 32—34. that if it did exist, it was eventually relinquished; and this is perhaps the more probable supposition. Our Lord in his reply decided in favour of the moral law; and the Lawyer was so fully persuaded of the truth of his decision as to admit that an adherence to its precepts was *more than whole burnt-offerings and sacrifices*. At the same time, with his usual prudence, he did not neglect the ceremonial law, for this very commandment of the *love of God* was written upon their phylacteries. See *Horne's Introd.* Vol. III. p. 403. In calling it the *first and great commandment*, he intimated that the object of it was the first and greatest of all beings, so that its duties must have the precedence over every other: it was so called, moreover, because the love of God is the source of every other Christian grace, and the only

motive sufficiently powerful to subdue our passions, to carry us through the trials, and to support us under the temptations by which we are on all sides surrounded. LIGHTFOOT, WHITBY, PORTEUS, KUINOEL. The citation is from *Deut.* vi. 5., of the variation from which in the Evangelists and the LXX see Horne's *Introd.* Vol. II. p. 211. Of the νομικοὶ also, (E. T. *Lawyers*,) see the same work, Vol. III. p. 376. Observe also that ποία is for τίς, as in *Matt.* xix. 18., and μεγάλη for μέγιστη, as in *Matt.* v. 10.

*Ver. 39. ὁμοία αὐτῇ. Is like unto it; i. e. springs out of it, is closely connected with it, and equally obligatory upon the Christian: and by quoting it with the former our Lord refuted a notion to which the Pharisees were fondly attached, that the observance of one excellent precept of the law would excuse the transgression of the rest. The term neighbour, as employed in the Scriptures, is of very extensive import, including not only kindred, friends, and countrymen, but even our enemies, as appears from the parable of the good Samaritan. It has been objected, that in this view of the case the precept is impossible, and contrary to that principle of self-love which God himself has implanted in our breast. Be it observed, that we are not told to love our neighbours as much as, but simply as ourselves; the particle ὡς implying not equality in degree, but similarity in kind. The precept, therefore, merely enjoins that we treat all men at all times as we would wish under similar circumstances to be treated ourselves; thus exactly corresponding with the divine rule which Christ had before delivered in *Matt.* vii. 12. DODDRIDGE, WHITBY, PORTEUS.*

*Ver. 40. κρέμονται. Some have supposed that this verb has a metaphorical allusion either to the custom of suspending their laws in a public place, or generally, to hanging any thing to a large nail or wooden pin, such as were usually built up at the same time with the wall, in Jewish houses. See *Isaiah* xxii. 23. *Esra* ix. 8. But the expression is common in all languages in relation to things closely connected with each other, or originating in another as a first principle. Compare *Gen.* xlv. 30. *Judith* viii. 24. So Philo, T. I. p. 420. ὧν αἱ τοῦ ἔθνους ἐκρέμαντο. Cic. in *Pison.* 41. *In sententiis omnium civium famam nostram fortunamque pendere.* KUINOEL, GROTIUS, ELSNER, WETSTEIN.—[LE CLERC, WHITBY.] It must not be inferred from this declaration of our Lord that these two precepts, great and important as they are, constitute the whole of the Christian system. In that we find many essential improvements of the moral law, as may be seen at once in the Sermon on the Mount. We find also many distinguishing doctrines of Christianity, particularly those of a resurrection, of a day of judgment, of the*

atonement made for sin by the sacrifice of Christ, of sanctification by the Holy Spirit, and of justification by faith in the merits of a Redeemer. We must not, therefore, content ourselves with observing the two leading commandments, of *love to God*, and *love to man*, but we must look to the whole of our religion, attend to every branch of our duty to God, our neighbour, and ourselves, and finally repose all our hopes of salvation on the merits of Jesus Christ. PORTEUS.

Ver. 42. τοῦ Δαυὶδ. This was a thing well known among the Jews. See on *Matt. i. 1*. They expected also that as a temporal prince he would be a much greater man than David, but still that he would be a mere man, possessed of no higher nature than that which he derived from his earthly progenitors. It was the intention of our Lord, in proposing this question to them, to intimate that there was in his character, as portrayed by David and the prophets, something more exalted than they were aware of; and though he does not expressly assert his divinity, there can be no doubt as to the inference which must necessarily follow from his reasoning. He may also have intended to put an end to the captious questions of his opponents by exposing their own ignorance of the Scriptures, and especially of the prophecies relating to the Messiah. Their acknowledged belief that he was to be the descendant of David is a remarkable proof against them that the Messiah is come. Their families are now so perfectly confused that they cannot trace back a single genealogy with any degree of certainty, nor have they been capable of ascertaining the different families of their tribes for more than 1,600 years. Why then should prophecy be so clear and distinct on this head, if the Messiah was not to appear till the public registers were all demolished, so as to render it impossible to ascertain the fact? Is it not evident that God had fixed his advent at a time when his descent could be ascertained; and that the Evangelists Matthew and Luke were directed by inspiration to furnish this proof from the public registers, which were in existence at the time when their Gospels were published? No Jewish writer has ever attempted to invalidate this argument, and for this plain reason—because it was impossible. It has been attempted, indeed, to evade the passage which our Saviour here cites from *Psalms cx. 1*. by referring it to David himself, to Abraham, or to Ezekiel; but it is clear that the Jews in our Lord's time ascribed it to the Messiah, or he would not have alleged it to this end, much less would he have silenced his opponents by so doing. The LXX, it is true, inscribe the *Psalms* τῷ Δαβὶδ, but other interpreters, and the Jews themselves, translate דָּוִד in the genitive; and without this rendering no Psalms whatever can be attributed to David. CAMPBELL, A. CLARKE, WHITBY, GROTIUS.

Ver. 43. κύριον. This word, corresponding with the Hebrew אֲדֹנָי, *adon*, signifying *Lord* or *Master*, was a term implying an acknowledgment of superiority in the person to whom it was addressed, and therefore never given to *inferiors*, though sometimes perhaps, out of courtesy, to equals. Upon this then the argument of our Saviour depends. An independent monarch, such as David, acknowledged no Lord or Master but God; far less would he bestow that title upon a son or descendant: and consequently the Messiah, being so called by him under the influence of the Spirit, and therefore acknowledged as his superior, must be divine. In the next verse the same word, Κύριος (in the nominative) is used by the Evangelists to express the Hebrew יְהוָה, *Jehovah*. Though this is a proper name, and not an appellative, the LXX, from a superstitious notion which the Jews entertained, that it was dangerous to pronounce it, have thought fit always so to render it, and the Jews to this day always read *adon* where they find *Jehovah*. Hence the writers of the N. T., in quoting from the O. T., have generally adopted the method of the LXX in this respect, frequently using their very words: nor can any objection be raised against them on this ground. It seemed good to infinite wisdom under the old dispensation to distinguish himself as the God of his chosen people by an appropriate name, in opposition to the gods of the surrounding nations, all of whom were called indifferently *gods* and *lords*; but under the Gospel, wherein all such distinctions were to be abolished, it was proper that there should remain nothing which might appear to represent God as a national or local deity. It has been proposed, by an alteration of the points, to render יְהוָה also, to which τῷ κυρίῳ μου answers in the Gospel, *to the Lord*, instead of *to my Lord*, as in the E. T. This, however, would clearly destroy the force of our Saviour's argument. CAMPBELL, GROTIUS, KUINOEL. Of the import of the phrase καθῆσθαι ἐκ δεξιῶν see on *Matt. xx. 20*.

CHAPTER XXIII.

CONTENTS:—*The disciples warned against the example of the Scribes and Pharisees, and exhorted to humility, vv. 1—12. [Mark xii. 38. Luke xx. 45.] Christ severely reproaches the Scribes and Pharisees for their intolerance, v. 13. rapacity, v. 14. false zeal, v. 15. superstition in oaths and tithes, vv. 16—23. hypocrisy, vv. 24—28. cruelty, vv. 29—33. Their destruction foretold, vv. 34—36. Christ's lamentation over Jerusalem, vv. 37—39.*

Verse 2. Μωσῶς καθέδρας. The Jewish doctors always taught sitting. Some understand the *chair of Moses* of legislative authority, but without any sufficient reason. It was probably so called because it was that from which the books of Moses were read and explained, so that he seemed to dictate from thence. There may possibly be an allusion to the pulpits which Ezra made for the expounders of the law, (*Neh. viii. 4.*) and which were afterwards retained in the Synagogue. It is evident that the injunction given in the next verse must be understood with certain limitations. Our Lord certainly did not mean that the traditions of the Scribes, which they considered superior to the law, were binding upon the people, but simply that they should observe all those things which they read from the Law and the Prophets, and whatever they taught consistently with them. Compare *infra* vv. 16. 18. 23. *Matt.* xv. 4. sqq. xvi. 6. 12. Had he meant, as the Romanists contend, to assert their infallibility, and to require an absolute submission to their dictates, he must have condemned himself, as it was known he was rejected by them. DODDRIDGE, KUINOEL, WHITBY.—[LIGHTFOOT.] The name *Pharisees* being the appellation of a sect, it cannot be supposed that all the party sat in Moses' chair, but merely the Doctors of the sect. Hence the phrase *Scribes and Pharisees* must be a Hebraism for *Pharisean Scribes*. MACKNIGHT. Much information on the subject of this chapter will be found in the account of the *Jewish Sects*, Horne's *Introd.* Vol. III. pp. 367. sqq. See also pp. 253. 403. 482.

Ver. 4. φορτία βαρέα. See on *Matt.* xi. 29. These *burdens* are also mentioned in the Jewish writers under the name of *strokes* or *severities*. In the Talmudic tract *Sotah*, III. 4. R. Joshua reckons among the things that *destroy the world* the *strokes* (מכות) of the Pharisees, and a crafty wicked man; in illustration of which the Gemara observes, *By the strokes of the Pharisees he means superfluous worship and troublesome rites, introduced by them underhand into the Jewish religion, and by*

the crafty wicked man some understand one that prescribes light things to himself and heavy to others. So Maimonides: *They call the additaments by which they made the law heavy strokes or severities.* HAMMOND, LIGHTFOOT. The verb δεσμεύειν signifies *to tie up a bundle*, and it is here used in allusion to those who lade and drive beasts of burden: they first make or bind up their loads and then lay them on their backs. Theophrastus (*Charact.* II.) mentions among the characteristics of a wicked man, τὸ τῷ ἀκολούθῳ ἐπιθεῖναι μείζον φορτίον ἢ δύναται φέρειν. MACKNIGHT, ALBERTI. The phrase τῷ δακτύλῳ κινῆσαι is proverbial, and of the same import with ἄκρῳ τῷ δακτύλῳ ἄψασθαι, which is frequently used by Greek writers of those who are unwilling to exert themselves in any undertaking. Compare Aristoph. *Lysist.* 365. *Ælian* V. H. XII. 1. *Philo.* I. p. 297, 33. So in Latin, *digito attingere*. Some have understood our Lord to allude not to the neglect of the Pharisees themselves in observing these minute precepts, but to their tenaciously exacting them of others: but this is not the force of the proverb, the real import of which is fully explained by the assertion in v. 3. λέγουσι γὰρ, καὶ οὐ ποιοῦσι. WETSTEIN, ELSNER, KUINOEL.—[WHITBY.]

Ver. 5. κράσπεδα. We are not to understand our Lord as condemning the use of these *fringes*, but merely the spiritual pride of those who wore them of an immoderate size for the purpose of ostentation. Moses had positively commanded the Jews to wear them, and Christ himself did not hesitate to comply with the law in this respect. See on *Matt.* ix. 9. Neither are the phylacteries themselves condemned, although it is not so evident that they originated in any divine institution. In *Deut.* vi. 8, indeed, and *Exod.* xiii. 9. 16. God commands the Israelites to bind the words of the Law *as a sign upon their hands, and as frontlets between their eyes*. But although the later Jews, and among them Josephus, understood this precept literally, it was perhaps only a strong metaphor, and so it is explained by Jerome. Compare *Prov.* iii. 3. vi. 21. *Isaiah* xlix. 16. The precept, indeed, by a comparison with *Deut.* xi. 18. seems to have reference to the whole law, in which case it can only be taken figuratively. WHITBY, GROTIUS.

Ver. 7. ῥαββί. This was a title which none of the prophets had ever received, nor any of the Jewish doctors, till the time of Hillel and Schammai, but during our Lord's ministry it was greatly affected by the Pharisees, who wished to be regarded as infallible oracles in matters of religion. See on *Matt.* xix. 17. Sometimes, also, they were saluted by the disciples with the appellation of *father* and *guide*, to which our Lord alludes in vv. 9, 10., and some were even addressed by all the three names

together, as appears from the fiction in *Maccoth*, p. 44. that *when King Jehoshaphat saw the disciple of a wise man he rose from his throne, and embraced him, and said, Abbi, Abbi! Rabbi, Rabbi! Mori, Mori! i. e. Father, Father! Rabbi, Rabbi! Guide, Guide!* To these rabbis they ascribed the highest and most incontestible authority, (*Rom. ii. sqq.*) so high, indeed, as to prevail against that of the king or the high-priest. See *Joseph. Ant. XIII. 23. XVIII. 2.* In v. 9. there may possibly be an allusion to the *father* of the Sanhedrim. WHITBY, HAMMOND, LIGHTFOOT. The old reading in this verse is *καθηγήτης*, as in v. 10., but a great number of MSS. and Fathers have *διδάσκαλος*, which is incomparably the best reading, although *Griesbach* considers it a marginal gloss. It not only removes an evident tautology, but it is the word by which the Hebrew 'ר was always translated by the Hellenists. Compare *Matt. viii. 19. xiii. 38.* Something more is clearly meant by *καθηγήτης*, *guide*, than by *διδάσκαλος*, *teacher*. The sentiments, indeed, are nearly allied, but, unless there had been some difference, it would have been no occasion for recurring to a different and even unusual term. In order to enforce the warning against an unlimited veneration for the decisions of men, such as the Rabbins expected from their disciples, Christ puts it in a variety of lights, and prohibits an implicit reliance upon any human teacher, and the admission of any doctrine which does not emanate from him or from God. The very uncommonness of the word *καθηγήτης*, which occurs in no other place in the N. T., shews an effort to say something more than is contained in the preceding words. In some MSS, also, *ὁ Χριστὸς* is omitted, and in others the clause *πάντες δὲ ὑμεῖς ἀδελφοί ἐστε* is found at the end of the next verse, by which transposition the connection of the sentiment is certainly more natural than in the common arrangement. CAMPBELL, GROTIUS. —[GRIESBACH, LOESNER.]

Ver. 11. ὁ δὲ μείζων κ. τ. λ. Compare *Matt. xx. 25, 26.* The sentiment in the next verse was a maxim not only among the Jews, in whose writings it frequently occurs, but also with other nations. Compare *Prov. xv. 33. xvi. 18. xxix. 23.* So *Polyb. V. 26. βραχεῖς γὰρ δὴ πάνυ καιροὶ, πάντας μὲν ἀνθρώπους ὡς ἐπίπαν ὑψοῦσι, καὶ πάλιν ταπεινοῦσι· μάλιστα δὲ τοὺς ἐν τοῖς βασιλείοις.* By Christ, however, it is applied in a spiritual sense, and there is no one sentiment which is so frequently repeated by him, and enforced with such earnestness, not only upon his Apostles, but upon Christians in general. See *Mark ix. 35. x. 43, 44. Luke xiv. 11. xviii. 14. xxii. 26. John xiii. 14.* and compare *1 Pet. v. 6.* GROTIUS, RAPHELIUS, DODDRIDGE.

Ver. 13. Οὐαὶ δὲ ὑμῖν κ. τ. λ. In this and the following denunciations our Lord apostrophises the Scribes and Pharisees as

if they were present, though it should seem from v. 1. that they had departed, unable to solve the question proposed to them at the end of the last chapter. At all events, he was now no longer under any restraint from fear of personal violence, as the close of his ministry was approaching; and he did not therefore hesitate, in the most plain and solemn manner, to reprove their excessive wickedness, their gross hypocrisy, and their shameless perversion of the law of God to the most abandoned purposes. In the E. T., and in some MSS, this verse is transposed with the following, and in others it is omitted altogether. From the change in the construction, which should have been *καὶ προσεύχεσθε*, it may probably be an interpolation from Mark and Luke; but *Griesbach*, though he omitted it in his first edition, has been induced, by the preponderance of MS. authority, to restore it in his second. In order to give the sense intended by our Lord, the conjunction *καὶ* must bear the sense of *idque*:—*Ye devour widows' houses, and this too under the mask of superior sanctity.* KUINOEL, MACKNIGHT, GROTIUS.

Ibid. ὅτι κατεσθίετε κ. τ. λ. *This sect*, says Josephus, (Ant. XVII. 3.) *prided themselves in a more exact knowledge of the law, on which account the women were subject to them, ὡς τὰ Θεῖον προσποιουμένων, as pretending to enjoy the peculiar favour of God.* The same historian relates (B. J. I. 5.) that they employed the same means to insinuate themselves into the favour of Queen Alexandra. With respect to their long prayers, there is a passage in *Beracoth*, p. 32, 2. wherein R. Joshua Ben Levi directs the truly religious to pray *nine hours a day*. See also on *Matt.* vi. 7. WHITBY, LIGHTFOOT. The word *οἰκία* does not here signify merely *a house*, but generally *an estate, property*, in which sense *οἶκος* is used in Hom. Od. A. 248. 251. (compare v. 375.) B. 64. Ælian. H. V. X. 17. Joseph. B. J. VII. 11. In *Gen.* xlv. 18. LXX, the Hebrew *תֵּב* is rendered by *τὰ ὑπάρχοντα*, and in *Esth.* viii. 1. by *δσα ὑπῆρχε*. Homer uses precisely the very metaphor employed by our Lord in Od. B. 237. *κατέδουσι βιαίως Οἶκον Ὀδυσσῆος.* KYPKE, KUINOEL.

Ver. 14. ὅτι κλείετε κ. τ. λ. In the parallel passage, *Luke* xi. 52. the expression is *ἤρατε τὴν κλεῖδα τῆς γνώσεως*, in allusion to the custom of the Rabbins, who carried *a key* as the emblem of knowledge and instruction. Hence it is related in *Semachoth*, §. 8. that *when R. Samuel the Little died, his key and his tablets were hung on his tomb, because he died childless.* The Pharisees prevented the reception of the Gospel—for such is the intention of the metaphor—by their misinterpretation of the ancient prophecies respecting the Messiah, and their consequent rejection of his claims, (*John* ix. 16.) by their example, (*John* vii. 48.) by their authority, (*John* ix. 22.) and in short, by using their utmost endeavours to hinder the people from repent-

ing of their sins, and believing the Gospel. SCHÖRTGEN, WHITEY, MACKNIGHT.

Ver. 15. περιάγετε τὴν θάλασσαν and τὴν ξηράν. This expression is proverbial, indicative of the most unremitting and indefatigable exertions. So Philetas *ap. Stob.* Tit. 250. τῷ αἰεὶ πολεῶ γαίης ὑπὲρ ἡδὲ θαλάσσης. Lucan *Pharsal.* V. 262. *quævis terraque marique His ferrum jugulis.* Somewhat similar is the Latin proverb, *Omnem Lapidem movere*: Anglice, *To leave no stone unturned.* With the adjective ξηρά, in the feminine, γῆ must be supplied, as πέδον with the more usual ellipsis of ξηρόν in the neuter. So Herod. II. 68. Ælian. *Hist. An.* V. 33. Precisely similar is the omission of θάλασσα with the adjective ὑγρὰ in Hom. II. K. 27. See my note *in loc.* So we find *siccum*, subaud. *solum*, in Virg. *Georg.* I. 363. and *liquidum*, subaud. *mare*, in Horat. *Sat.* I. 1. 54. The zeal of the Jews in making proselytes was so remarkable that it passed into a proverb among the Heathen. Hor. *Sat.* I. 4. *Ac veluti te Judæi cogemus in hanc concedere turbam.* Of the different kinds of *proselytes* see Horne. MUNTKE, PALAIRET, KUINOEL, MACKNIGHT.

Ibid. υἱὸν γέννης. *A child of Hell*; i. e. in the Hebrew idiom *one deserving of, or doomed to, Hell.* So in 1 *Sam.* xx. 31. 2 *Sam.* xii. 5. LXX. υἱὸς θανάτου, *morti debitus.* It has been proposed to render διπλότερον in this passage *deceitful*, rather than *two-fold*, as in the E. T. and other versions: but although it is true that ἀπλοῦς sometimes signifies *sincere*, and that διπλοῦς, on the contrary, occasionally implies *fraudulent*, *crafty*, as the Latin *duplex* in Horat. *Od.* I. 6., still it cannot be so rendered in the present instances. The notion of guilt is sufficiently implied in the expression υἱὸς γέννης, in which υἱὸς, supplying the place of the adjective ἄξιος, plainly indicates the adverbial usage of διπλότερον. In confirmation of this point it is sufficient to refer to the passage quoted from Justin. M. in Horne's *Introd.* Vol. III. p. 370., where the original Greek is διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ. GROTIUS, KUINOEL.—[ΚΥΡΚΕ.] Of the Jewish opinions respecting oaths, which our Saviour reprobates in the seven following verses, see on *Matt.* v. 33. sq. By the gold, v. 16. we are not to understand the ornamental decorations of the temple, but the money set apart for sacred purposes, called by the Greeks ἀναθήματα, and by the Latins *donaria.* LIGHTFOOT, GROTIUS.

Ver. 23. ὅτι ἀποδεκατοῦτε κ. τ. λ. The Jewish law set apart for the priests a tenth of all fruits, and of such produce of the ground as could be comprehended under the name of revenue. See *Levit.* xxvii. 40. *Numb.* xviii. 21. *Deut.* xiv. 22. In their observance of this law the Pharisees affected the most scru-

pulous exactness, paying tithe even of the most insignificant herbs, such as our Lord here specifies, and which seem to have been usually passed over as of little or no value. It is to be observed, however, that Christ does not discommend this exactness, but complains, that while they were so precise in these matters, which were comparatively unimportant, they neglected the more essential commandments of the law, and substituted frivolous and insignificant observances in the place of a moral and religious life: and this remark will also apply to the other woes denounced in the chapter. The first of the herbs here mentioned, ἡδύσμον, is the well known *garden mint*, so called from its fragrant smell: by ἀνηθον the *dill* is meant, and not the *anise*, as it is rendered by our translators, who were probably misled by the similarity of sound; *anise* in Greek is ἀνισον. *Cummin*, κύμινον, is a disagreeably pungent plant, and so little regarded by the ancients as to be used by them to express whatever was worthless and insignificant. Hesych. κύμινον τοῦτο ἐπὶ μικρόλογον ἔταπτον. Hence a miser was sometimes called κυμινοπριστής. See Hemsterhuis on Arist. Plut. p. 193. That these herbs are not *particularized*, except for the purpose of illustration, is clear from *Luke* xi. 42., where they are varied, and πᾶν λάχανον is added. The verb ἀποδεκατεύειν is an Hellenistic word, which is not to be found in any classical author, but was formed to represent the Hebrew נָשָׂא, *osher*, which signifies both *to take tithe* and *to pay tithe*. In the former sense it occurs in 1 *Sam.* viii. 15. 17. *Neh.* x. 35. *Heb.* vii. 5. viii. 2. and in the latter, which it bears also in this passage, in *Gen.* xxviii. 22. *Deut.* xiv. 22. *Luke* xi. 42. xviii. 12. KUINOEL, CAMPBELL, SCHLEUSNER.

Ibid. κρίσιν, ἔλεον, πίστιν. E. T. *judgment, mercy, and faith.* *Luke* xi. 42. τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ, *judgment and the love of God.* Hence it appears that our Lord intended to reprove the Pharisees for their neglect both of their social and religious duties. By the word κρίσις, therefore, must be understood *justice*, i. e. the giving to all their due; by ἔλεος, *charity*, i. e. a feeling for the wants and calamities of others, and a readiness to relieve them; and by πίστις, not as some would render it, *fidelity* or *probity*, but *trust in God*, and *confidence* in his mercy. Perhaps, indeed, πίστις, as it admits of both these senses, may include both in this passage. Compare *Rom.* iii. 3. *Gal.* v. 22. *Col.* i. 4. *Tit.* ii. 10. 1 *Pet.* i. 21. There is most probably an allusion to *Micah* vi. 8. Compare also *Hos.* ii. 19. The expression is not unlike Hor. Od. I. 24. 6. *cui Pudor, et Justitiæ soror Incorrupta Fides, nudaque veritas.* GROTIUS, HAMMOND.

Ver. 24. οἱ διῶλίζοντες κ. τ. λ. E. T. *Ye strain at a gnat and swallow a camel.* The word *strain* has here been under-

stood by many as denoting *to make an attempt to swallow*, whereas the verb διυλίζειν means *to filter*, or *percolate*. It appears, indeed, that by a typographical error *at* was substituted for *out* in the edition of 1611, and the blunder has been regularly continued in the authorised version down to the present time. The expression is proverbial, alluding to a custom which the Jews had of filtering their wine, that they might not inadvertently swallow any insect forbidden by the law as unclean; of which description was the κώνωψ, which seems to have been a small insect bred in the lees of wine, and thence called the *culex vinarius*. See Aristot. Hist. Anim. V. 19. The Talmudists also speak of *jabhkuskin*, or *wine gnats*; and Maimonides, (*de cib. vetit.* I. 20.) has a remarkable illustration of this passage: *He who strains wine or vinegar or strong drink, and eats the wine gnats which he has strained off, deserves whipping*. That the Jews used to filter their wine appears also from *Amos* vi. 6. LXX, where we read of διυλισμένον οἶνον, in a passage of which the scope is not very different from the present. Our Lord applies the expression to those who are superstitiously anxious in avoiding small faults, yet did not scruple to commit the greatest sins. There is a proverb somewhat similar in *Beracoth*: *He omits years, but computes months with exactness*. Some would translate κάμηλον *a cable* here also, as well as in *Matt.* xix. 24.; and others incline to the version of 1727, which renders it *a beetle*: but there is no authority for any such variation, not to mention that the Jews had a proverb of *swallowing an elephant*, the analogy of which is ample authority for retaining the usual sense of the word. A. CLARKE, KUINOEL, WETSTEIN, SCHOETTGEN.—[DODDRIDGE.] In calling the Pharisees *blind guides*, ὀδηγοὶ τυφλοὶ, Christ in all probability alludes to some of the more ostentatious of the sect, who were wont to appear in public with bandages on their eyes, under the canting pretence of not even looking upon iniquity, lest they should be defiled. Hence they frequently met with severe contusions from striking against walls, and sometimes were seen in the streets covered with blood. This practice, however, was reprobated by the sect in general; and the Talmudist, who describes it, censures it as hypocritical, and intended not to glorify God, but to deceive men. See *Anich*, p. 127. 4. SCHOETTGEN.

Ver. 25. ὅτι καθαρίζετε κ. τ. λ. Of the frequent purifications of cups and vessels used at meals among the Jews, see Horne's *Introd.* Vol. III. p. 337. There are several instances of their exactness in this point in the Talmud: *Schabbath*, p. 118. 1. The metaphor here employed is sufficiently obvious. In their external deportment these hypocrites took especial pains to appear strict and virtuous, while they neglected to purify the inward man from the moral stains of extortion and injustice. Before

γέμουσι the words ποτήριον καὶ παροψίς are omitted with a view to conciseness, and for the same reason the metaphor is preserved through the next verse, instead of being explained by a direct declaration of the lesson intended by it. The reading ἀδικίας, which *Griesbach* has adopted in the place of ἀκρασίας, upon the authority of a multitude of the best MSS. and versions, and several of the Fathers, is unquestionably correct. It suits much better with the character of the Pharisees, who are never accused of *intemperance*, though often of *injustice*; and indeed the former vice is rarely found with those who make great pretensions to religion. Joseph. Ant. XVIII. 1. 3. οἷτε γὰρ Φαρισαῖοι τὴν δίαιταν ἐξευτελίζουσιν, οὐδὲν εἰς τὸ μαλακώτερον ἐνδιδόντες. LIGHTFOOT, GROTIUS, CAMPBELL, KUINOEL.

Ver. 27. ὅτι παρομοιάζετε κ. τ. λ. By the law of Moses, (*Numb.* xix. 16.) if any one touched a sepulchre he was thereby rendered unclean: hence their tombs were always whitewashed, and the fifteenth of the month Adar was annually set apart, among other things, for rewashing those which had become indiscernible. So the Talmud, in *Schekalim* I. 1. The generality were merely marked with the likeness of bones, (*Ezek.* xxxix. 15.) but those of the more opulent, to which our Saviour here alludes, were doubtless ornamented with considerable splendour. See Horne's *Introd.* Vol. III. p. 528. In this woe, therefore, the Pharisees are represented as polluted with the grossest vices, however holy they might appear by their exactness in the externals of religion, insomuch that by the contagion of their example they defiled all who had any intercourse with them. But the denunciation in *Luke* xi. 44. where they are likened to the μνήμεια ἄδηλα, (of which see Horne, *ubi supra*,) refers to the contamination which they spread around, infecting those who unwarily approached them. Some, indeed, suppose that the application in this passage is the same as in St. Luke, and that the tombs are here called ὥραῖοι for the same reason that they are called ἄδηλα there, the herbs and grass which conceal them contributing at the same time to render them apparently beautiful. But this interpretation is exceedingly far fetched and unsatisfactory. LIGHTFOOT, MACKNIGHT.—[WHITBY, HAMMOND.]

Ver. 29. ὅτι οἰκοδομεῖτε κ. τ. λ. Not only the Jews, but the ancients generally, were wont to testify their respect for the memory of the illustrious dead by repairing and beautifying their tombs. What *Vitringa* (*de Synag.* p. 221.) tells us of the extraordinary honours paid to the sepulchre of Mordecai; and the account in Josephus, (*Ant.* XVI. 7. 1.) of the splendid manner in which Herod repaired that of David, mentioned in *Acts* ii. 29., are pleasing illustrations of this custom. St. Jerome also, (*Epist. de Mort. Paul.*) speaks of several tombs of the holy men of the

O. T. as still in existence in his time, which must undoubtedly have been erected or rebuilt long after their death. That the practice also prevailed among other nations, see Diod. Sic. XI. 83. Ælian. V. H. XII. 7. Thucyd. III. 59. Arrian, Exped. VII. 29. Xenoph. Mem. II. p. 587. Hellen. VI. p. 465. It cannot be supposed, therefore, that our Lord intended to discountenance the practice, but to reprove the hypocrisy of the Pharisees in pretending a veneration for their ancient prophets, which they really did not feel. Neither is it probable that our Lord intended to insinuate that they rebuilt the sepulchres of the prophets not from any regard to the glory of God, or with the view of honouring the prophets themselves, but to do honour to their murderers, and to perpetuate the memory of their deeds, of which they secretly approved, to future generations. The connection of the passage is indeed somewhat intricate, but the following paraphrase is probably correct: "Ye pretend indeed to venerate the memory of the prophets, whom your fathers destroyed; and ye affirm that ye would not, had ye then lived, have consented to their murderous proceedings. Ye thus acknowledge that ye are *by nature* the children of their murderers, and I say that ye are also their children by disposition, as your conduct to me and my Apostles will prove, v. 34. Fill ye up then," &c. The inference which our Lord intended to draw is not absolutely expressed, but it is evidently implied in the word *υἱός*, which not only signifies a son or descendant, but *one of like manners or disposition with another*. Compare Matt. v. 45. John viii. 44. In the parallel place of Luke there can be little doubt that the argument is the same, nor will any difficulty there present itself, according to the following translation: *And truly ye attest and approve of the deeds of your fathers, even though they killed them, and you rebuild their sepulchres.* Should this rendering, however, be deemed inadmissible, the words *καὶ συνδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν* may be included in a parenthesis, which, though somewhat abrupt perhaps, will be amply justified by a variety of examples. Compare Gen. xiii. 10. Exod. xii. 15. Cant. I. 5. Mark xii. 12. xiv. 23, 24. xvi. 3, 4. Luke v. 15, 16, 17. Rom. iii. 5. 8. Rev. xx. 12, 13. LE CLERC, DODDRIDGE, WHITBY, GROTIUS, KUINOEL, ELSNER, &c.—[MACKNIGHT.]

Ver. 32. καὶ ὑμεῖς πληρώσατε κ. τ. λ. This imperative is understood by some commentators in the sense of the future; but the expression is rather to be considered as an *ironical* permission, accompanied with a feeling of indignation, and leaving the persons to whom it is addressed, to experience the consequence of their own perverseness. A similar concession, indicative at the same time of severe reproof, is implied in the words *If you will, you must*; which convey an unwilling assent to one obstinately determined to pursue his own wilful indiscretions. This

species of irony is met with several times in Scripture, as 1 *Kings* xxii. 22. 2 *Kings* ii. 17. *Prov.* vi. 32. and we have at least one other instance (*Mark* vii. 9.) of its having been used by our Saviour. Compare also *Matt.* xxvi. 45. *John* xiii. 27. Somewhat similar is *Virg. Æn.* IV. 381. *I, sequere Italian ventis.* So *Tacit. Hist.* I. 41. *Sil. Ital.* II. 256. *Terent. Adelph.* V. 3. 27. CAMPBELL, WETSTEIN, ROSENMULLER, KUINOEL.—[WHITBY, GLASS, &c.] The expression here employed seems to imply that there is a certain height to which the iniquity of a nation is allowed to rise, encreasing with each succeeding generation till the measure is full, and punishment is inflicted. The justice of such a procedure is evident from the circumstance that the sins of a body politic can only be punished in this life, the proper punishment of national sins being national judgments, not only dissolving the transgressing state, but warning the nations of the world to submit with pious awe to the government of God. It may be remarked, also, that the anger of the Almighty, though slow, is always sure, and that he compensates for vengeance delayed by the severity of the stroke. MACKNIGHT, GROTIUS.

Ver. 33. πῶς φύγητε κ. τ. λ. The phrase ἀποφύγειν κρίμα or κρίσιν signifies *to escape conviction* in a court of judicature. Our Lord therefore would intimate that the obduracy of the Pharisees was so inveterate as to bring upon them not only the impending national calamity, but to give them little hope of acquittal at the day of judgment. Of the word γέννα see on *Matt.* v. 22. and of the expression γεννήματα ἐχιδνῶν on *Matt.* iii. 7. RAPHELIUS, DODDRIDGE, GROTIUS. An argument has sometimes been drawn from our Lord's expressions addressed to the Pharisees, and his denouncing woes against them, in justification of those censorious judgments and harsh appellations which men are too apt to apply to each other. But Christ was fully acquainted both with the dispositions and motives of these hypocrites; he knew their hearts, and the judgment which he passed upon them was that which his prophetic office required. In this knowledge and capacity an ordinary man cannot imitate him, and therefore can derive from him no sanction in ordinary cases for any neglect of the precepts against rash judging, so distinctly stated in *Matt.* vii. 1. sqq. MACKNIGHT.

Ver. 34. διὰ τοῦτο. The import and reference of this formula has been much disputed: some would render *in the mean time*, but without any sufficient authority; others connect it with the words immediately preceding, *for this cause*, namely, *that ye are serpents, &c.*; others, again, refer it to v. 32.; and so Euthymius: διότι μέλλετε πληρῶσαι τὸ μέτρον τῆς κακίας τῶν πατέρων ὑμῶν. The most probable opinion, however, is, that it

merely denotes *transition*, as in *Matt.* xiii. 52. xxii. 29. *Mark* xii. 24. At all events the meaning cannot be that he would send them prophets to be killed, that they might not escape the damnation of Hell, but on the contrary, that every possible means might be tried for their conversion. At the same time he knew that they would make light of their warnings, and draw down upon them such terrible vengeance as would be a lasting monument of the divine displeasure to the end of time. In stating, however, that all the righteous blood which had been shed in former ages would be laid to their charge, he did not mean that every individual act of their ancestors would be visited upon them, but that of every species of cruelty, oppression, and murder which had been exemplified in times past, they of that generation would be no less guilty, inasmuch as they had carefully imitated, and even exceeded, all the most atrocious deeds of their forefathers from the beginning of the world. Nor is there any hyperbole in this representation, as the account given by Josephus of their extreme national depravity will abundantly testify. See Horne's *Introd.* Vol. III. p. 382. sqq. KUINOEL, MACKNIGHT, CAMPBELL.

Ibid. προφήτας, καὶ σοφούς, καὶ γραμματεῖς. These and similar appellations were given by the Jews to their Doctors and Rabbins, from whom they are transferred by Christ to his Apostles and their successors, partly in reference to the προφήτας καὶ δικαίους in v. 32. and partly to insinuate that his messengers would be no less inspired, wise, and acquainted with the Scriptures than those whom they themselves honoured with these titles. Compare *Luke* xi. 49. In proof of the completion of our Lord's prediction we may instance the stoning of Stephen, *Acts* vii. 59. the cutting off James with the sword, *Acts* xii. 2. the scourging of Peter and other Apostles, *Acts* v. and the persecution of Paul and Barnabas from city to city. It has been observed, indeed, that there is no positive record of the crucifixion of any Christian teacher before the destruction of Jerusalem. Probably Christ may have included himself in the prophecy, not to mention that the history which we now possess of those early times is far from complete, so that the names of many who suffered, in various ways, have not been transmitted to posterity. KUINOEL, GROTIUS. Before ἐξ αὐτῶν must be supplied τινὰς, as in *Luke* xi. 49. xxi. 16. *John* xvi. 17. See *Matt.* Gr. Gr. §. 352.

Ver. 35. Ζαχαρίου, υἱοῦ Βαραχίου. Considerable doubts have been agitated as to the individual of whom Christ speaks; and four persons bearing the name *Zacharias* have been severally considered by different commentators as particularly alluded to in this passage. Some contend that Zachariah, one of the minor prophets, is meant; but although he states himself to have been

the son of Barachiah, (*Zech.* i. 1.) and however probable it may be that he was murdered by the Jews, (see Horne, Vol. IV. p. 239.) there is no evidence, historical or traditional, of the fact. Yet more unsatisfactory is the conclusion in favour of the father of the Baptist, of whom indeed there was a tradition mentioned by some of the early Fathers, but rejected by Jerome, that he was killed in the temple; but he was neither the son of Barachias nor a prophet. Others, therefore, suppose that the Zacharias in question was a rich Jew, who was slain by the Jewish zealots in the temple a short time before the destruction of Jerusalem: Joseph. B. J. IV. 6. 4. In this case, however, the verb ἐφονεύσατε must be taken in a future acceptation, not to mention that this person was the son not of *Barachias*, but of *Baruch*, Βαρούχου; and that these names were perfectly distinct is clear from *Neh.* iii. 4. 20. LXX. In all probability, therefore, our Lord refers to the murder of another Zachariah, who was slain by the order of Joash, *in the courts of the house of the Lord*, 2 *Chron.* xxiv. 21. This supposition is strongly confirmed by the consideration that as *Abel* was the *first*, so this Zacharias was the *last* prophet and preacher of righteousness mentioned in the O. T. It is true that this Zacharias is said to have been the son of *Jehoiada*; but it was not unfrequent with the Jews to have two names, especially when the name of *Jehovah* entered into the composition of one of them: thus *Jehoiakim* is also called *Eliakim*, (2 *Kings* xxiii. 34.) and in the present instance the same meaning, viz. *the praise of God*, is conveyed under both appellations. Possibly, indeed, the words υἱὸν B. may be nothing more than the marginal gloss of some copyist, who took it for granted that the minor prophet was intended, whence they at length found their way into the text. Jerome acquaints us that the Nazarene Gospel had *Jehoiada* instead of *Barachias*. GROTIUS, LE CLERC, WHITBY, LIGHTFOOT. — [HAMMOND, KREBS, &c.] By θυσιαστήριον the altar of *burnt sacrifice* must certainly be intended, since the altar of *incense* was within the ναὸς, or *temple*, properly so called. See Horne, and compare Jos. Ant. VIII. 4. 1. XV. 14. 5. The phrase ἐλθεῖν ἐπὶ τινὰ, or ἤκειν ἐπὶ τινὰ, as employed in this and the next verse, signifies *to call for vengeance against one, for blood shed*. Compare *Acts* v. 28. Hence, in the next verse, ταῦτα πάντα refers to the persecution of the Apostles mentioned in this, with a view of limiting the predicted punishment to the generation then in existence. It is well known that the total destruction of Jerusalem took place about forty years after. Of the use of the word γενεὰ, as denoting a period of about thirty years, see my note on Hom. Il. A. 250. HAMMOND, GROTIUS.

Ver. 37. Ἱερουσαλήμ! Ἱερουσαλήμ! κ. τ. λ. With this apostrophe our blessed Lord concludes the most spirited and solemn

of all his discourses, and having deemed it necessary to denounce in the most explicit terms the destruction which threatened the guilty city, his breast heaved with compassion at the prospect, and he lamented in the most moving manner the consequences of their guilt. The depth of this feeling is forcibly expressed in the repetition of the word *Jerusalem*, and the beautiful metaphor which is employed to represent the Saviour's love for his chosen though rebellious people, and the earnestness with which he had used every means consistent with his own perfections and the freedom of man, to effect their salvation. A similar emphasis is marked by the repetition of the word *Ariel* in *Isaiah* xxix. 1. Compare Aristoph. *Acharn.* 27. Pac. 245. Terent. *Eunuch.* I. 2. 11. With respect to the metaphor borrowed from the hen's affection for her brood, we may compare *Deut.* xxxii. 11. *Isaiah* xxxi. 5. *Psalms* xvii. 8. So also Eurip. *Herc. F.* 71. οἱ θ' Ἡράκλειοι παῖδες, οὓς ὑπὸ πτεροῖς Σώζω νεοσσούς, ὄρνις ὤς, ὑφειμένη. There are like expressions in *Æsch.* *Eum.* 1004. Eurip. *Andr.* 440. *Herac.* 10. *Anthol.* I. 87. 1. and in the Talmud, *Vajikra R.* §. 28. p. 168, 4. Of the figurative use of the noun τέκνα in reference to cities and their inhabitants, we have examples in *2 Sam.* xx. 19. *Jerem.* ii. 16. So also Arist. *Ran.* 1356. ὦ Κρήτες, Ἰδας τέκνα. The frequent calls to repentance which the Jews had received under the O. T. and their perverse neglect of them, will be recognised among many other instances in *Deut.* xxiv. 13. xxxii. 29, 30. *Prov.* i. 24. *Isaiah* lxxv. 12. *Jer.* vii. 13. On points of construction we may notice the ellipsis of κατὰ before δὲν τρόπον, which is supplied in *Acts* xv. 11. and the plural ἠθέλησατε in reference to Ἱερουσαλήμ in the singular. With respect to the latter it is not unusual to connect the names of countries, in a collective sense, with verbs plural. So Aul. Gel. III. 7. *Propter ejus virtutes omnis Græcia gloriam atque gratiam præcipuam claritudinis inclytissimæ decoravere monumentis, signis, statuis.* ELSNER, GROTIUS, KUINOEL, WETSTEIN, PALAIRET.

Ver. 38. By οἶκος in this verse some understand the *temple*, others the *whole Jewish nation*. That the Jews called their temple *the house*, κατ' ἐξοχὴν, and *the house of the sanctuary*, and *the everlasting house*, is abundantly evident from their writings; but, with the exception of *Luke* xi. 51. wherever the temple is meant in the N. T. the word Θεοῦ, or the like, is always joined with οἶκος to mark its signification. It is therefore better, in this place, to take it in the latter acceptation, as it is avowedly so used in a very similar prophecy of *Jerem.* xxii. 5. λέγει ὁ κύριος, ὅτι εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος. So Chrysostom. πᾶσαν αὐτῶν τὴν ἀνατροπὴν τῆς πολιτείας ἐδήλου. The Greeks also used the word οἶκος, and the Latins *domus*, in the sense of *patria*. Compare Dionys. *Perieg.* v. 354. Catull. *Attid.* v. 29.

Cic. Attic. Epist. VII. 2. Sall. Cat. 44. GROTIUS, PALAIRET, ELSNER, CAMPBELL.—[DODDRIDGE, KUTNOEL, ROSENMULLER.]

Ver. 39. οὐ μή με ἴδῃτε κ. τ. λ. The interpretations which have been given of this passage are many and various. Some suppose that our Lord intended to predict his removal from them until the destruction of their city, which is repeatedly called *his coming* in the next chapter. In order to meet this exposition they would render ἕως ἂν εἴπητε, *until ye would gladly say*, i. e. until your calamities shall have convinced you of my Messiahship, and ye will wish that ye had joined in those acclamations which ye lately rebuked. Compare *Matt.* xxi. 9. 16. In confirmation of this opinion it is urged, that when their destruction drew nigh they earnestly expected their Messiah, and readily followed those false teachers who promised them deliverance. See Joseph. B. J. VII. 30. But to this it is an insuperable objection that the Jews do not yet acknowledge that their Messiah has arrived, the title ὁ ἐρχόμενος being still prospective. Others, therefore, refer the prediction of Christ to the time of the conversion and restoration of the Jews, of which St. Paul speaks in *Rom.* xi. 26. But as this will take place before the last coming of Christ, it is perhaps more probable that our Lord alludes to his second advent in triumph at the end of the world. So Chrysostom: τὴν γὰρ μέλλουσιν ἡμέραν τῆς δευτέρας αὐτοῦ παρουσίας ἐνταυθα λέγει. Some time previous to this period his fostering care will be restored to them; they will receive him as their Messiah, and be ready to greet him with joyful acclamations at his glorious appearing. The word ἄπαρτι should not be rendered *henceforth*, but *after a while*, i. e. after his ascension, as in *Matt.* xxvi. 64. and elsewhere. GROTIUS, DODDRIDGE.—[WHITBY, MACK-NIGHT, &c.]

CHAPTER XXIV.

CONTENTS :—*Our Lord foretells the destruction of Jerusalem, vv. 1, 2. The signs preceding, and the circumstances attending that event, vv. 3—31. [Mark xiii. 1. Luke xxi. 5.] The time indicated, and illustrated by the parable of the fig-tree, vv. 32—36. The uncertainty and suddenness of Christ's appearance a cause for watchfulness, vv. 37—44. The parable of the faithful and wicked servants, vv. 45—51. [Mark xiii. 32. Luke xxi. 34.]*

Verse 1. τὰς οἰκοδομὰς τοῦ ἱεροῦ. Of the temple and its various buildings and appurtenances see Horne, to whose ad-

mirable Introduction, Vol. III. pp. 24. 555. the reader is referred for a proof of the fulfilment of our Lord's emphatic prediction in the next verse, where he has also given (pp. 548. sqq.) a connected review of the whole of the prophecies contained in this chapter, and the parallel places of Mark and Luke; so that little more will here be requisite than this general reference in regard to the illustration of the prophecy and its fulfilment. The delivery of the prediction arose naturally out of the train of passing events. Christ had just pronounced in the temple his pathetic lamentation over Jerusalem, in which he had adverted to its approaching desolation. In allusion to this his disciples direct his attention to its strength and magnificence, with a view, in all probability, to draw from him a more explicit declaration on the subject. The destruction of their temple was an event which they could only connect in their imagination with *the end of the world*, or at least, with that great and awful change which they expected to take place in the constitution of the world at the Messiah's advent. The Jews, in fact, applied the term *συντέλεια τοῦ αἰῶνος*, *the end of the world*, or rather of *the age*, to two distinct periods: 1. *the coming of their Messiah*, in which acceptation it is used in v. 3., and explained by the synonymous expression *τῆς σῆς*, (i. e. *Χριστοῦ*) *παρουσίας*. So also in *Heb.* ix. 26. *1 Cor.* x. 11. and that *the coming of Christ* is frequently to be understood of his coming in judgment upon the Jews is sufficiently known. 2. *The end of time*, as in *Matt.* xiii. 39. 49. xxviii. 20. and elsewhere. See also on *Matt.* xii. 32. There is little doubt, indeed, that our Lord had both these significations in view in the delivery of this prediction, for while the whole of the chapter relates in its primary acceptation to the destruction of Jerusalem, the forms of expression, and the images made use of, are applicable also to the day of judgment, to which there is unquestionably a secondary allusion. This is a very common practice in the prophetic writings, where two subjects are frequently carried on together, a principal and subordinate one. See Horne. By mingling together in the present instance the two important catastrophes of the destruction of the Jewish polity and the end of the world, our Lord not only gives a most interesting admonition to his immediate hearers, but extended the benefit of his prediction to every period of time, and to the whole Christian world. This remark will afford an easy solution to many difficulties. We may observe, in conclusion, that the three Gospels in which the prophecy is related were written and published before the destruction of Jerusalem, and that the writers were all dead before the event. There can, therefore, be no suspicion that it was inserted after it had happened, more especially as St. John, who alone survived the siege, does not recite it. NEWTON, ROSENMULLER, WHITBY, PORTEUS, MACK-NIGHT.—[MEDE, SYKES, WOLF, &c.] The negative particle οὐ

in the beginning of v. 2. is omitted by several MSS. versions, and Fathers, and it is very probably an interpolation.

Ver. 6. δεῖ γὰρ πάντα γενέσθαι κ. τ. λ. Some refer the verb δεῖ to the counsel and determination of God; but the expression does nothing more than indicate the absolute certainty that the predicted events will precede the destruction of the Jewish state and nation. The word τέλος corresponds with συντέλεια τοῦ αἰῶνος in v. 3., so that our Lord's words were intended to confirm his disciples to this effect: *Be not alarmed at these rumours, for the end will not arrive till all which I declare is accomplished.* A similar mode of expression occurs in Hom. Il. B. 121. τέλος δ' οὐπω τὶ πέφανται. Manil. I. 912. *Nec dum finis erat: restabant Actia bella.* KUINOEL, WETSTEIN, GROTIUS.

Ver. 7. ἐγερθήσεται γὰρ κ. τ. λ. To Mr. Horne's illustration of this second sign it may be added that the Jews themselves say, in *Sohar Kadash*, p. 8, 4. *In the times of the Messiah wars shall be stirred up in the world: nation shall rise against nation, and city against city.* Again in *Bereshith R.* §. 42. p. 41, 1. *R. Eleazar, the son of Abina, said, When ye see kingdom rising against kingdom, then expect the immediate appearance of the Messiah.* So also of the famines and pestilences in *Perikta Soharta*, p. 58, 1. *In the week in which the Son of David comes there shall be a scarcity in the first year, in the second the arrows of famine shall fly, and in the third there shall be a grievous famine.* In *Perikta R.* p. 28, 3. *R. Levi said, In the times of the Messiah a pestilence will visit the world, and the wicked will be consumed by it.* The words λιμοὶ καὶ λοιμοὶ are not unusually joined together, not only from their similarity of sound, but because the one naturally produces the other. So Hesiod. Op. D. 240. μέγ' ἐπήγαγε πῆμα Κρονίων, Λιμὸν ὁμοῦ καὶ λοιμόν. Quint. Curt. IX. 10. *Famem deinde pestilentia insecuta est, quippe insalubrium ciborum novi succi, ad hoc itineris labor, et ægritudines animi vulgaverant morbos.* Hence the proverb μετὰ λιμὸν λοιμός. Compare 2 Chron. xx. 9. Jerem. xiv. 12. xxi. 7. Of earthquakes, as presaging times of distress, see Joel iii. 3, 4. Amos viii. 9. Sil. Ital. V. 615. Plin. N. H. II. 86. It is, therefore, incorrect, as well as unnecessary, to understand σεισμοὶ metaphorically. GROTIUS, WETSTEIN, KUINOEL.—[ΚΥΡΚΕ, LOESNER.]

Ibid. κατὰ τόπους. E. T. in divers places, rightly. So Polyb. III. 53. κατὰ μέρη δὲ καὶ κατὰ τόπους. Thucyd. III. 30. κατ' οἰκίας. IV. 55. κατὰ χώρας. Some, however, understand in all places; subaud. ἐκάστους, which is supplied in Zach. iv. 16. So κατ' ἔτος, every year, in Luke ii. 42. But this interpretation can only be admitted upon the supposition that history

has not recorded every instance of calamities which happened, which indeed, upon any consideration, is more than probable. RAPHELIUS, WETSTEIN, LE CLERC, KUINOEL.

Ver. 8. ἀρχὴ ὠδίνων. Supply the words *μόνον* and *ἔσται*. Eurip. Med. 60. ἐν ἀρχῇ πῆμα, καὶ οὐδέπω μεσοῖ. The noun ὠδίνες signifies *the pangs of child-birth*, to which severe afflictions are frequently compared, not only in the Scriptures, but in other writers. See my note on Hom. Il. A. 270. GROTIUS, WETSTEIN.

Ver. 9. τότε παραδώσουσι κ. τ. λ. In *Luke* xxi. 12. it is said, *before these things*; but in this there is no inconsistency, for the *persecutions of the Christians* commenced shortly after our Lord's ascension, and continued to rage with increasing fury long after the destruction of Jerusalem. Of this sign, the particulars of which extend through v. 13. the illustration given by Mr. Horne is confined to this single verse. With respect to the *apostacy* predicted in v. 10., it is stated by Tacitus, in relation to Nero's persecution, that *at first several were seized, who confessed; and then, by their discovery, a great multitude of others were convicted, and cruelly put to death with derision and insult*: Annal. XV. St. Paul mentions by name *Phygellus, Hermogenes, and Demas*, who forsook him, 2 *Tim.* i. 15. iv. 10. *False prophets or teachers* also were to be raised up, v. 11. and accordingly we find St. Paul complaining of *deceitful workers transforming themselves into the Apostles of Christ*. Examples of such are *Hymenæus* and *Philetus*, (2 *Tim.* ii. 17, 18.) who destroyed the hopes of the Christian by asserting that the resurrection was past already; *Carpocrates*, the head of the Gnostics; and *Ebion*, who taught that Christ was merely a Jewish prophet. See also 1 *Cor.* viii. *Gal.* vi. 12. *Phil.* iii. 18. *Col.* ii. 8. 1 *Tim.* i. 4. vi. 20. *Tit.* iii. 9. 1 *John* v. 21. It was the natural consequence of all this, that *the love of many should wax cold*, v. 12., and that their ardour in the cause of Christianity should be considerably abated; and, accordingly, we meet with a great defection in several Christian churches. See *Gal.* iii. 1. sqq. 2 *Thess.* iii. 1. sqq. 2 *Tim.* i. 15. *Heb.* x. 25. Of the assurance held out in v. 13. see on *Matt.* x. 23. It is a remarkable fact, that not a single Christian is known to have perished at the siege of Jerusalem, in consequence of adopting the course recommended by our Lord in vv. 16—18. By ἀνομία, in v. 12., is probably meant *illegal outrage*, in allusion to the mock trials and lawless persecutions with which the Christians were continually subjected. NEWTON, GROTIUS, PORTEUS, &c.

Ver. 14. εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. *Scil.* that the offer of salvation had been made to them in every part of the world

where they were dispersed ; so that by their obstinate rejection of it the justice of their punishment would be universally acknowledged. By ἡ οἰκουμένη most commentators understand *the Roman empire*, in which sense the term is not unfrequently employed. See on *Luke* ii. 1. At the same time it would be very little of an hyperbole to take it in its widest acceptation. See Horne. The word τέλος is used as in v. 6. A. CLARKE, KUINOEL.

Ver. 15. ἐν τόπῳ ἁγίῳ. E. T. in the holy place. A great majority of commentators prefer *on holy ground*; i. e. the district lying within a certain distance of the Temple, which was regarded as sacred even by the enemies of the Jews, the Pagan temples being possessed of similar immunities. In favour of this interpretation it is urged, that, if by τόπος ἅγιος we understand the Temple itself, the event described would not be an indication of *approaching* calamity, but the very calamity itself. But it appears from the following verse that the admonition is not given to the inhabitants of the city, to whom no opportunity of escape would then be left, but to the people of Judea, οἱ ἐν τῇ Ἰουδαίᾳ; and immediately afterwards we find ὁ ἐν τῷ ἁγρῷ. It is urged, indeed, that Ἰουδαία frequently means no more than *tractus Hierosolymitanus*; but of this no example has been adduced. Now, excepting the present passage, the phrase τόπος ἅγιος occurs in the N. T. only in *Acts* vi. 13. xxi. 28. in neither of which can it be otherwise understood than of some part of the Temple. In the LXX it is very common, and there it is always meant of the Temple, and generally of the *holy place* properly so called. Our Lord is here supposed to allude to *Dan.* ix. 27. xi. 31. xii. 11. and though the precise passage is not found in the prophet, the first cited reference in the LXX is not very remote from the words of St. Matthew. The expression there employed is ἐπὶ τὸ ἱερόν βδέλυγμα τῶν ἐρημώσεων ἔσται; and it is observable, that although this differs from the Hebrew, still the word employed is ܒܕܝܠܝܡܐ, by which the Syriac translator has rendered πτερόγιον in *Matt.* iv. 5. where some part of the Temple is unquestionably meant. Nor is history averse to this exposition, as will be seen in Horne. In the parallel place, *Mark* xiii. 14. we have instead of ἐν τόπῳ ἁγίῳ the words ὅπου οὐ δέι. This expression, it is true, is indefinite, but it seems to be an *euphemism* to which no place less sacred than the Temple could have given rise. That no objection can be formed against this interpretation from the omission of the article, see Art. §. IV. p. 11. MIDDLETON.—[GROTIUS, WHITBY, CAMPBELL, &c.] In the expression βδέλυγμα τῆς ἐρημώσεως the noun βδέλυγμα is used as an adjective, as in *Luke* i. 48. ταπείνωσις τῆς δούλης for δούλη ταπεινή. The participle ἔστως is in the neuter gender contracted from ἔσταός, as in *Luke* v. 2. ἔστωτα for ἔσταότα.

So Thucyd. III. 1. τὸ μὲν καθεστῶς τοῖς Ἕλλησι νόμιμον. KUINOEL, KYPKE.

Ibid. ὁ ἀναγινώσκων, νοεῖτω. These words are supposed by some to have been spoken by our Lord himself, in order to fix the attention of his hearers more forcibly; and by others they are explained as the words of the prophet himself, *Dan.* ix. 26., answering to the Hebrew וְתִדְעַ וְתִשְׁכַּל, which the LXX render καὶ γνώση καὶ συνήσεις. But they rather appear to contain a parenthetical admonition of the Evangelist, calling the attention of his readers to a very important warning of his master, which he was then writing, and of which many of them would live to witness the utility. The verb ἀναγινώσκειν, signifying to read, is very common; and that νοεῖν sometimes signifies *to attend*, compare 2 *Tim.* ii. 7. CAMPBELL, KUINOEL.—[GROTIUS, MACK-NIGHT.]

Ver. 17. ὁ ἐπὶ τοῦ δώματος, κ. τ. λ. In this and the following verses there are allusions to Jewish customs designed to impress upon the disciples the necessity of immediate flight. The houses of the Jews had flat roofs forming a sort of terrace, with stairs on the outside by which persons could descend without entering the house. See Horne's *Introd.* Vol. III. p. 391. Instead of *τι*, which is the old reading, many of the best MSS. read τὰ ἐκ τῆς οἰκίας, which is far preferable. In v. 18. the allusion is to the practice of husbandmen, not only among the Jews, but also among the Greeks and Romans, of laying aside their upper garments when at work. Hesiod. *Op.* D. 392. γυμνὸν σπείρειν, γυμνὸν δὲ βωτῆιν, Γυμνὸν δ' ἀμᾶσθαι. Virg. *Georg.* I. 299. *Nudus ara, sere nudus.* The persons mentioned in v. 19. are such as would not be in a condition to make their escape, or to bear the miseries of the siege. According to Joseph. B. J. V. 10. the houses were full of women and children, who perished by the famine, and mothers snatched the food even from their children's mouths. See also Joseph. *Ant.* XIV. 13. 7. and Horne, *ubi supra*; and of the admonition in v. 20. see Vol. III. p. 30. R. Tanchum observes, p. 30, 2. that *the favour of God was particularly manifested in the destruction of the first temple, in not obliging the Jews to go out in the winter, but in the summer.* With respect to the *Sabbath*, the distance allowed by the Jews for journeying on that day was only 2000 cubits, or about five furlongs, supposed to be the space between the camp and the Tabernacle, *Levit.* xxiii. 3. See *Exod.* xvi. 29. Joseph. *Ant.* XIII. 8. 4. This superstition was retained by the Nazarene Christians, and in fact by all who remained in Judea in the time of Adrian. See Sulp. Sev. II. 45. Besides, on the Sabbath days the Jews not only kept within doors, but the gates of all the cities and towns were closely barred, (*Nehem.* xiii. 19. 22.) so that they could expect no admission into any place of

security. See also on *Matt.* xii. 2. It is to be observed, however, that our Lord does not here intend to establish the Jewish Sabbath, but to caution his disciples against the inconvenience which might arise to them from exciting the indignation of the Jews by an apparent violation of it. Some by *σάββατον* understand, but without reason, the *Sabbatical year*. GROTIUS, LIGHTFOOT, ELSNER, A. CLARKE, WHITBY, WETSTEIN.—[HAMMOND.]

Ver. 21. οἷα οὐ γέγονε κ. τ. λ. This is a proverbial expression frequently employed by the sacred writers to express some very uncommon calamity, as in *Exod.* v. 9. x. 14. *Joel* ii. 2. *Dan.* xii. 1. 1 *Macc.* ix. 27. It is not, therefore, necessary to take the words in their strictest sense; at the same time, in this instance they were almost literally fulfilled. See Horne. The triple negatives οὐδ' οὐ μὴ are powerfully emphatic. Compare *Luke* x. 19. *Heb.* xiii. 5. *Rev.* xviii. 14. WHITBY, KUINOEL.

Ver. 22. οὐκ ἂν ἐσώθη πᾶσα σὰρξ. The expression οὐ πᾶσα σὰρξ is a periphrastic Hebraism for οὐδεὶς, *no one*; scil. of the inhabitants of Judæa, whether Jews or Christians. So vast was the number of those who perished in the siege, that if it had been protracted much longer, the whole nation must shortly have been destroyed; those within the walls by famine, contention, and the fury of the Roman soldiery; and the Christians, who had taken refuge in the mountains, by the difficulties of subsisting without houses or provisions, and by the hands of the Sicarii and the Zealots, who slew all indiscriminately who did not take part in the war. In the shortening of the siege the providence of God is distinctly observable, for, to all human appearance, a variety of circumstances combined to prolong it. Vespasian's departure from Judæa to assume the imperial dignity, the obstinate inveteracy of the Jews against the Romans, the extraordinary strength of Jerusalem, and its ample means for sustaining a lengthened siege, and the advice which Titus received from his generals to leave the work to famine: these and other causes seemed to threaten the most protracted duration of the Jewish miseries. In fact, the besieged themselves were mainly instrumental in *shortening those days of tribulation*, by their seditious and mutual slaughters, their madness in burning their own provision, and, at last, by deserting their strong holds. Titus was so sensible of this, that he himself ascribed his success to God's driving them from their fortresses. See Joseph. B. J. V. 12. 1. Tacit. Hist. V. 11. WHITBY, WETSTEIN. The verb κολοβοῦν signifies properly *to amputate*, or *mutilate*, as in 2 *Sam.* iv. 12. LXX. Xenoph. Cyrop. I. 4. 2. and thence, in reference to time, *to shorten*. So in Malela, p. 237. τοῦ αὐτοῦ μηνὸς τὰς ἡμέρας ἐκολόβησαν. By the *elect* in this passage the

Jewish converts to Christianity are in all probability intended. See on *Matt.* xx. 16. There seems to be an allusion to an opinion prevalent in ancient times, that a national calamity was sometimes averted, that the innocent might not be involved in the punishment of the guilty. KUINOEL, GROTIUS.

Ver. 24. ψευδόχριστοι καὶ ψευδοπροφῆται. Some suppose that our Lord had Barchochebas in view here, who expressly called himself the Messiah; but this is incorrect, as Barchochebas did not arise till the reign of Adrian, about sixty years after the siege of Jerusalem. But though Josephus does not mention that any of the impostors and magicians, of which he says (*Ant.* XX. 6.) the country was at this time full, assumed the title of Christ: still it is probable, from their promising to shew σημεῖα ἐλευθερίας, *signs of liberty*, which the Jews expected from their Messiah, that they really did so. It is remarkable that our Lord not only predicted the appearance of these deceivers, but also the circumstances and manner of their conduct. Some were to appear in the *desart*; and Josephus relates that *many impostors persuaded the people to follow them into the wilderness, promising to shew them σημεῖα καὶ τέρατα, signs and miracles, done according to the counsel of God*: *Ant.* XX. 7. An Egyptian false prophet, (Joseph. *ubi supra*, compared with *Acts* xxi. 38.) *led out into the desart four thousand men, who were murderers*; but they were dispersed by Felix. Another promised salvation to the people, if they would follow him into the desart, and was destroyed by Festus. Also one *Jonathan*, a weaver, held out the same hopes, and was destroyed by Vespasian, Joseph. B. J. VII. 11. They were to appear also in the *secret chambers*: and there was a false prophet, (Joseph. B. J. VI. 5.) who declared to the people that God commanded them to go up into *the Temple*, when the place in which they assembled was set on fire by the Romans, and six thousand perished in the flames. So dexterous were these impostors in imitating miraculous works, that there is no wonder they deceived the multitude; and even the Christians themselves, had they not possessed the strongest evidence of the divine mission of their Master, would in all probability have fallen into the snare. And this is all that is meant by the words εἰ δυνατόν, from which no argument can be drawn in support of the doctrine of *final perseverance*. The phrase simply denotes a great difficulty in a possible act. So *Matt.* xxvi. 39. *Acts* xx. 16. *Rom.* xii. 18. That the Christians were sometimes deceived appears from Tertull. *adv. Marcion.* III. at the same time that the admonitions which Christ had given them rendered it extremely difficult. Hence the saying of Galen: θάρρον τὸς τοὺς ἀπὸ Χριστοῦ μεταδιδάξειε. Besides, our Lord solemnly exhorts his disciples to the greatest caution, (vv. 4, 5. 11. 13.) and he expressly declared that many would fall from

the faith. See on *Matt.* xviii. 6. WHITBY, GROTIUS, LE CLERC, A. CLARKE. There has been some difference of opinion as to whether the *signs and wonders* here mentioned were really performed, or merely promised. That the verb δώσουσι will bear the latter interpretation is inferred from *Deut.* xiii. 2. 1 *Kings* xiii. 3. 5. LXX. which is somewhat confirmed by Joseph. Ant. XX. 8. 6. B. J. VII. 11. 1., where the history merely says δείξεν ἔφασαν. The more probable opinion, however, from the ordinary usage of the expression σημεῖον διδόναι, and from the natural idea suggested by our Lord, is, that some species of miracles, perhaps by dæmoniacal agency, were really wrought; or, at least, that magic sleights, like the *lying wonders* mentioned in 2 *Thess.* ii. 9. were exhibited. It is well known that the Jews were particularly credulous, and easily deceived by tricks and incantations of this nature; and we are expressly told by Jerome, that Barchochebas pretended to vomit flames. At all events, it is certain that God would never suffer miracles to be wrought in proof of falsehood without investing his servants with the power of working greater miracles on the side of truth: so that the cause of God and his religion will always have the greatest evidence in its favour. DODDRIDGE, LIGHTFOOT.—[ΚΥΡΚΕ, GROTIUS, &c.] The word ταμείον, v. 26., is properly *a treasury or store-house*, and hence any *private chamber*. Hesych. ταμείον· θάλαμος. Compare *Gen.* xliii. 30. *Exod.* viii. 3. LXX. ALBERTI, LE CLERC.

Ver. 27. ὥσπερ γὰρ ἡ ἀστραπή κ. τ. λ. By this simile some understand the *signal* and *conspicuous*, others the *rapid* and *sudden*, destruction of the Jews: probably both interpretations may be united, intimating that the coming of the Messiah to take vengeance on the nation will not be in a remote desert, or in a secret chamber of the Temple, but manifested in the sudden and rapid overthrow of his enemies. The flash of lightning is commonly descriptive of suddenness and celerity. Compare *Zach.* ix. 14. *Luke* x. 18. Apoll. Rhod. II. 267. Virg. *Æn.* XI. 26. It is remarkable that our Lord points out the *direction* of the march of the Roman army, which entered Judea at the *east*, and carried its conquests *westward* with the most devastating fury and rapidity. There is a doubt whether the particle γὰρ in the next verse refers to this or the preceding; the latter seems more probable, and that it conveys an additional reason for disregarding the prevailing rumours of the Messiah's appearance. By the *carcase* is meant the Jewish nation, who were judicially *dead*; by the *eagles* the Roman armies, who bore the eagle on their standard: and our Lord would signify, that wherever these deceivers assembled their followers, the Romans would pursue them to destruction. There is an evident allusion to the description of the nature of the eagle in *Job* xxxix. 30. LXX. οὐ δ' ἂν

ὧσι τεθνεῶτες, παραχρῆμα εὐρίσκονται. Our Lord employs the same expression in *Luke* xvii. 37. So also Senec. Ep. 46. *Si vultur es, cadaver expecta*. The prophecies of Moses, *Deut.* xxviii. 49. and in *Hos.* viii. 1. are supposed by some to refer to this destruction, and by others to the slaughter of the Jews under Adrian and Trajan. WHITBY, LIGHTFOOT, HAMMOND, KUINOEL, &c.

Ver. 29. εὐθέως δὲ κ. τ. λ. The expressions in this and the two following verses have been supposed by many commentators to refer to the day of judgment; and indeed many of them are actually applied to that great event in the very next chapter, and in other parts of Scripture. But in the present instance the connection of our Lord's discourse, and the word εὐθέως in particular, distinctly appropriate them to the destruction of Jerusalem. In ancient hieroglyphic writing the sun, moon, and stars were used to represent states and empires, kings and nobility; their eclipse or extinction denoting temporary disasters or entire overthrow: and thus in prophetic language great commotions upon earth are often represented under the notion of commotions and changes in the heavens. Thus the destruction of Babylon is foretold in similar terms in *Isaiah* xiii. 9., the punishment of the Idumæans in *Isaiah* xxiv. 6., of Sennacherib, *Isaiah* li. 6., of Egypt, *Ezek.* xxxii. 7., the slaughter of the Jews, *Dan.* viii. 10., and this very destruction of Jerusalem in *Joel* ii. 30. Compare also *Esther* viii. 16. *Jerem.* xv. 9. *Joel* iii. 15. *Amos* viii. 9. The same also appears from the Talmud; and Maimonides observes (*More Nevoch.* c. 29. p. 2.) that the *sun and moon losing their light is a proverbial expression importing the destruction and utter ruin of a nation*. So also Artemidor. Oneir. II. 39. Similar notions are also observable in the classic writers. Thus of the *falling* or *shooting* of stars, as ominous of evil times, Virg. Georg. I. 365. *Sæpe etiam stellas, vento impendente, videbis Præcipites cælo labi, noctisque per umbram Flammæ longos a tergo albescere tractus*. Again, v. 462. *Sol tibi signa dabit: Solem quis dicere falsum Audeat? Ille etiam cæcos instare tumultus Sæpe monet, &c.* Compare Ovid, Met. XV. 782. Cic. Catil. III. 8. Tibull. II. 5. 71. Liv. XXII. 4. 5. Still it is more than probable that there is a remote although not a direct reference to the attendant circumstances of the day of judgment. See above on v. 1. By *the powers of Heaven*, δυνάμεις τῶν οὐρανῶν, are generally meant the sun, moon, and stars, as in *Deut.* iv. 19. *Isaiah* xxxiv. 4. *2 Chron.* xxxiii. 5. *Jerem.* xxxiii. 22. and elsewhere; and these, having been already particularized, are again mentioned generally to encrease the emphasis. WHITBY, LIGHTFOOT, DODDRIDGE, HAMMOND, KUINOEL.

Ver. 30. τότε φανήσεται τὸ σημεῖον κ. τ. λ. Some understand

the word *σημεῖον* to mean an *ensign* or *banner*; others interpret it pleonastically, and it is omitted by Mark and Luke; but our Lord seems rather to allude to the prophecy in *Dan.* vii. 13., from which the Jews had imbibed an idea that the Messiah would appear visibly in the heavens, and exert some miraculous display of power by which they would be delivered from the Roman yoke, and an universal empire over all nations be erected in their behalf. But by the *coming of the Son of man in the clouds* Daniel meant his appearance to take vengeance on the unbelieving Jews; and by the *kingdom over all nations* he meant a *spiritual kingdom*, i. e. the dispensation of the Gospel, which should be extended over all the nations of the world. Hence, by adapting the words of this prophecy to his present purpose, our Lord intimated that the true spirit of it was generally mistaken by the Jews, and set his disciples right upon the subject. The figurative expression, *coming in the clouds*, is used in other parts of Scripture to denote the irresistible interposition of God to execute vengeance on a guilty generation. See *2 Sam.* xxii. 10. sqq. *Psalms* xcvii. 2. *Isaiah* xix. 1. Its meaning in this place is sufficiently fixed by our Lord himself in vv. 27, 28. 37. That it cannot refer, as some have supposed, to the comet mentioned in *Joseph.* VII. 12. is evident, since that appeared some time previous to the destruction of the city. MACKNIGHT, WHITBY, HAMMOND, LE CLERC. — [DODDRIDGE, KUINOEL, ROSENMULLER.] By *φυλαὶ τῆς γῆς* are evidently meant the *inhabitants of Judea*, who would have abundant occasion for mourning. The verb *κόπτεσθαι* signifies to *beat the breast in token of sorrow*, as in *Zech.* xii. 12. *Rev.* i. 7. See on *Matt.* xi. 17. WHITBY, KUINOEL.

Ver. 31. ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ. Some commentators understand our Lord to mean, that after the destruction of Jerusalem he would collect together, by his angels, as with the sound of the trumpet, his true and persevering followers from all parts of Judea; but he rather alludes to the rapid progress of the Gospel, by means of his Apostles and their successors, to which the exact fulfilment of this prediction mainly contributed. Agreeably to this interpretation, the word *ἄγγελος* is frequently applied both in the O. and N. T. to God's prophets and ministers. See on *Matt.* xi. 10. Their preaching also is compared to the sound of a trumpet in *Isaiah* lviii. 1. *Jerem.* vi. 17. *Ezek.* xxxiii. 3—6. *Rom.* x. 18. and the Gentiles are said to be called from all corners of the earth in *Matt.* viii. 11, 12. *Luke* xiii. 28, 29. WHITBY, MACKNIGHT, ROSENMULLER. — [HAMMOND.] The Jews by the *winds* denoted the cardinal points of the heavens, as in *1 Chron.* ix. 24. *Ezek.* xxxvii. 9. We have examples of the phrase ἀπ' ἄκρων ἕως ἄκρων in classic writers. Themist. XIII. p. 179. ἐξ ἄκρας εἰς ἄκραν. Xenoph. *de vectigal.* p. 727. ἀπ'

ἰσχύων τῆς Ἑλλάδος ἐπ' ἔσχατα. KUINOEL, WETSTEIN, RA-PHELIUS.

Ver. 32. ἀπὸ δὲ τῆς συκῆς κ. τ. λ. Our Lord in this parable answers to the question of the disciples in v. 3. respecting the *time* of this destruction, telling them that it will be as clearly indicated by the signs which he had mentioned, as the approach of summer by the budding of the fig-tree. He then limits the time more distinctly to a certain period, and declares that his prediction would be accomplished before the generation of men then existing should pass away. Those, indeed, who understand this part of the prophecy more immediately of the day of judgment, explain *this generation*, (ἡ γενεὰ αὕτη, v. 34.) *of the Jewish nation through all ages*; as if our Lord intended to say that they should continue a distinct people till the end of the world. But this is altogether at variance with the meaning of the word γενεὰ in every other passage of the N. T. Compare *Matt.* xi. 16. xii. 42. xxiii. 36. *Mark* viii. 12. *Luke* vii. 31. xi. 29. sqq. xvi. 8. *Acts* ii. 40. The true sense is abundantly illustrated by *Matt.* xvi. 28. besides that the declaration was literally fulfilled. The Evangelist John in all probability lived to see these things come to pass; and there were also some Rabbins alive at the time when Christ spoke these words who witnessed the destruction of the city, viz. *R. Simeon*, who perished during the siege; *R. Jochanan Ben Zaccai*, who outlived it; *R. Zadoc*, *R. Ishmael*, and others. The Temple was burnt and the city taken A.D. 70. DODDRIDGE, WHITBY, LIGHTFOOT, &c.—[MEDE, SYKES, &c.] The phrase ἐγγύς ἐπὶ θύραις, v. 33., denoting the closest proximity, occurs in Demosth. Philip. 4. ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγύς οὕτως κ. τ. λ. Philo de Agric. p. 208. D. ὁ πόλεμος ἐγγύς καὶ ἐπὶ θύραις ὦν. So *in limine esse*, Virg. *Æn.* VIII. 656. Compare *Gen.* iv. 7. *Phil.* iv. 5. *James* v. 9. *Rev.* i. 3. The nominative to be supplied may be ὁ υἱὸς τοῦ ἀνθρώπου, from v. 30., or ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου from v. 27. KUINOEL, BOS, WHITBY, GROTIUS.

Ver. 36. περὶ δὲ τῆς ἡμέρας κ. τ. λ. It is strongly urged by many that this verse at least relates solely to the day of judgment, which is immediately alluded to in the strong proverbial expression in the preceding verse; of which see on *Matt.* v. 18. In support of this opinion great stress is laid upon the opposition of ἐκείνης here, and ταῦτα, v. 33. If the conjecture be true the verse should be inclosed in a parenthesis, for what follows certainly relates to the destruction of Jerusalem, to which it is expressly confined in *Luke* xvii. 26. sqq., and cannot, without violence, be applied to the final advent of Christ. There is no reason, however, for supposing that there is any closer reference to the day of judgment than in the rest of the chapter. Having

predicted the fall of the Jewish state within certain limits, he proceeds to affirm that the precise time thereof cannot be divulged, and, on that account, presses upon them the necessity of watchfulness. The emphatic term ἡ ἡμέρα ἐκείνη refers to the destruction of Jerusalem in *Luke* xix. 43. *Acts* ii. 20. *Rom.* xiii. 11. *1 Cor.* i. 7, 8. iii. 13. *1 Thess.* v. 2. *2 Thess.* i. 10. and elsewhere. Compare *Zech.* xiv. 1. HAMMOND, LE CLERC.—[WHITBY, DODDRIDGE.] With respect to the silence of revelation on this point, Christ expressly states in *Mark* xiii. 32. that he himself also *knew it not*: at least such is the English version. In order to obviate the objection which has frequently been built upon this declaration against the divinity of Christ, it is sometimes urged that our Lord here speaks of himself only as to his *human* nature; but the gradation of the sentence from *men* to *angels*, and from *angels* to *Christ*, seems to forbid this solution. It should rather seem, therefore, that the word εἰδέω in this place bears the sense of the Hebrew conjugation *Hiphil*, and signifies *to make to know*, i. e. *to declare, to reveal*. This is unquestionably the meaning of the word in *1 Cor.* ii. 2. Hence the true import of the passage, *Neither man nor angel, nor even the Son of Man himself, can reveal the day and hour of the destruction of Jerusalem to you; because the Father hath determined otherwise*. MACKNIGHT. — [DODDRIDGE, WHITBY, LIGHTFOOT.] Many commentators would render ὥρα *season*, rather than *hour*, observing, that if the *day* is unknown the *hour* is necessarily unknown also: this, however, is unimportant. The expression employed by our Lord is simply intended to designate *the precise time*. LE CLERC, HAMMOND.—[A. CLARKE.]

Ver. 38. τρώγοντες καὶ πίνοντες κ. τ. λ. These words have been thought to imply the most fatal extravagance of riot and lust; and the verb γαμῆσθαι is interpreted here, as it is unquestionably often used, in a criminal sense. But how great reason soever there may be for believing that the antediluvian sinners were addicted to the grossest excesses, our Lord most probably intended nothing more than to express the security and gaiety with which they pursued the ordinary employments and amusements of life when they were on the very brink of destruction. The verb ἔγνωσαν in the next verse should be rendered *they did not consider*, i. e. they did not improve their knowledge so as to profit by it. That they had sufficient intimation of the judgments which awaited them, see *Gen.* vi. 13. *Heb.* xi. 7. *2 Pet.* ii. 5. Compare *Luke* xix. 42. WHITBY, DODDRIDGE.

Ver. 40. τότε δύο κ. τ. λ. Some have supposed that the design of this and the following verse is to shew that the desolation should be as *general* as unexpected; so general, that of two persons employed together in any occupation both should in no

wise escape. It should rather seem to assert the providence of God, in making a distinction between the faithful and disobedient, of whom the former would be saved and the latter destroyed, although they might both appear to be equally exposed to the impending danger. The verb παραλαμβάνεται is in the present for the future. WHITBY, HAMMOND.—[A. CLARKE.] Of the allusion in v. 41. see Horne's Introd. Vol. III. p. 464.

Ver. 42. γρηγορεῖτε οὖν, κ. τ. λ. It is conjectured by some that our Lord's discourse respecting the destruction of Jerusalem concluded with the last verse; and that what follows was spoken at another time, and upon a different occasion. In *Luke* xii. 39. the ensuing exhortations are otherwise connected, but they accord here as well as there with the subject in hand, and may, therefore, be supposed to have been accommodated by our Lord to both places. It is certain that the remainder of the admonition alludes no less to the final judgment than to the judgment upon the Jews, not to mention that the next chapter cannot easily be applied to any other than the former. It seems, therefore, that the grand transition about which commentators are so much divided is made precisely at this point. The destruction of Jerusalem was a proper emblem of the dissolution of the world itself, and the warnings which had just been delivered in reference to impending national judgments would naturally lead to a caution against an unwelcome surprise by a call to the tribunal of God. The application of the following parables is sufficiently obvious; they inculcate the necessity of perseverance and watchfulness, more especially in Christ's appointed ministers, from the fact that his coming to judge the world will be no less sudden than unexpected. The metaphor of his appearance *as a thief* is employed in 1 *Thess.* v. 2. 2 *Pet.* iii. 10. *Rev.* iii. 3. Of the verb διορύττειν, v. 43., see on *Matt.* vi. 19. With the sentiment we may compare Sall. Cat. 52. *Vigilando, agendo, bene consulendo, omnia prospere cedunt.* WHITBY, DODDRIDGE, KUINOEL, WETSTEIN.

Ver. 45. τίς ἄρα ἔστι κ. τ. λ. These parables evidently refer most especially to the ministers of the Gospel, under the similitude of those servants whose business it was to distribute the monthly allowance of provisions to the slaves. They extend, however, to every Christian individually; and in reference to the early ages of Christianity, the faithful and wise servant will represent those who remained constant in their attachment to their Lord under all the persecutions and iniquities of those times; while the evil servant is the apostatizing Jew, who having deserted the faith himself, betrayed and smote his fellow-servants, who continued faithful to the religion of the Gospel. Compare *Matt.* x. 21. xxiv. 10. *Heb.* x. 37. *James* v. 8, 9. 2 *Pet.* iii. 4.

The Gnostics and early Heretics are also supposed by some to be included in this declaration. WHITBY, HAMMOND, MACK-NIGHT. The noun *θεραπείας* is the *abstract* for the *concrete*, the *service* for the *servants*, of which see Matt. Gr. Gr. §. 429. 1.

Ver. 51. διχοτομήσει. Very many of the commentators understand this verb of the ancient punishment of *dichotomy*, of which see Horne's Introd. Vol. III. p. 155. and compare *Judg.* xix. 29. *1 Sam.* xv. 33. *2 Sam.* xii. 31. *Dan.* iii. 29. *Heb.* xi. 37. Tertull. Apol. 3. Diod. Sic. I. 2. Suet. Cal. 27. Horat. Sat. I. 1. 99. Others interpret it of the *division* of a debtor's property among his creditors; and others, again, of *separating* the evil servant, or *confining him apart* from the rest of the household, in a sense somewhat similar to that of *abscindere* in Hor. Od. I. 3. 21. It is quite clear from the context that the punishment alluded to fell short of death; and, as the two last of these interpretations are far-fetched and unsatisfactory, the most probable opinion is, that although *dichotomy* itself is not intended, the verb is transferred from that sense to denote a severity of punishment nearly allied to it. We should, therefore, probably translate it *to scourge severely*, in which sense the Greek *τέμνειν*, and the Latin *discindere* and *secare*, are sometimes employed. Compare Hom. Od. Σ. 345. Arrian. Epict. III. 22. Plaut. Mil. Gl. V. 1. 2. Terent. Adelph. IV. 3. 6. In *Luke* xii. 47. the verb is *δαρήσεται*. At the same time, the punishment intended is clearly emblematic of eternal perdition, which may also be inferred from its being joined with the portion of the hypocrites. Thus in the Talmudic tract Solah: *R. Eliezer said, Every hypocrite has his portion in Hell.* KUINOEL, DODDRIDGE, SCHOTTGEN, ROSENMULLER.—[WHITBY, RAPHELIUS, MUNTHE, CAMPBELL, GLASSE, &c.] The expression *τὸ μέρος τιθεῖναι* is probably taken from the division of booty amongst soldiers, and hence signifies *versari cum aliquo*. Compare *Job* xx. 29. *Psalms* xi. 6. l. 18. *Prov.* xxix. 24. *Dan.* ix. 12. 20. So also Plutarch in *Mario*, c. 29. εἰς ἀρετῆς καὶ δεινότητος μερίδα τὸ ψεύσασθαι τιθέμενος. Of the expression ἐκεῖ ἔσται κ. τ. λ. see on *Matt.* viii. 11. 13. ELSNER, LE CLERC. With the allusion in these parables we may compare Claudian *de Bel. Getic.* v. 366. *Ac veluti famuli, mendax quos mortis herilis Nuntius in luxum falso rumore resolvit, Dum marcent epulis, atque inter vina chorosque Persultat vacuis effræna licentia tectis; Si reducem dominum fors improvisa revexit, Hærent attoniti, libertatemque perosus Conscia servilis præcordia concutit horror.* Columel. I. 1. *Servi dominorum distantia corrumpuntur.* See also Plaut. Pseud. IV. 7. 3. WETSTEIN, BULKLEY.

CHAPTER XXV.

CONTENTS:—*Parable of the ten virgins*, vv. 1—13. *Parable of the talents*, vv. 14—30. *The proceedings of the day of judgment described*, vv. 31—46.

Verse 1. τότε δμοιωθήσεται κ. τ. λ. For an ample illustration of this parable, the application of which is given by our Lord himself in v. 13., see Horne's *Introd.* Vol. II. p. 400. III. pp. 399. 417. sq. A very similar one is found in the Jewish treatise *Rheschith Cochma*:—*Repent, whilst thou hast strength to do it; whilst thy lamp burns, and the oil is not extinguished; for, if thy lamp be gone out, thy oil will profit thee nothing.* There is another parable also, of a like description, produced by *Kimchi*, on *Isaiah* lxxv. 13. *This thing is like to a king who invited his servants, but appointed no set time. Those that were wise adorned themselves, and sat in the porch of the palace; but those that were foolish went about their own business. The king on a sudden called for his servants; the first went in adorned, the second undressed; and the king was pleased with the wise and angry with the foolish, and said: They who are prepared shall eat of my banquet; they that are unprepared shall not eat of it.* Hence Origen and others of the Fathers have justly inferred that this parable of the virgins is designed against a late repentance, which may be seen also in the necessity of constant vigilance, v. 13. of assiduous prayer, *Luke* xxi. 34. 36. and continued well doing, *Matt.* xxiv. 45. In v. 10. there is probably an allusion to the Jewish phrase of *shutting the gates of repentance*. Thus *Midrash. Cohel.* II. 9. *The holy blessed God said to Israel: My sons, repent, while the gates of repentance stand open.* Compare *Ecclus.* xviii. 21. It may be inferred, perhaps, from this parable, that *ten* was the usual number of virgins who attended the bridegroom, though the number may be used *indefinitely*, and is certainly not to be pressed in the application. The same number is particularized in *Kelim*, II. 8. *It is the custom of the Israelites to carry the bride from the house of her father to the house of the bridegroom, and to carry before her about ten wooden staves, in which there is a piece of cloth with oil and pitch; and these, being lighted, they carry before her for torches.* WHITBY, LIGHTFOOT.

Vcr. 9. μήποτε οὐκ ἀρκέσῃ κ. τ. λ. Some understand an ellipsis of ὁρᾶτε or βλέπετε; others of φοβούμεθα; and others, again, that there is no ellipsis whatever, but that the particle δὲ should be omitted in the next clause upon the authority of several good MSS. It has been thought, also, that the adverb

μήποτε is sometimes used for *ἵσως*, *perhaps*, as in *Gen. xx. 11. LXX. 2 Tim. ii. 25.* The E. T. supplies *not so*, i. e. *we will not give it, lest, &c.*; and this seems to be as easy a method as any, if not preferable to them all. GROTIUS, GLASSE, DODDRIDGE, WHITBY, CAMPBELL.—[ALBERTI, KYPKE, &c.] It is strange that Popish writers should consider this passage as favouring their doctrine of a stock of merits in their church, founded on works of supererogation, since, if it referred to them at all, it would rather forbid any dependence on them. The expression *ἀγοράσατε ἑαυταῖς* seems merely an ornamental circumstance, having the appearance of a proverb usually applied to those who were unreasonable in their demands. If it is to be taken into the account, it plainly denies to every one any work of supererogation which can be placed to the account of another. DODDRIDGE, A. CLARKE. In the end of the parable, v. 13. the words *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται*, which are found in the common editions, are omitted in most MSS. and versions, and should in all probability be expunged. The sense, however, is the same in either case. GROTIUS, MILL, GRIESBACH, HAMMOND.

Ver. 14. Ὡςπερ γὰρ ἄνθρωπος κ. τ. λ. This parable does not appear to be the same with the very similar one in *Luke xix. 12.* There the gifts are *equal*, here they *vary*; there they are *pounds*, here they are *talents*: that in St. Luke was spoken in the house of Zacchæus before the raising of Lazarus, this was delivered on Mount Olivet three days before the last passover. The scope of the two parables is also generally supposed to be different: in the former the *pounds* are understood by some to represent the ordinary operations of the Spirit equally vouchsafed to every Christian; in the latter the *talents* are the extraordinary powers given in different degrees to the ministers of the Gospel, as to the Apostles *ten*, to the seventy disciples *five*, and to teachers of an inferior order *one*. The former also is considered as a warning addressed immediately to the Jews, the latter as a general intimation of the last judgment. Some, indeed, refer this also to the destruction of Jerusalem. It is to be observed, however, that whatever may be the opinions respecting their primary import, both of them must be interpreted ultimately with a view to the final judgment, and as directed indiscriminately to every Christian. LIGHTFOOT, GROTIUS, WHITBY. The opening of this parable is evidently wanting. The E. T. supplies *the kingdom of Heaven*, which is the usual form upon similar occasions; but it seems more likely here to have been *the Son of man*, both from the bearing of the similitude and the interpolation in the last verse, which in all probability caused the defect in this. CAMPBELL, MACKNIGHT. Of the custom alluded to see Horne's *Introd. Vol. II. p. 404.*

Ver. 15. κατὰ τὴν ἰδίαν δύναμιν. Some would render δύναμις, *wealth*, in reference to the *master*; and in this sense it is doubtless sometimes employed: but the scope of the parable is altogether in favour of the general interpretation, which understands it of the *capability* of the servants, to each of whom a proportionate sum was given, according as they had the necessary qualifications for its management. It seems to have been a practice with opulent traders in the East to employ a portion of their capital in this way; and something of a similar nature has been observed in modern times. The adjective ἴδιος, both in this and the preceding verse, is used for αὐτοῦ, as in *Matt.* xxii. 5. WHITBY, KUINOEL, ROSENMULLER.—[KYPKE.] In the next verse the verbs ἐργάζεσθαι and ποιεῖν are *mercantile* terms, of which the former signifies to *embark money in trade*, and the latter to *realize a profit*. With ἐργάζεσθαι in this sense the word χρήματα, or the like, is generally supplied, as in *Herod.* I. 24. *Arist. Equit.* 835. *Ælian. Hist. An.* X. 50. For ποιεῖν the more usual verb κερδῆσαι is substituted in the next verse, but the former is also very commonly so employed. *Ælian.* V. H. XIV. 32. εὐρὼν τὴν οὐσίαν ποιήσαντα ἥς ἀπέλιπε πλείω. *Theoph. Char.* 54. ποιῆσαι δέκα τάλαντα. So also in Latin *facere*. *Nepos, in Cimon.* I. 3. *Magnas pecunias ex metallis fecerat.* *Cic. Ver.* II. 6. *pecuniam maximam facere.* With ὠρυξεν, v. 18., there is an ellipsis of the cognate accusative ὄρυγμα. Some, indeed, supply αὐτὸ, sc. ἀργύριον, but of this the succeeding clause would only be a repetition. WETSTEIN, PALAIRET, KUINOEL. Of the phrase συναίρειν λόγον, see on *Matt.* xviii. 23.

Ver. 21. εὖ, δοῦλε κ. τ. λ. There is peculiar force and energy in the word εὖ, which is equivalent to εὖγε. It was the word employed by spectators at any public exercise to express the highest satisfaction and applause. *Plato, Euthyd.* ἅμα ἀνεθορύβησάν τε καὶ ἐγέλασαν, καὶ πρὶν ἀναπνεῦσαι καλῶς τε καὶ εὖ. Compare *Hor. A. P.* 328. 428. In order to keep the parable and its application distinct, it is very generally agreed to render χαρὰ, in this place, a *banquet* or *feast*. In reference to the conviviality of an entertainment the Hebrew מְנוּחָה, which signifies a *banquet*, and particularly a *marriage feast*, is once expressed by χαρὰ in *Esth.* ix. 17. LXX. and Pignorius (*de Servis*) says that banqueting-rooms had the word ΧΑΡΑ written over them. It may be observed, that although slaves were not, freedmen sometimes were, admitted to their master's table. DODDRIDGE, WETSTEIN, WHITBY, LE CLERC.

Ver. 24. Κύριε, ἔγνων σε, κ. τ. λ. This excuse of the slothful servant has been thought to be merely an ornamental circumstance to which nothing corresponds in the application of the parable. But it should rather seem to relate to the weak and

groundless reasons which those who neglect the duties of Christianity are apt to allege in their defence ; representing the Gospel as a hard task-master, who requires more of them than they are able to perform. It is to be observed also, that in what follows, v. 26., the Lord does not make any concession that the matter was truly as the servant stated, but merely admits the point by way of argument, in order to urge more forcibly upon him the necessity of exertion in the performance of his duty. In selecting also as the example of sloth the servant who had been entrusted with the smallest sum, it was not Christ's intention to insinuate that those who have received most will ordinarily pass their accounts best ; but to intimate that the most humble Christian has some service to perform, for which he will be held equally responsible with the highest. God does not require much, where little has been given ; but *one* talent, as well as *ten*, the respective trustees will be called upon to improve. WHITBY, DODDRIDGE.—[LE CLERC.] Of the construction with the verb ἔγνω see my note on Œd. T. 1271. Pent. Gr. p. 84. and compare *Exod.* ii. 2. *2 Sam.* xvii. 8. *1 Kings* v. 17. *1 Macc.* xiii. 53. LXX. The adjective σκληρὸς implies *severe, harsh*, i. e. *one who exacts his due to the utmost* : and the agricultural terms which follow are proverbially descriptive of such a character ; or rather, of one who expects more than he has afforded the means of producing. KUINOEL.

Ver. 27. τραπεζίταις. See Horne's Introd. Vol. III. p. 185. They seem to have paid a certain rate of interest for money vested in their hands. It is not to be supposed, from this declaration, that our Lord approved of usury ; he merely adapts the parable so as to answer effectually the excuse which the servant had just put in. Indeed the word τόκος signifies only *product* or *interest*, and such was originally the meaning of the English word *usury*, by which our translators have rendered it. Of the proverbial expression in v. 29. see on *Matt.* xiii. 11. The words ἄρατε οὖν κ. τ. λ. v. 28. seem to be merely added as a finish to the picture. WHITBY, CAMPBELL, KUINOEL.

Ver. 31. ὅταν δὲ ἔλθῃ κ. τ. λ. From the preceding parables, intended as a warning to prepare for the last great day, our Lord naturally turns to a description of the day itself ; and it is a description which for dignity and grandeur has not its equal in any writer, sacred or profane. It opens with a declaration of the universality of the judgment, in direct opposition to a prevailing Jewish notion, that the Gentiles would form no part in the resurrection, and proceeds with a detail of the method in which sentence will be passed, in the presence of men and angels. The metaphor employed is agreeable to the language frequently adopted in the O. T., in which good men are compared to *sheep*

on account of their innocence, (*Psalm xxxiii.* 1. c. 3.) and wicked men to *goats* for the obstinacy of their lusts, (*Ezek.* xxxiv. 17. *Zech.* x. 3.) The allusion, however, is dropt almost at the entrance of the description, the greater part of the representation being expressed in terms perfectly simple, so that though the sense is profound, it is obvious. The image is formed upon the usual practice of shepherds in early times, who always kept the sheep and goats in different flocks. Thus Virg. *Eclog.* VII. 2. *Compulerantque greges Corydon et Thyrsis in unum; Thyrsis oves, Corydon distentas lacte capellas.* Compare Liv. XXIV. 3. Of the position of the *sheep* on the *right* hand and the *goats* on the *left*, see Horne's *Introd.* Vol. III. p. 118. It may be observed, also, that the Rabbins employed the *right* and the *left* hand respectively as the emblems of *acceptance* and *rejection*. Hence in *Sohah Chadash* it is said: *The right hand is given, the left also is given: to the Israelites and Gentiles are given Paradise and Hell; this world and the world to come.* The Romans and Greeks also had similar notions. Thus Virg. *Æn.* VI. 540. *Hic locus est, partes ubi se via findit in ambas; Dexterâ, quæ Ditis magni sub mœnia tendit, Hac iter Elysium nobis; at læva malorum Exercet pœnas, et ad impia Tartara mittit.* DODDRIDGE, MACKNIGHT, A. CLARKE, WHITBY, &c.

Ibid. θρόνου δόξης. A Hebraism for θρόνου ἐνδόξου. The epithet ἅγιοι is omitted before ἄγγελοι in most ancient MSS., versions, and Fathers: and it is probably an interpolation. KUI-NOEL, GRIESBACH.

Ver. 34. βασιλεύς. In v. 31. our Lord had called himself simply the *Son of Man*, but he now changes the appellation, and with great propriety assumes the title of *King*, as about to exercise the highest act of kingly power, in passing sentence on the whole congregated world. The blessing which he here pronounces has been adduced as an argument in favour of personal election and reprobation; but it should be observed, that the expression with which it closes, and upon which the whole argument rests, is a mere Hebraism. Thus there were *seven* things which the Rabbins said were created *from the foundation of the world*: 1. the Law; 2. Repentance; 3. Paradise; 4. Hell; 5. the Throne of God; 6. the Name of the Messiah; 7. the Temple. Be it observed, however, that the Temple here alluded to was a habitation which they believed to be prepared for their nation exclusively in Heaven; to which opinion our Lord probably alludes. See *Tanchuma*, p. 61, 4. MACKNIGHT, SCHOETTGEN.

Ver. 35. ἐπείνασα γὰρ, κ. τ. λ. The particular acts of charity here enumerated by our Lord were in very great estimation among the Jews, though the exercise of them was confined to those of their own nation. Thus in *Vedarim* R. Chama com-

ments thus on *Deut.* xiii. 4. *He clothed the naked; (Gen. iii. 21.) he visited the sick; he comforted those that mourn; (Gen. xxv.) do thou also these duties.* The words of the Chaldee paraphrast in *Eccles.* ix. 7. bear a remarkable resemblance to those of our Lord, if, indeed, they are not an imitation of them. In *Vayikra Rabba*, §. 34. p. 178. it is said: *As often as a poor man presents himself at thy door, the holy blessed God stands at his right hand; if thou give him alms, he that stands at his right hand will give thee a reward; but if thou give him not alms, he who stands at his right hand will punish thee.* Another of their sayings was, that *He who neglects to visit the sick, is like him who has shed blood.* Of the duties of hospitality see Horne's *Introd.* Vol. III. p. 451. SCHOETTGEN, A. CLARKE, RIDER. Of the doctrine inculcated in this passage, it should be observed, that we shall be examined at the last day, not merely as to our exemption from crimes, but as to our performance of good actions; and that not only as regards charity, but every other virtue: for although our Lord has selected charity for the purpose of illustration, as being the most characteristic of his religion, yet it is clear, from the whole tenor of the N. T., that nothing short of universal holiness will entitle us to everlasting life; (*Col.* iv. 12. *James* ii. 10. *2 Pet.* i. 6.) and even after we have done all we are still but unprofitable servants, and it is the merits of Christ alone that can ensure our acceptance with God, *Ephes.* ii. 8. *1 John* i. 7. It may seem strange that the commission of sin is not expressly insisted upon, but positive injunctions evidently include the opposite prohibitions. We may remark also, that no intermediate station is noticed between the rewards of the good, and the punishment of the bad; so that, although there will be unquestionably different degrees of happiness or misery, it is certain that those who are not absolutely rewarded will be absolutely punished, and that eternally. There are some, indeed, who would understand the words *κόλασις αἰώνιος*, not of *everlasting*, but merely of a *long*, but *indefinite*, punishment; in defence of which it is urged that *κόλασις* properly signifies *correction inflicted for the benefit of the offender*. It is true that Aristotle makes a distinction between *κόλασις* and *τιμωρία*, but he afterwards uses them together as equivalent: *ἐκόλασε τιμωρία*. So also Hesychius: *κόλασις· τιμωρία*. With respect to *αἰώνιος*, it cannot be allowed that the word is used in two different significations in the same sentence; and as the *eternal* life of the righteous is avowedly meant in this passage, the *eternal* punishment of the wicked must also be understood. This text is fully explained and confirmed by *Mark* ix. 44. *Rev.* xiv. 11. xx. 10. PORTEUS, RENNELL.

Ibid. The verb *συνάγειν* signifies *to lodge or entertain*; and there is an ellipsis of *εἰς τὸν οἶκον*, which is supplied in *2 Sam.* xi. 27. *Judg.* xix. 18. LXX. It is evidently more properly ap-

plied to more than *one*, as in Plutarch, Sympos. V. 5. τοῦ πολλοῦ ὁμοῦ συνάγειν. In the next verse the adjective γυμνός does not mean *naked*, but simply, as frequently *nudus* in Latin writers, *badly clothed*. Seneca *de benef.* V. 5. *Qui male vestitum et pannosum vidit, nudum se vidisse dicit.* Compare 1 Sam. xix. 24. Job xx. 6. Isaiah lviii. 7. John xxi. 7. Acts xix. 16. The verb ἐπισκέπτεσθαι signifies properly *to look earnestly*, (Isaiah xxvi. 16.) *to observe*, (Psalm xvi. 3.) and thence *to visit*, sc. the sick and afflicted, for the purpose of assisting and consoling them; as in Job ii. 11. Eccclus. vii. 35. LXX. Acts vii. 23. Hence Phavorinus: ἐπισκέπτομαι· προμηθεύομαι καὶ κήδομαι τινος. KUINOEL.

Ver. 40. ἐφ' ὅσον ἐποιήσατε κ. τ. λ. So close is the union betwixt Christ and his church, that he looks upon the favours conferred upon its members as done to himself, and rewards them accordingly, *Matt. x. 42.* So also on the other hand, with respect to injuries, and their punishment, v. 45. Hence his address to Saul, *Acts ix. 4., Saul, Saul, why persecutest thou me?* There is a similar sentiment in Cic. Epist. Fam. X. 1. *Teque hoc existimare volo, quicquid in eum judicii officiique contuleris, id ita me accipere ut in me ipsum te putem contulisse.* Compare *Prov. xix. 17.* WHITBY, BULKLEY, KUINOEL.

Ver. 41. ἡτοιμασμένον τῷ διαβόλῳ κ. τ. λ. There is a remarkable difference between our Lord's expression here and in v. 34.; there the *kingdom* is said to have been *prepared for the righteous from the foundation of the world*, but here the *everlasting fire* is not said to have been *prepared for the wicked*, but for *the devil and his angels*. Hence a very just inference of some of the early Fathers, that Hell was not originally designed for men, but that men, by giving themselves up to wickedness, and imitating the practices of the evil one, subject themselves to the same torments which are endured by him and his angels. Neither is it said *Go, ye cursed of my Father*, as *Come, ye blessed of my Father*, because God is the giver of happiness, and men alone are the authors of their own miseries. Compare *Rom. ix. 22, 23.* DODDRIDGE, WHITBY, GROTIUS.

CHAPTER XXVI.

CONTENTS:—*Christ foretells his approaching death*, vv. 1, 2. *The rulers consult about taking him*, vv. 3—5. [Mark xiv. 1. Luke xxii. 1.] *He is anointed by Mary*, vv. 6—13. [Mark xiv. 3. John xii. 1.] *Judas agrees to betray Christ*, vv. 14—16. [Mark xiv. 10. Luke xxii. 3.] *The preparation and celebration of the last passover*, vv. 17—20. [Mark xiv. 17. Luke xxii. 14. John xiii. 1.] *Christ predicts the treachery of Judas*, vv. 21—25. [Mark xiv. 17. Luke xxii. 21. John xiii. 17.] *The institution of the Lord's Supper*, vv. 26—29. [Mark xiv. 22. Luke xxii. 19.] *Christ goes to the Mount of Olives, and again announces his approaching death*, vv. 30—32. [Mark xiv. 26. Luke xxii. 39.] *He foretells Peter's denial of him*, vv. 33—35. [Mark xiv. 27.] *His agony in the Garden of Gethsemane*, vv. 36—46. [Mark xiv. 32. Luke xxii. 40. John xviii. 1.] *His apprehension, and Peter's resistance*, vv. 47—57. [Mark xiv. 43. Luke xxii. 47. John xviii. 3.] *Peter and John follow Christ, who is examined by Caiaphas, condemned and insulted*, vv. 58—68. [Mark xiv. 54. Luke xxii. 55. John xviii. 15.] *Peter's denial of Christ*, vv. 62—75. [Mark xiv. 66. Luke xxii. 56. John xviii. 17.]

Ver. 5. μὴ ἐν τῇ ἑορτῇ. That is, μὴ κρατήσωμεν καὶ ἀποκτείνωμεν. It was a tradition of the Jews, founded upon *Deut* xvii. 3., that criminals capitally convicted should be reserved till one of the three great festivals, and put to death during their continuance, for the sake of making a more public example. See *Sanhed.* X. 4. It was the object of the Jews to anticipate the approaching festival in the case of Jesus, that their iniquitous proceedings might be as secret as possible, and eventually buried in oblivion. But the providence of God ordained otherwise. It was of the highest importance that the crucifixion of Christ, and the events attending it, together with his resurrection from the dead, should be exhibited before many witnesses, that infidelity might never be enabled to object *that these things were done in a corner*. Of the Passover see Horne's *Introd.* Vol. III. pp. 307. sqq., where much interesting matter will be found in illustration of the events recorded in this chapter. That Caiaphas was high-priest now, and throughout the presidentship of Pontius Pilate, is evident from *Joseph. Ant.* XVIII. 2. 2. compared with XVII. 5. 3. WHITBY, SCHOETTGEN, WAKEFIELD.

Ver. 6. τοῦ λεπροῦ. This seems to have been only a surname, as *Simon the Canaanite*, *Matt.* x. 4. originating in his having been formerly afflicted with the *leprosy*, of which he was probably cured by Christ. He is called *the Leper*, just as Matthew is

called *the Publican*, because he had once been so, not because he was still so, as in that case there could have been no intercourse between him and Jesus. With respect to the transaction here recorded, and in *Mark* xiv. 3., there is a point which has given rise to a considerable discussion among the commentators. While some maintain that it is identical with the anointing of our Lord, which is described in *John* xiii. 14. others are of opinion that the two actions are entirely distinct, and performed by two different persons at two different times and in two different places. In support of the latter opinion it is urged: 1. that the action recorded by St. John happened *six* days before the Passover, whereas this is fixed to the second day before the feast; 2. that the scene in St. John is the house of *Lazarus*, in St. Matthew of *Simon the Leper*; 3. that in the former instance *Mary*, the sister of Lazarus, is the agent, in the latter a *woman unnamed*; 4. that St. John mentions the feet of Jesus to have been anointed by Mary, and wiped with her hair; the other Evangelists confine the anointing to his head; 5. that in St. John, *Judas alone* murmurs; in St. Matthew, *the disciples* generally; and 6. that our Lord's vindication of the woman, in the two cases respectively, does not correspond. It will readily appear, however, that there is but little weight in any of these particulars. With respect to the *time* of the transaction, there is little doubt that it happened, as stated by St. John, six days before the Passover, (*John* xii. 1.) and that St. Matthew deferred his account of it, in order to introduce the treachery of Judas, with which it is immediately connected. The reason of St. Matthew in so doing is evident from the relation of St. John, who states that Judas had a fraudulent object in view, (*John* xii. 6.) so that the answer of Jesus at once disappointing his avarice, and smiting his guilty conscience, would naturally incite in him the idea of revenge; and that more especially as he was already an apostate, (*John* vi. 67. 71.) There are some, indeed, who rather refer the time, according to St. Matthew's order, to the second day before the Passover, and contend that St. John anticipates the history on mentioning the place where it happened. But this solution is far less satisfactory, and scarcely, if at all, preferable to that which would reconcile the accounts of the Evangelists by supposing a corruption to exist in the text of St. John, in the face of the concurring testimony of all the MSS. Besides, it is well known that the Gospels are not always written with a strict regard to the order of time; and the manner in which the relation is introduced by St. Matthew indicates no particular time, and may as easily refer to a *preceding* as to a *present* period. The scene of the anointing is laid by all three Evangelists in Bethany, and by Matthew expressly in the house of *Simon the Leper*. In St. John, Lazarus is only mentioned as εἰς τῶν ἀνακειμένων, but this should rather designate a *guest* than the *host*; and there is nothing improbable

in the supposition that Martha prepared the feast, and Mary anointed Jesus, in the house of Simon, who was probably a friend, as well as in their own. Compare *Luke* x. 40. As to the omission of *Mary's* name by St. Matthew and St. Mark, a very likely reason may be assigned for it. They make no mention of the raising of Lazarus from the dead, lest they might expose him to the persecution of the Jewish Sanhedrim: and for the same cause they naturally withheld the name of his sister; but St. John, who wrote after the destruction of Jerusalem, could have no cause for such concealment. Nor is it a necessary inference that Mary left the head of Jesus unanointed, because she is stated by St. John to have anointed his feet. The general practice of the East is a sufficient warrant for admitting the former circumstance; and therefore the more extraordinary part of the transaction only is related by St. John, in accordance with his peculiar manner of relating what his predecessors had passed over in silence. In stating that the *disciples* murmured, St. Matthew does not mean they all expressed their disapprobation, though it may be that they tacitly assented to the censure of Judas. The *plural* is put by *Enallage* for the *singular*, as in *Gen.* viii. 4. *Judg.* xii. 7. *Neh.* vi. 7. *Matt.* xxvii. 44. and elsewhere. Lastly, our Lord's vindication, as given by St. John, has been thus misinterpreted into a prediction of what passed at the time:—*Let her alone: she hath spent but part of it now, that she might reserve the rest for the day of my funeral.* But the words are a prediction of Christ's death, and are beautifully taken from the occasion. *If this ointment were laid out upon a dead body you would not think it too much: and you may consider this anointing as an embalming of me, the day of my funeral being so near.*

Hence it appears that there is no inconsistency in the two accounts as given by St. Matthew and St. John; and the points in which they agree are so numerous and particular that they cannot easily be separated into different events: 1. Both happened in Bethany; 2. the anointing in both cases was by a *woman*, not as was more commonly the case, by the *host*; 3. both happened shortly before the Passover, so shortly indeed, that the disciples cannot be supposed to have repeated the observation which their Master had censured in Judas, within the period assigned; 4. in both cases the ointment was the same, and so expensive, that the unction was deemed wasteful; 5. in both cases we meet with the remarkable circumstance, that the ointment was not purchased for the purpose to which it was applied, but had been preserved for some time by the person who used it; and one might almost conjecture, it was the remainder of the ointment which Martha and Mary had purchased for the funeral of Lazarus; 6. in both cases the unction is censured, and upon the same grounds; 7. the vindication offered by

Jesus has been shewn to be the same in both cases ; in which the prediction respecting the record of the transaction can scarcely have been fulfilled, unless St. John's account be identical with that of the other Evangelists. In every point of view, indeed, the two statements have the appearance of proceeding from different eye-witnesses of the same fact. MICHAELIS, NEWCOME, DODDRIDGE.—[LIGHTFOOT, WHITBY, MACKNIGHT, &c.]

Ver. 7. ἀλάβαστρον. Some derive this word from a *priv.* and λαβή, a *handle*, understanding thereby a small *cruse* or *vase*, with no handles, and a long neck like a modern oil flask. Plin. N. H. IX. 35. *Et procerioribus margaritis sua gratia est; elenchos appellant fastigiata longitudine, alabastrorum figura in pleniorum orbem desinentes.* It is more probable, however, that the name is derived from a species of onyx, called in Arabic *Batstraton*, and with the article *Al-batstraton*, which was peculiarly adapted to the purposes of preserving unguents. Plin. N. H. XXXVI. 7, 8. *Onychem etiamnum in Arabiæ montibus, nec usquam alicubi, nasci putavere nostri veteres; hunc aliqui lapidem alabastron vocant, quem cavant ad vasa unguentaria, quoniam optime servare incorrupta dicitur.* Compare Ibid. XIII. 2. Among the presents sent by Cambyzes to the King of Æthiopia, was a *μύρου ἀλάβαστρον*, Herod. III. 20. They are mentioned by Plutarch in *Alexand.* p. 676. Pollux VI. *Athen.* VI. 19., and from them a city in Arabia was called *Alabastra*, Plin. N. H. V. 9. Hence the name was by degrees applied to unguent vases, of whatever material they might be composed. Thus *golden* alabasters are mentioned in Theoc. Idyl. XV. 114. *Συρίω δὲ μύρω χρύσει' ἀλάβαστρα.* So also Alexis *ap. Athen.* XV. 13. It has been supposed that the vessel here intended was of *glass*; as the woman is said to have *broken* it; *Mark* xiv. 3. But the expression *breaking the box* implies merely breaking the cement with which the vase was closed, to prevent the perfume from evaporating. So Propert. El. IV. 7. 21. *fracto busta friare cado.* It was usual in the East to stop the bottles, containing essences, with cotton, and to seal them with wax; and those which contain the attar of roses are still sealed in this manner. Some would render the verb *συντρίβειν*, to *shake*, but there are no good authorities for its use in this sense. LE CLERC, KUINOEL.—[HAMMOND, GROTIUS, WHITBY.] Of the *unguent* itself see on *Mark* xiv. 3. and of the custom of embalming, to which our Lord here alludes, see Horne's *Introd.* Vol. III. p. 520. as well as for an explanation of the verb *ἐνταφιάζειν*, v. 12.

Ver. 8. ἀπώλεια. *Profusion, waste.* So φθόρος is used in Theocr. Idyl. XV. 18. The phrase *παρέχειν κόπους*, v. 10. to *molest*, occurs in Arist. Prob. V. 38. So *Isaiah* vii. 13. *ἀγῶνα παρέχειν.* *Ecclus.* xxix. 4. *πόνον παρέχειν.* More commonly,

however, we find *πράγματα παρέχειν*. Our Lord's vindication of Mary's conduct proceeds upon the principle, that of two good actions, that should always be performed, which must either be done at the present time, or never, in preference to that for which there may be other and frequent opportunities. It is not necessary to suppose that the woman had any presentiment of Christ's approaching death: she merely intended to testify her veneration of our Lord according to a prevailing custom of the Jews, from which our Lord took occasion to intimate that his funeral was at hand. In v. 11. we have an explicit refutation of the doctrine of Transubstantiation. KUINOEL, KYPKE, ALBERT, WHITBY, LE CLERC.

Ver. 14. τότε. This adverb is of very indefinite signification, and by no means fixes the period at which the betrayal took place, as immediately consecutive upon the anointing of our Lord. It is used with considerable latitude in many places both of the N. T. and the LXX. Some would include the preceding narrative (vv. 6—13.) in a parenthesis, but this is unnecessary. KUINOEL.—[MARKLAND.]

Ver. 15. τριάκοντα ἀργύρια. Some MSS. read *στατήρας*. This, however, is probably only a gloss, since, when pieces of money are mentioned in the Scriptures, the Jewish *shekel* or *stater* is to be understood. Thus in the Targum the ten pieces of silver mentioned in *2 Sam. xviii. 11.* are called ten shekels. The value of the shekel or stater was equivalent to four drachmas, or about half a crown of our money; and thirty of these, or about £3 15s. was the usual price of a slave. See the Tracts *Erachin*, p. 40. and *Shekalim*, c. 1. Maimon. Mor. Nev. III. 40. and compare *Exod. xxi. 32.* So true it is that our blessed Saviour *took upon him the form of a servant*: WHITBY, A. CLARKE. The verb *ίσταται* signifies properly, as applied to money, *to weigh out*, in reference to the ancient mode of paying by weight; whence, after the introduction of *coined money*, it denoted generally *to pay*. Compare *Job vi. 2. xxviii. 15. xxxi. 6. Hom. Il. N. 745. T. 247.* It is argued, however, from a comparison of *Mark xiv. 11.* and *Luke xxii. 5.* that the priests only *promised* the money at the time, or paid part only in earnest of the remainder: but the discrepancy can be of little importance. The Evangelists in all probability speak by anticipation, the money having been duly paid when the contract was fulfilled. KUINOEL.—[GROTIUS, MICHAELIS.]

Ver. 17. πρώτη τῶν ἁζύμων. Reference has already been made to Mr. Horne's work, for information on the subject of the Pass-over. A question of great difficulty here presents itself; whether Christ partook of that feast with his disciples before his crucifixion;

and if so, at what time he partook thereof. It appears from *John* xviii. 28. that the Jews would not go into the judgment hall on the Friday morning, lest they should be defiled and rendered unfit for eating the passover in the evening; and in *John* xix. 14. the noon of Friday is called the preparation of the passover: some affirm, therefore, that the expressions here employed of *making ready the passover*, and of *eating the passover*, refer to a commemorative supper, used by our Lord instead of the proper paschal supper, because his crucifixion would have taken place before the time appointed for the celebration of the passover. On the other hand it is contended, that Matthew, Mark, and Luke cannot be understood in reference to any other than the passover properly so called, and consequently that the Thursday evening on which Christ supped with his disciples was the general time of the paschal celebration that year. In order to reconcile St. John with the other Evangelists, the advocates of this opinion assert, that the passages above cited refer to the day of holy convocation, or first day of the seven, during which the feast continued. But on this supposition, Christ must have been accused, and tried, and crucified on the day of holy convocation, which was observed as strictly as a sabbath. Hence a third opinion, far more probable, has arisen, that our Lord *did* eat the passover this year, but *not at the same time* with the Jews. It appears from the Talmud, the Mishna, and the Rabbinical writings, that in cases of doubt respecting the time of the appearance of the new moon, the passover was permitted to be holden on both of the two days between which the doubt lay; and Epiphanius relates that there was a *contention* (θόρυβος) about the passover this very year. We may fairly infer, therefore, from the three first Evangelists, that a part of the Jewish nation sacrificed the paschal lamb on the same day with our Saviour; and from St. John, that many of the Scribes and Pharisees did not sacrifice until the evening of the following day, about the time that our Lord expired on the cross. It may be objected, that our Lord could not in this case eat the feast according to law, as the priests, following the order of the Sanhedrim, to observe the passover the day following, would not have sprinkled the blood of the lamb at the foot of the altar. But, independent of what has been said respecting the uncertainty of the paschal full moon, it had become necessary to employ more than one day for slaughtering the immense number of lambs which were required for the feast. In one year no less than 256,000 lambs were offered, Joseph. B. J. VII. 9. 3. It will be allowed, also, that if, as was probably the case, our Saviour did anticipate the generality of the Jews in celebrating the supper, the error was not on his part. Neither his character, conduct, nor sentiments, will permit us to believe that he disobeyed in the slightest degree, the Mosaic ordinances; and if he refused to follow, upon this occasion, the

practice of the high priests, his refusal must be ascribed to some deviation in their practice from the Levitical injunctions. Whatever rules might have guided him, he doubtless eat the passover on the day when *it ought to have been killed*, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, (*Luke* xxii. 7.) With respect to the objection that our Lord and his disciples seem to have *reclined* at table contrary to the paschal institution, which required them to eat it *standing*; the words ἀνέκειτο, v. 20. and ἀνέπεσε, *Luke* xxii. 14. should probably not be confined to the sense which they usually bear. The custom is known to have been abandoned in the latter days of the Jewish church. Thus in *Pisach: R. Levi saith, It is the manner of slaves to eat standing; but now let them eat lying down, that it may be known they are gone out of bondage to liberty.* So *Maimonides: We are obliged to lie down when we eat, that we may eat after the manner of kings and nobles.* Our Lord might, therefore, and in all probability did, attend to the Levitical injunction, though the Evangelists have used terms in accordance with the more general practice of the time. It should seem, then, that Christ kept the passover at the beginning of the 14th of the month *Nisan*, the precise day on which the Jews had eaten their first passover in Egypt, (*Exod.* xii. 6. sqq.) and that on the same part of the day in which they had sacrificed the first paschal lamb, i. e. between the two evenings, Christ our passover was sacrificed for us. There is yet another opinion on this difficult question, which supposes that our Lord did indeed eat *a* passover with his disciples, but that it was one of his own institution, and very distinct from that eaten by the Jews, namely, the *mystical* passover, or sacrament of his body and blood. Now it was during this last paschal supper that the Eucharist was instituted; and it was doubtless with a view to this institution that Christ so ardently desired to eat this passover with his disciples; so that, in fact, this opinion harmonises in a great degree with the last. It may even be that no lamb was killed upon this occasion, and that the bread of the Eucharist was substituted in its place. On this supposition, the preparation for the passover would merely imply the providing of a convenient room, removing all the leaven from the house, and such other necessary acts as would be unlawful on the following day. Thus every thing was duly prepared, and the sacrament ordained, and thenceforward substituted in the place of the passover, as a memorial of the sacrifice of the true paschal lamb, which was then about to be made for the sins of the world. HAMMOND, MACKNIGHT, A. CLARKE, BENSON, CUDWORTH.—[WALL, NEWCOME, LIGHTFOOT, WHITBY, LE CLERC, &c.]

Ver. 18. τὸν δεῖνα. The Greeks made use of this term in familiar conversation, to designate a person well known to those

whom they address, but whose name they had reason for withholding, or did not immediately recollect. Schol. Lucian. Vit. Auct. 19. τὸ δεῖνα εἰώθασιν οἱ παλαιοὶ λέγειν, οὕτως ἀφελῶς τὸν λόγον προάγοντες ἐπὶ τῶν συγκρούπτειν τι βουλομένων τῇ ἀοριστίᾳ τοῦ ὀνόματος. Tradition has variously reported that the individual here intended was John the Evangelist, Nicodemus, Joseph of Aramathea, and Simon the Leper; and it is supposed that our Lord concealed his name that Judas might not be enabled, by a too early knowledge of his arrangements, to interrupt the celebration of the last supper. WETSTEIN, KUINOEL.

Ibid. ὁ καιρὸς μου ἐγγύς ἐστι. The word καιρὸς is very generally understood of the *time* of Christ's apprehension, sufferings, and death; and numerous instances are produced by the commentators in which it is used metaphorically to denote *calamity*. So also the Latin *tempus* in Nepos, *de Vit. Miltiad.* 5. But the connecting clause, πρὸς σε ποιῶ τὸ πάσχα, plainly refers it to the time of keeping the passover; and in other places also Christ has used the same or equivalent expressions, where there can be no reference whatever to his passion or death. From the ordinary acceptation of the words may be drawn an additional inference, that the time of our Lord celebration of the passover was different from that of the rest of the Jews. KUINOEL, ROSENMULLER.—[KYPKE, WETSTEIN, GROTIUS, &c.]

Ver. 23. ὁ ἐμβάψας κ. τ. λ. As the Jews eat the passover, there were several little dishes, containing the juice of the bitter herbs, on different parts of the table; so that each dipped his bread into that which was nearest to him. Judas, therefore, was near our Lord at the paschal supper, since he is represented as dipping in the same dish with him. Hence it is supposed by some that our Lord's reply to Judas in v. 25. was only heard by the traitor himself; that the other Apostles merely knew that one of those who were nearest to their Master would betray him; and that the sop given to Judas (*John* xiii. 26.) indicated to John only the precise individual. The disciples do not indeed appear to have been immediately certified on the point; even Judas himself pretends not to understand the designation. Others, however, maintain that Christ intended to point out the traitor to the rest of the disciples; and such was unquestionably his ultimate object, though in all probability it was not recognized by the disciples till Judas had left the apartment. Some would render the aorist ἐμβάψας in the sense of *to be wont*; so that our Lord's allusion will merely imply that the traitor was one of those who usually ate with him: but this seems improbable. A. CLARKE, GROTIUS.—[ROSENMULLER, KUINOEL.]

Ver. 24. ὑπάγει. Verbs signifying *to depart* are used in all languages, by a common Euphemism, in the sense of *to die*.

Thus οἷχεσθαι, Eurip. Alcest. 379. Soph. Elect. 152. Aj. 1149. Xen. Cyr. III. 1. 8. Anab. III. 1. 22. ἀπέρχεσθαι, Ælian. V. H. II. 25. ἀπιέναι, Apoll. Rhod. II. 140. βεβήκεναι, Soph. Œd. C. 1673. In Latin, Stat. Theb. IX. 559. *Lætus abi*. Silv. II. 218. *Ibimus omnes*. We have πορεύεται in the same sense in Luke xiii. 33. It is true that ὑπάγω is not found in this acceptation, but εἰς αἰδὸν ὑπάγω occurs without an ellipsis in a fragment of Nicarchus ap. Anthol. Gr. VII. 169. Compare 1 Kings ii. 2. Psalm xxxix. 13. Wisd. iv. 2. LXX. ELSNER, RAPHELIUS, KUINOEL.

Ibid. καλὸν ἦν αὐτῷ, κ. τ. λ. This was a Hebrew expression, commonly applied to any flagrant transgressor, or to one whose lot was more particularly unfortunate. Thus in Schemoth R. §. 40. p. 135. *He that knoweth the Law, and doeth it not, it were better for him that he had not come into the world.* Again in Beracoth, p. 17, 1. *It were better for him that he were not created.* Compare Jerem. xv. 10. xx. 14. Similar expressions are sometimes found also in the classic writers, though in reference to temporal calamities. See Hom. Il. Γ. 40. Plutarch, *Consol. ad Apol.* p. 115. and the tragic writers, *passim*. SCHOETTGEN, LIGHTFOOT, KYPKE. It has been inferred from this prediction respecting the treachery of Judas, that he was from the beginning to the end under an absolute necessity of doing as he did. But the fore-knowledge of God that he would so act, by no means impelled him to the action: and Chrysostom justly observes, that *Judas was not a traitor because God foresaw it, but God foresaw it because Judas would be so.* The woe denounced against him is also decisive against the Calvinistic doctrine, that all men, except some few elect, are excluded by an immutable decree, from the favour of heaven. For such a determination would have made this the condition of Judas, though he had not betrayed Christ, provided he was not one of God's elect. WHITBY.

Ver. 25. σὺ εἶπας. This was the usual form of solemn affirmation. Thus in Beracoth: *When the Zipporenses enquired if R. Judas was dead, the son of Zaphra answered; Ye have said.* Compare Arist. Plut. 96. Plaut. Merc. I. 2. 52. SCHOETTGEN, KUINOEL.

Ver. 26. ἐσθιόντων αὐτῶν. That the *eating* here alluded to was that of the paschal lamb, into the place of which the Eucharist was intended to succeed, and not an ordinary meal, has been shewn to be the most probable opinion; though the question is involved in considerable difficulty. In the apostolic age, after the abolition of the paschal feast, the disciples probably celebrated the sacrament *at* or *after* their usual supper, (*Acts* ii. 46. xx. 7. 11.) and the *agapæ* of the primitive Christians have also

been supposed by some to have preceded or accompanied the participation of the Eucharist. This, however, is a point upon which there is a great division of sentiments; and it is at least certain that the two feasts were kept separately in very early times. See *Jude* 12. According to Cyprian, it was received in the third century every day, but at what time is uncertain: the Church of Corinth seems to have solemnized it in the morning, and that this was the general practice, at least in times of persecution, appears from Plin. Epist. X. 97. From the *Acts of the Apostles* it appears, that it was administered in general to the disciples, on the Lord's day, in their public assemblies. GROTIUS. With respect to the institution itself, there are certain points which it will be necessary to consider.

[ON THE EUCHARIST.

The circumstances attending the first appointment of this holy rite, are related with little variation by two other Evangelists besides St. Matthew; and by St. Paul, who declares that he derived his account from divine revelation. See *Mark* xiv. 22—26. *Luke* xxii. 19, 20. *1 Cor.* xi. 23. St. John's silence on this subject is readily accounted for by his knowledge of what the other three Evangelists had written; and by his conviction that their relation was true, and amply established by their united testimony and that of St. Paul. From their accounts of this most solemn act of religious worship, we derive the following information respecting its design, its nature, and the particulars of its institution.

I. The *design* for which the Lord's Supper was instituted is stated in the Church Catechism, in accordance with our Saviour's declaration, to be *for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby*. In this view, the regular and frequent celebration of it not only records the object for which he came into the world, and suffered death upon the cross, but it is also a standing proof of his divine mission to all ages of the world. See Horne's Introd. Vol. I. p. 147. As the sacrament of Baptism is the prescribed mode of admission into the blessings of Christ's covenant; so is that of the Lord's Supper the ordinance by which remission of sins and sanctifying grace are conferred upon the faithful and penitent members of the Church of Christ. Surely, therefore, an implicit obedience to the last command of our dying Lord is the first and most important duty of those who profess to believe the Gospel.

II. With respect to the *nature* of the Eucharist, it may be necessary to advert to the analogy which it bears to the Jewish sacrifices. Some of these, it is well known, were entirely consecrated to God, as typical of the *full, perfect, and sufficient* sa-

crifice which Christ should make for the sins of the world. Of others, as the sin-offerings, a portion was eaten by the priests, as mediators to God in behalf of the person who offered the sacrifice, who did not partake of it himself, as being still in a state of guilt. In peace-offerings, however, which were a token of reconciliation between God and man, part was offered to God, and the rest consumed by the priest and the party offering, who were entitled thereby, if offered conscientiously, to consider themselves reinstated in covenant with God. To this latter class the Jewish Passover, and consequently the Lord's Supper, clearly belong; and thus our Lord expressly declares in *John* vi. 53. *Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* Compare *1 Cor.* v. 7, 8. Hence the sacrament of the Lord's Supper is *a feast upon a sacrifice*, as were those under the Jewish law, and also those among the Heathen, upon things offered to idols; and a comparison is accordingly drawn between them in *1 Cor.* x. 13. sqq. Now these *epulae sacrificiales* under the law were considered as *federal rites* between God and those that offered them, in the same way as covenants were ratified in ancient times by the contracting parties eating and drinking together. See my notes on *Hom.* II. B. 124. 341. Hence, as *salt* was a necessary appendix to these sacrificial feasts, it is called the *salt of the covenant*, *2 Chron.* xiii. 5. Compare also *Levit.* 13. *Numb.* xviii. 19. Those who partook of these sacrifices, therefore, were God's guests, and entered into covenant with him by eating their portion of the victim, while his was consumed; the divine presence being sometimes clearly manifested by the descent of fire from heaven, thereby acknowledging his acceptance of the offering. In the same manner, the Christian's participation in the Holy Communion, is a visible pledge of Christ's love to his faithful followers, as well as a *federal rite*, uniting them to God and to one another. For a further view of the typical connection between the passover and the sacrament, see Horne's Introduction.

III. We come now to the *particulars* of the institution, which we shall consider in order: 1. λαβὼν τὸν ἄρτον. E. T. *He took bread.* It is rendered by *Campbell, the loaf*; upon the principle that the article is *definite*, and from the inference suggested in *1 Cor.* x. 17. that *one* loaf only, larger or smaller according to the company, was provided on the occasion. But the article is wanting in several important MSS. in most of the MSS. of *Mark* xiv. 22. and in all of *Luke* xxii. 19. so that, assuming the intended agreement of the three historians, the text of St. Matthew is probably unauthorised. It is to be observed also, that although the passage adduced from *1 Cor.* x. 17. supported by the testimony of the Fathers, fully proves the Christian practice, the accounts which have reached us of the mode of celebrating the passover, uniformly speak of *two* loaves of unleavened bread.

Nor are we to wonder at this deviation from the usage of the superseded institution. Of the two cakes, usually introduced at the passover, only one is recorded to have been broken by Christ; and it was therefore natural that his followers should discontinue so much of the Jewish rite as was foreign to the newly established ordinance. Thus, at no distant period, the bread employed was not necessarily *unleavened*; for though unleavened bread was actually used by Christ, it was not studiously chosen, but was such as the passover unavoidably presented. The Greek and Latin churches, however, subsequently disputed this point; the former giving *leavened* bread, and the latter *unleavened*, or, at present, wafers.—2. εὐλογήσας. The E. T. renders *blessed it*, i. e. *the bread*: but of this see on *Matt.* xiv. 19. In speaking of the cup, the corresponding word in the next verse is εὐχαριστήσας, from which the appellation *Eucharist* partly took its rise, and partly, perhaps, from the service being a sacrifice of praise and thanksgiving. It is probable that as the Jews, at their great feasts, extended their thanks to particularize the blessings they commemorated, so the first Christians returned especial thanks at the sacrament for the blessings of redemption. See *Clem. Alex.* VII. 27. *Iren.* V. 2. *Origen. c. Cels.* VIII. The name *Eucharist* first appears in the Epistles of Ignatius, A. D. 107., but from the familiar use which he appears to make of it, it was in all probability coëval with the age of the Apostles.—3. ἐκλασε. *He brake it*; probably into as many pieces as the number of guests, i. e. twelve or thirteen. There can be no doubt that the *breaking of the bread* is a very essential part of the celebration of the Lord's Supper; for this act was especially designed by our Lord to represent the *breaking* of the body of Christ upon the cross. In this view it is mentioned by St. Paul and the Evangelists, that our Lord said, *Take, eat, this is my body broken for you; Do this in remembrance of me*; i. e. *Eat this bread broken, in remembrance of my body broken*. When no bread is *broken*, there is no memorial of his *broken* body. Hence it is that the sacrament is expressly designated *the breaking of bread*, (*Acts* ii. 42. xx. 7.) and the bread itself is called κλάσματα by Augustin. The spirit of the institution, therefore, is wholly overlooked in the Romish Church, where no bread is broken, but the consecrated wafer is placed upon the tongue by the priest, and swallowed *whole* by the communicant.—4. ἐδίδου τοῖς μαθηταῖς. Hence it appears that the *distribution* of the bread, which is also omitted by the Church of Rome, is equally necessary to the due solemnization of the Eucharist; and it was in fact observed, as Humbertus testifies, by the Romanists themselves as late as the eleventh century.—5. λάβετε, φάγετε κ. τ. λ. It is the *eating* of the bread, which constitutes the feast upon the sacrifice, and ratifies the covenant between God and the communicant; and as the Jews were accustomed to understand that the food of the body

typified that of the mind, the benefits to be communicated would be readily appreciated. These benefits are justly represented in the Church Catechism *to be the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.* It is well known, that upon the solemn declaration of our Lord, τοῦτό ἐστι τὸ σῶμά μου, the Romanists ground their doctrine of *Transubstantiation*, which is thus stated in the 14th article of the Creed of Pope Pius IV. *In the sacrament of the Eucharist there is really and substantially the body and blood, together with the soul and the divinity of our Lord Jesus Christ; and there is a conversion of the whole substance of the bread into his body, and of the whole substance of the wine into his blood.* It should be observed, however, that the analogy existing between the Eucharist and the Passover directly opposes this doctrine: and that our Lord merely intended that the bread *signified* or *represented* his body in the same sense as the paschal lamb is said to be the passover. In the Hebrew and Chaldee there is no word which expresses to *mean*, *signify*, *denote*, and, therefore, the Hebrews say *it is* for *it signifies*. Examples of this figure abound not only in the O. T. but in the N. T., in which the idioms of the Hebrew language are known to prevail. Compare *Gen.* xli. 26, 27. *Dan.* vii. 24. *Matt.* xiii. 38, 39. *Luke* viii. 9. xv. 26. *John* vii. 36. x. 6. *Acts* x. 17. 1 *Cor.* x. 4. *Gal.* iv. 24. *Rev.* i. 20. The same form of speech is common also in our own language. Should a person, entering a museum, enquire whose was such and such a bust or statue, he would probably be told, this is *Socrates*, that *Plato*, a third *Homer*, and so on: nor is he deceived by this information; he knows that the busts are not the *identical persons*, but merely the *representations* of the said philosophers, poets, &c. sculptured on marble. So any man of plain sense must see as great a difference between the *man* Christ Jesus and a *piece of bread*, as between a bust of marble and the philosopher it represents. The bread could not be Christ's natural body, while he was alive, and performing the act of breaking it; nor could the wine in the cup be the blood still flowing in his veins. In fact, the elements are still called *bread* and *wine* after their consecration, (1 *Cor.* xi. 27.) and it is absurd to suppose that the real body of Christ can be present to different assemblies of communicants at the same time. Tertullian, *adv. Marcion.* V. 40. *Acceptum panem, et distributum discipulis, corpus illum suum fecit, Hoc est corpus meum dicendo; id est, Figura corporis mei.* 6. After the words *this is my body*, St. Luke adds, *which is given for you*; and St. Paul, *which is broken for you*. Herein there is an allusion to the offering of sacrifice: an innocent creature was brought to the altar of God, and offered *instead of*, or as an atonement for, the person who brought it. 7. λαβὼν τὸ ποτήριον, κ. τ. λ. It is not quite decided which of the four pass-

over cups it was that our Saviour declared to be the symbol of his blood: it is usually understood to have been the *third*, or the *cup of blessing*, which was regarded as the most important of the four. Some, however, infer from the expression μετὰ τὸ δεῖπνῆσαι, in *Luke* xii. 20., that it was the *fourth*, and *last*, but this is by no means decisive, as the *cup of blessing* immediately followed the eating of the lamb, which was the last thing eaten. The article before ποτήριον will decide nothing, except that *one* vessel only was employed at the paschal supper; and though four cups full of wine were to be emptied at different times during the ceremony, a single cup four times filled was all which the occasion required. Very few MSS. indeed want the article, and in the parallel place of Mark so many are without it, that *Griesbach* is inclined to reject it; but in Luke all the MSS. agree in giving it; and, therefore, as it may be presumed that uniformity was intended by the several Evangelists, it is surely safer to retain it. In the celebration of the passover it was customary to dilute the wine with water, and it should seem that the strength of the wine and the heat of the climate required it. Hence in *Beracoth*, p. 50, 2. *The wise agree with R. Eleazar, that one ought not to bless over the cup of blessing till water be mixed with it.* Our Lord, however, does not mention the water as essential to the Eucharist, though it is manifest from the Fathers that the early Christians continued to temper their wine, and the Romanists do so to the present time. These latter are far less punctilious in obeying an express command of Christ, in direct violation of which they deny the cup to the laity. The words of Christ, in relation to this part of the rite, seem to be, as it were, prophetically emphatic: *Drink ye ALL of this; ALL*, without exception or reserve: and the notion of the Papists, that the injunction was directed exclusively to the *Apostles*, who were then made *priests*, is completely overthrown by the reason assigned why *ALL* are to drink of the cup: *For this is my blood of the new covenant, which is shed for many for the remission of sins.* All, therefore, who stand in need of forgiveness, i. e. all mankind, are to partake thereof; and such was the invariable practice of the church for above 1300 years. Of the import of v. 28. see *Horne's Introd.* Vol. III. pp. 192. 314. note. In the latter part of the verse our Lord seems to turn from *federal* to *piacular* sacrifices. It was usual in the former to receive the blood in a vessel, which, among the more barbarous nations, was drank by the contracting parties, as appears from *Exek.* xxxix. 19. *Tacit. Annal.* XII. Val. Max. IX. 11.; but the more civilized nations substituted a libation of wine. See my note on *Hom.* II. B. 341. In piacular sacrifices the life of the victim was offered as a substitute for the life of the man, who had deserved death: thus a daily sacrifice was offered in the temple for the sins of the people; and it is in evident allusion to this that our Lord de-

clared his blood to be shed *for the remission of sins*. The verb ἐκχέω or ἐκχύω is frequently employed in the LXX in a sacrificial sense, in reference to the blood *poured out* before the altar of the Lord by way of *atonement*. See *Exod.* xxix. 12. *Lev.* iv. 7. 14. 17. 30. 34. viii. 15. ix. 9. 2 *Kings* xvi. 15. and elsewhere. In this place the present participle ἐκχυνόμενον is used in the sense of the *proximate* future, and should be rendered *now about to be shed*. Examples of similar usage occur in *Matt.* iii. 10. xx. 22. *Mark* ix. 31. *Luke* xvii. 12. xxiv. 49. *John* iv. 21. Of the word διαθήκη, which the E. T. here incorrectly renders *testament*, see Prelim. Obs. §. 1. The preposition περὶ is used for ὑπὲρ, as in *Matt.* ix. 36. *John* xvii. 9. *Ephes.* vii. 18. *Hom.* Il. M. 243. and frequently elsewhere. Of πολλῶν for πάντων see on *Matt.* xx. 28. WHITBY, LIGHTFOOT, A. CLARKE, HAMMOND, MIDDLETON, &c. &c.]

Ver. 29. ἀπ᾽ ἀρτι. Henceforth, hereafter; as in v. 64. Rev. xiv. 3. There is, however, great difference of opinion respecting the import of the passage. Some suppose, with Euthymius, that the declaration was fulfilled at the commencement of the Messiah's kingdom after his resurrection, when he ate and drank with his disciples, *Luke* xxiv. 30. 43. *John* xxi. 13. *Acts* i. 4. x. 41. Others are of opinion that our Lord intended merely to announce the discontinuance of the Jewish passover, and the lasting substitution of the Eucharist in its place. But the object of our Lord's eating and drinking after his resurrection was simply to convince them of the reality of that important event; and his expression does not appear to have any particular reference to the cessation of the passover. It seems more probable, therefore, that he intended by a strong figure to prepare them for his departure, which was now close at hand; and would prevent his partaking in the commemoration of any future solemnity till the end of time. The figure of *drinking wine* is frequently employed in Scripture to indicate *feasting*, as in *Isaiah* xxii. 13. xxiv. 9.; and thence the happiness of heaven, *Matt.* viii. 11. xxii. 4. Hence the epithet καινόν, which denotes *wine* of a different nature from that which was then before them, and such as the kingdom of God alone can afford. In a similar sense are to be understood the expressions *new heavens, new earth, new man, new Jerusalem*, and the like. So Virg. *Eccl.* V. 71. *Vina novum fundam Ariusia nectar*; i. e. according to Servius, *quale nunquam habuerit*. Compare Hor. *Od.* I. 31. 2. It is true that the *kingdom of God*, which is the term employed in *Mark* xiv. 25. *Luke* xxii. 18. frequently signifies the *Gospel state*; but this is never called, as here, the *kingdom of the Father*, nor will the kingdom be delivered up to the Father till after the final judgment. See 1 *Cor.* xv. 24. xxii. 8. HAMMOND, LE CLERC, KUI-

NOEL.—[WHITBY, PORTEUS, &c.] The periphrasis γέννημα τοῦ ἀμπέλου, and the like, denoting *wine*, was frequent both with Jews and Greeks. Compare *Deut.* xxii. 9. *Isaiah* xxxii. 12. *Hab.* iii. 17. So Anacr. 4. 7. γόνος ἀμπέλου. Pind. Nem. IX. 123. ἀμπέλου παῖς. Herod. I. 212. ἀμπέλινος καρπός. KUI-NOEL, ALBERTI.

Ver. 30. ὑμνήσαντες. Pious hymns, such as those of Hannah, Deborah, Mary, Zachariah, and others, were frequently recited or chaunted by the Jews upon occasions of rejoicing; and it has, therefore, been supposed that that which was now sung by our Lord and his disciples was one adopted to the institution of the Eucharist, and similar to the Christian hymn, *Acts* iv. 24.; or that Christ probably formed his discourse recorded in *John* xvii. into a song of praise. But it is far more likely to have been the usual paschal *Hallel*, consisting of the five *Psalms* cxiii.—cxviii., in which not only the events of the Exodus are commemorated, but there is a direct reference to the sorrows of the Messiah and the resurrection of the dead. WHITBY, SCHOETTGEN.—[HAMMOND, GROTIUS.]

Ver. 31. σκανδαλισθήσεσθε ἐν ἐμοί. E. T. *Ye shall be offended because of me*; i. e. ye will be induced, by the terrors of my situation, to forsake and deny me. That the verb is here intended to convey this meaning is evident from the sequel; and, indeed, a virtual denial of Christ or his religion are always implied in this verb as used in the Gospel. The citation from *Zech.* xiii. 7. seems primarily to be understood of an *evil shepherd* or *teacher*; and Christ applies the passage to himself rather as an argument *a fortiori* than as a prediction. If this would happen on account of the smiting of an evil shepherd, much more will it take place at the smiting of the good shepherd of the sheep. The expression was probably proverbial, since it is similarly applied in Joseph. Ant. VIII. 15. 4. Of the variation in the Hebrew and LXX version of the quotation, see Horne's *Introd.* Vol. III. p. 212. In the following verse our Lord still continues the allusion to shepherds, who were usually in the East followed by their sheep, a fact to which there is a beautiful reference in *John* x. 4. For the fulfilment of the promise here given by Christ to his disciples, see *Matt.* xxviii. 7. sqq. WHITBY, GROTIUS, KUINOEL.

Ver. 34. πρὶν ἀλέκτορα φωνῆσαι. It is δὲ φωνῆσαι in *Mark* xiv. 13. In this, however, there is no inconsistency, since the Jews reckoned three, and the Heathens two, cock-crowings, of which the *second*, or that about break of day, was the most remarkable. Aristoph. Eccl. 414. τὸ δεύτερον ἀλεκτρύων ἐφθέγγετο. Juv. Sat. IX. 107. *Quod tamen ad galli cantum facit ille se-*

cundi. See Horne's Introd. Vol. III. p. 169. It appears from the Talmud, in *Bava Kama*, c. 7. that *cocks were not kept at Jerusalem because of the holy things*; and on the same plea the priests were forbidden to keep them throughout all the land of Israel. Hence, an objection has been started that Peter could not have heard one crow. In order to remove the difficulty, some would interpret ἀλέκτορα metaphorically of a *watchman*, and others urge that the canon was not strictly observed, as it is evident from the story related in *Erubbin*, p. 26, 1. of a cock which killed a child, and was stoned by order of the council, that these birds were sometimes kept in Jerusalem. But, without resorting to these doubtful solutions, it is very possible that the crowing of a cock without the walls might easily, in the stillness of the night, have been heard at the house of Caiaphas, from which the walls were at no great distance. The noun ἀλέκτωρ is every where anarthrous in the N. T., unless, indeed, in *Luke* xxii. 60., where, however, on the authority of a multitude of MSS. the article is rejected by *Griesbach*; and it is manifest, from this indefiniteness, that cocks, if at all tolerated in Jerusalem, were far less common than with us. WHITBY, GROTIUS, MIDDLETON. The words φωνή and φωνεῖν are used by the Greeks not only of birds generally, but of *cocks* in particular. Æneas Tact. 23. τῶν ἀλεκρυόνων τὰς φώνας. Lucian. Somn. I. ἀλλά σε, ὦ κάκιστε ἀλεκτρυών, οὕτως ὀξόφωνον ὄντα. So Æsop. Fab. 36. 66. Hence Schol. Theocr. Idyl. II. 109. φωνεῦντα· ἀντὶ τοῦ φωνοῦντα κυρίως ἐπὶ τῶν ὀρνέων λέγεται. WETSTEIN.

Ver. 35. κἂν δέη με σὺν σοὶ ἀποθανεῖν. This declaration is strongly characteristic of Peter's ardent disposition. The expression made use of is proverbial, and frequently to be found in ancient writers. Aristoph. Plut. 216. κἂν δεῖ μ' ἀποθανεῖν, αὐτὸς διαπράξω ταῦτα. Compare Lysist. 123. Aristænet. Epist. II. 17. Dio. Cass. XLV. p. 301. Joseph. Ant. VI. 6. 2. WETSTEIN, ALBERTI.

Ver. 36. Γεθσημανῇ. Heb. גֶּתְשֶׁמַן, a place of oil-presses; probably the village in which the produce of the Mount of Olives was prepared for use. Hither our Lord retired, as gardens, on account of the pollution of the weeds and dung, were not allowed in the city, and numbers were, therefore, formed near the walls in the neighbourhood of Mount Olivet. See *Bava Metsia*, c. 7. and compare *John* xviii. 1. The three whom he selected as his immediate attendants are those who were also present at the transfiguration, and on other occasions of peculiar importance. It is remarkable that the words καθίσατε αὐτοῦ κ. τ. λ. are precisely those which Abraham addressed to his servants when he went to sacrifice Isaac, *Gen.* xxii. 5. LIGHTFOOT, GROTIUS. —[KUINOEL, &c.]

Ver. 37. λυπεῖσθαι καὶ ἀδημονεῖν. The several terms which are here employed by our Lord and the Evangelists indicate the most excessive anguish and distress of mind. The verb ἀδημονεῖν rises above λυπεῖσθαι; and ἐκθαμβεῖσθαι, in *Mark* xiv. 33. is, if possible, still more forcible than either. Our Lord himself represents his soul as περιλυπὸς ἕως θανάτου; and it is added in *Luke* xxii. 44. that *his sweat was as it were great drops of blood falling down to the ground.* Of the verb λυπεῖσθαι, denoting a *lively and piercing sorrow*, examples abound; and ἀδημονεῖν, *to be utterly exhausted and maddened with grief*, is not unusual. Ælian. *Hist. An.* III. 21. ἀδημονῶν καὶ ἀλύων ὑπὸ τοῦ ἄχους. Xenoph. *Hellen.* IV. 4. 3. ἀδημονῆσαι τὰς ψυχάς. Etym. M. ἀδημονεῖν· ἀλύειν, καὶ ἀπορεῖν, καὶ ἀμηχανεῖν. Hesych. ἀδημονῶ· ἀκηδιῶ, ἀγωνιῶ. Suid. λίαν λυποῦμαι, ἀπορῶ. In the verb ἐκθαμβεῖσθαι the intensive force of the preposition is distinctly observable, as also in the adjective περιλυπὸς, which is rendered yet more emphatic by the addition of ἕως θανάτου. So *Jonas* iv. 9. LXX. σφόδρα λελύπημαι ἐγὼ ἕως θανάτου. *Ecclus.* iv. 28. ἕως τοῦ θανάτου ἀγώνισαι περὶ τῆς ἀληθείας. Anthol. II. 13. 2. μισῶν σαντὸν ἕως θανάτου. There seems also to be an allusion to *Psalms* cxiv. 3. With respect to the *bloody sweat*, it has been thought that nothing more is implied than that the drops were *large* and *clammy*, like drops of gore; but Aristotle (*Hist. Anim.* III. 19.) and Diodorus, (XVII. p. 560.) mention similar effects as attending an extraordinary agitation of mind: and the like is also asserted by some modern writers. Thus Dr. Mead observes from Galen: *Contingere interdum, poros ex multo aut fervido spiritu adeo dilatari, ut etiam exeat sanguis per eos, fiatque sudor sanguineus.* DODDRIDGE, WHITEY, WETSTEIN, KUINOEL.

[ON CHRIST'S AGONY IN THE GARDEN OF GETHSEMANE.]

From the strong expressions employed in the description of our blessed Saviour's agony, from the earnestness of his prayer for deliverance, and, indeed, from all the attendant circumstances, it is unquestionable that his distress of mind was in the highest degree poignant and acute. Of the cause, however, to which this extremity of pain was owing, and of the nature of the sensations which he experienced, much has been written, and little understood; and there is certainly something deeply mysterious in this part of his history. Some think it was occasioned by the divine wrath pressing in upon him; and that God treated him, while bearing the sins of the world, as if he were indeed a sinner. But the ministry of the angel, (*Luke* xxii. 43.) who must have been sent from God, and sent in love too, is completely at variance with this notion; not to mention that no angelic strength could have resisted the force of God's indignation. It is true,

indeed, that the circumstances related in this and the following verse in St. Luke are called in question, and that the verses are omitted in the Vatican, Alexandrian, and others of the oldest MSS. They are extant, however, in such a vast majority of MSS, versions, and Fathers, that there can be no doubt of their authenticity; and, at all events, God could not regard him as a sinner who was purity itself; but in every act Jesus was, and knew himself to be, that *beloved Son, in whom the Father was well pleased*. Neither is it credible, that his agony arose solely from the fear of death, and of the torments and the ignominy he was about to undergo; for many great and good men, many of the primitive martyrs for instance, and of our first reformers, have met death and tortures without such expressions of agonizing pain. His sufferings might, indeed, be embittered by a variety of sorrows peculiar to himself; by his foreknowledge of all that would befall him, by the complicated miseries that his death would bring upon his wretched countrymen, by the persecution to which his disciples would be exposed in propagating his religion, by the sympathy which his mother and his beloved apostle would experience in his fate, by the malignity of sin, and the vicarious burden thereof with which he was then oppressed, and by numberless considerations which could not fail to exasperate his woes in a powerful degree. Still it is evident that the *cup of sorrow* (compare *Matt. xx. 23.*) was not the bitterness of death: indeed, we are assured by St. Paul, in relation to this fact, that *he was heard in that he feared*, (*Heb. v. 7.*) i. e. that he was delivered from the terrors that oppressed him; and yet we know that he was not delivered from the death of the cross, and that he left the garden with the most dignified composure to meet the dangers that awaited him. Upon the whole, the most probable opinion seems to be, that our Lord upon this occasion entered into a severe spiritual conflict with the great enemy of mankind, who assaulted the *second Adam* in a garden as he had done the first. After the temptation in the wilderness the devil is said to have *departed from Christ for a season*, (*Luke iv. 13.*) and it is not improbable that this might be the season at which he thought fit to return. The angel from heaven may be supposed to have come against the minister of hell, in order to counteract his influence and strengthen the human nature of Christ under the horrors to which he was exposed. In the whole transaction, however, there are many things hard to be understood; and we cannot, therefore, be too careful that we presume not in our enquiries into the hidden mysteries of God. WHITBY, LIGHTFOOT, A. CLARKE.—[GROTIUS, CALVIN, DODDRIDGE, &c.]

Ver. 39. εἰ δυνατόν. If it be possible; i. e. if it be consistent with the divine counsels, and the method therein proposed for

the redemption of the world. Many things are possible *per se* which are impossible in reference to certain prescribed conditions; and upon this principle the words of our Lord are easily reconciled with the parallel passage, *Mark* xiv. 36. *All things are possible for thee.* Our Lord's will, in effect, therefore, perfectly coincided with his Father's; as it was his supreme desire that his Father should be obeyed, rather than any inclination of his own should be gratified. His prayer was intended to express not what was in reality as matters stood, but what would have been his desire, on the supposition that his Father's will did not interfere. As the Hebrew has no optative mood, the indicative, in conformity with the Oriental idiom, is frequently used in the N. T. in the sense of the optative. In regard to the spirit of the prayer, there is a similar sentiment in Arrian, Dissert. IV. 7. κρείττον ἡγοῦμαι δ' ὁ θεὸς θέλει, ἢ ἐγώ. WHITBY, GROTIUS, CAMPBELL, RAPHELIUS. The verb παρελθεῖν seems to be employed in allusion to the passing of the goblet from one person to another at an entertainment. Epictet. 21. [ἐν συμποσίῳ] περιφερόμενον γέγονέ τι κατὰ σε; κοσμίως μετάλαβε· παρέρχεται; μὴ κάτεχε. WETSTEIN. In the beginning of the verse the reading of many MSS. is προσελθὼν, which some have approved; but the violent ellipsis which is necessary to complete the sense, *scil.* εἰς τὸν τῆς προσευχῆς τόπον, is abundantly in favour of the received text. KUINOEL, GRIESBACH.

Ver. 40. οὕτως. Itane? Siccine? This adverb is used in interrogations to denote a degree of censure mingled with admiration, the cause of which, in this instance, will be found in v. 35. See *Mark* iv. 40. 1 *Cor.* vi. 5. Hom. Od. E. 204. Callim. H. Del. 240. To the reproof itself there is something similar in Virg. *Æn.* IV. 560. *Potes hoc sub casu ducere somnos?* Compare also Hom. Il. B. 23. KUINOEL, WETSTEIN.

Ver. 41. γρηγορεῖτε. From the *natural* our Lord evidently passes to the *metaphorical* use of this verb; i. e. *to be diligent and circumspect*, as *Matt.* xxiv. 42. xxv. 13. It is to be remarked, however, that our Lord does not exhort the disciples to pray that they might not be tempted, but that they might not be overcome by those temptations to which he knew they were about to be exposed. The verb εἰσέρχεσθαι is used in the sense of *immergi et succumbere*, as ἐμπίπτειν, 1 *Tim.* vi. 9. The succeeding clause is not only an affectionate excuse for the frailty of his followers, but an urgent motive for future vigilance and exertion, as if he had said: You have made a solemn promise not to forsake me, and of your sincerity I entertain no doubt; yet when temptations actually arise, and fear, and shame, and persecution are at hand, the weakness of your flesh will prevail over your resolution unless you use the greatest vigilance, and pray with fer-

vency for the Divine assistance. With the sentiment we may compare Lucian. Tragopod. 66. Ψυχὴ μὲν οὖν μοι καὶ προθυμία πάρα· Δέμας δὲ νωθρὸν οὐχ ὑπηρετεῖ πόθοις. Stat. Theb. VIII. 739. *Odi artus, fragilemque hunc corporis usum, Desertorem animi.* GROTIUS, WHITBY.

Ver. 42. πάλιν ἐκ δευτέρου. Heracl. Pont. p. 452. ἐκ δευτέρου δὲ πάλιν ὁμοίας ταραχῆς ἀναφθείσης. Plutarch, in Philopœm. πάλιν ἐκ δευτέρου πεμφθείς. Similar pleonasms occur in *John* iv. 54. xxi. 16. *Acts* x. 15. Hom. Od. Γ. 161. Xen. Hellen. III. 5. 21. Eurip. Herac. 488. Arist. Plut. 860. The adverb πάλιν, however, may possibly be referred, as in v. 44., to ἀπελθὼν, and ἐκ δευτέρου, as ἐκ τρίτου (*scil.* χρόνου) to προσηύξατο. With βαρυνόμενοι in the following verse there is an ellipsis of ὑπνῳ. Compare *Luke* ix. 32. Anthol. Gr. IV. 8. 12. Eurip. Alcest. 395. Theocrit. Idyl. XXII. 204. Anac. Od. LII. 18. So Ovid, Met. V. 658. *Somno gravatum.* KUINOEL, KYPKE, PALAIRET. Some have supposed that this excessive drowsiness in the disciples can only be accounted for upon the supposition that the evil spirit was at work with them as well as with Christ himself; and that it was in reference to the *desire of Satan to sift them as wheat*, (*Luke* xxi. 31.) that their Master enforced upon them the necessity of watchfulness. But there is no sufficient reason for this opinion, more especially as St. Luke (xxii. 45.) is silent on this head, and refers it expressly to *sorrow*. DODDRIDGE.

Ver. 45. καθεύδετε τὸ λοιπὸν. Some late interpreters translate this with an interrogation, *Do ye still sleep?* &c., and this appears at first sight to suit better with what follows, *arise, let us be going*, &c. But the phrase τὸ λοιπὸν, and simply λοιπὸν, whenever it relates to time, seems always to denote the future. Compare *Acts* xxvii. 20. 1 *Cor.* i. 16. 2 *Cor.* xiii. 11. 2 *Tim.* iv. 8. *Heb.* x. 13. Phavorinus: τὸ λοιπὸν ἀντὶ τοῦ ἀκολουθῆος. Stephanus: *deinceps, postea*. Hence the common version is clearly preferable; and, as some suppose, in this sense, *sleep on still*, for you can no longer assist me by your watchfulness, as the time of my betrayal is at hand. But the expression rather contains an ironical reproof; and so Euthymius: ἐπεὶ μέχρι τοῦ νῦν οὐκ ἐγρηγορήσατε, τὸ λοιπὸν καθεύδετε καὶ ἀναπαύεσθε, εἰ δύνασθε. This interpretation is somewhat confirmed by the word ἀπέχει, which is added in *Mark* xiv. 41. *It is enough*, *scil.* that ye have slept already. CAMPBELL, WHITBY.—[GROTIUS, SCHLEUSNER, &c.]

Ibid. ἡ ὥρα. *Scil.* τῆς προδοσίας. So Euthymius, rightly; the particle καὶ following, as frequently, in the sense of ἢ or ὅτε. Compare *Mark* xv. 25. *Luke* ii. 15. 21. *Acts* v. 7. *Heb.* viii. 8. Thucyd. I. 50. Herod. I. 61. VII. 217. See Hoogeveen. The

word ἁμαρτωλοὶ is to be understood of the Gentiles, who were in general so designated by the Hebrews as being idolaters. See *Gal.* ii. 15. Some, indeed, suppose, but with less probability, that the Jews are intended, in the same sense as Judas is called υἱὸς τῆς ἀπολείας, *John* xvii. 12. The former interpretation is far more satisfactory, in reference to Pilate and the Roman soldiers; and for a similar reason they were called ἄνομοι, *lawless*, as destitute of the law of God, *Acts* ii. 23. 1 *Cor.* ix. 21. In the next verse ἄγωμεν is explained by ἐξίωμεν, as in *John* xiv. 31. and Euthymius supplies εἰς ἀπάντησιν τοῖς περὶ τὸν προδότην. Etym. M. ἄγω σημαίνει τὸ πορεύομαι. GROTIUS.—[KUI-NOEL.]

Ver. 47. μαχαίρων καὶ ξυλῶν. *Swords and clubs.* Joseph. B. J. V. 3. 1. ξύλοις τε ἀνεδὴν παιόμενοι καὶ σιδηρῷ. These tumultuary weapons do not certainly give the idea of regular soldiers, nor is it probable that such would be employed without the previous consent of the Roman governor. It is true, indeed, that the word σπείρα, in *John* xviii. 3. usually denotes a Roman *cohort*, as in *Acts* x. 1.; and χιλιάρχος (*John* xviii. 12.) also seems to lead to the conclusion that the Roman soldiery is intended. Compare *Acts* xxi. 31. sq. Hence, some have supposed that Judas was entrusted with the command of the cohort stationed in the Castle of Antonia, or at least with a part of it; or with the guard which attended near the Temple at the time of the great feasts, in order to prevent any insurrection of the Jews. See Joseph. Ant. XVIII. 6. 3. B. J. V. 3. 8. But the terms may possibly be applied in a more general sense, especially if a portion of the garrison formed part of the company. The LXX employ χιλιάρχος to denote a Jewish leader of 1,000 men, in *Numb.* xxxi. 14. 1 *Sam.* xviii. 13. 1 *Chron.* xii. 20. With respect to the στρατηγοὶ τοῦ ἱεροῦ mentioned in *Luke* xxii. 52. they were unquestionably Jewish officers, as one of the Jewish priests is so called in Joseph. Ant. XX. 6. 2.; 9. 3. B. J. II. 17. 2. KUI-NOEL, WHITBY.—[GROTIUS.]

Ver. 48. δὲν ἂν φιλήσω. A *kiss* was a customary mode of Jewish salutation, which prevailed also among the early Christians; whence the φίλημα ἀγαπῆς of St. Paul. In this sense the verb φιλεῖν continually occurs in Greek writers; the word στόματι being sometimes supplied. Compare Xen. I. 3. 8.; 4. 27. VII. 3. 3. Sympos. 9. 5. It should seem that there is properly a difference between the simple verb and the compound καταφιλεῖν, the preposition in the latter being emphatic. Xen. Mem. II. 6. 3. τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντος. The distinction may be well exemplified by Massenger's *New Way to pay Old Debts*, Act III. Sc. 2. *And when he kisses you, kiss close.* In the LXX, however, the same verb is ren-

dered by φιλεῖν in *Exod.* xviii. 7., and by καταφιλεῖν in *Exod.* iv. 27. GROTIUS, KUINOEL. On other occasions Jesus had conveyed himself away from the multitude when they attempted to destroy him, (*Luke* iv. 30. *John* viii. 59. x. 39.) and it has been urged, in extenuation of the guilt of Judas, that he hoped he would have done so now; and that when he was disappointed in this expectation he hanged himself. Jesus, however, had expressly declared to the contrary, v. 34. *supra*; and at all events such a possibility would be no excuse for so base an experiment.

Ver. 50. ἐφ' ᾧ πάρει; *Scil.* δεῦρο. *Arist.* *Lysist.* 1104. ἐπὶ τι πάρεστε δεῦρο; Several MSS. read ἐφ' δ in the accusative, which is preferred by some of the commentators: but the dative is equally correct, and thus explained by Hesychius: ἐπὶ ποίῳ σκόπῳ πάρει καὶ παραγέγονας ἐνταῦθα; Examples of both constructions abound. *Eurip.* *Orest.* 130. ἐφ' ὅτι χρέος ἐμόλετε; *Bacch.* 484. ἐφ' ὅπερ εἰς Θῆβας πάρει; *Thucyd.* I. 134. ἐφ' ᾧ ἐχώρει. Of the word ἐταῖρε see on *Matt.* xx. 13. By this simple question our Lord clearly indicated to Judas that he was fully aware of his treachery, and the meaning of his salutation. See *Luke* xxii. 48. KUINOEL, ELSNER, PALAIRET.

Ver. 51. εἰς τῶν μετὰ Ἰησοῦ. We learn from *John* xviii. 10. that this was *Peter*; and the same Evangelist records the name of the high-priest's servant, which was *Malchus*. It should seem that the name of Peter was cautiously omitted in the three first Gospels, lest it should expose him to any persecution; but St. John, writing long after his death, needed no such precaution. The action was exceedingly injudicious, though highly characteristic of Peter's disposition; and had not Christ, by some secret influence, overawed the multitude, it must have been productive of serious consequences. In healing the servant's ear, therefore, our Lord not only performed a deed of great compassion, but prevented those censures which his disciple's rashness would otherwise have occasioned. DODDRIDGE.

Ibid. ἀφείλεν αὐτοῦ ὠτίον. Some understand ὠτίον, as the Latin *auricula*, of the lower part of the ear; but οὖς is the word employed in *Luke* xxii. 51. and the LXX use οὖς and ὠτίον indifferently to designate *the ear*. Compare *Deut.* xv. 17. 2 *Sam.* xxii. 45. *Amos* iii. 12. So Hesychius: οὖς ὠτίον. Moeris also: οὖς Ἀττικῶς, ὠτίον Ἑλληνικῶς. WETSTEIN.—[GROTIUS.] The verb ἀφαιρεῖν has the sense of ἀποτέμνειν, or ἀποκόπτειν, as in *John* xviii. 10. So *Judith* xiii. 8. ἀφείλε τὴν κεφαλὴν αὐτοῦ. 1 *Macc.* vii. 47. τὴν κεφαλὴν ἀφείλε. *Polyæn.* VII. ὁ δὲ σπασάμενος τὴν παραξιφίδα, ἀφείλεν αὐτοῦ ῥίνα καὶ ὦτα. In the same sense also the Latins use *auferre*. *Cic.* ad Q. Frat. II. 14. *Auriculam fortasse mordicus abstulisset.* *Virg.* *Æn.* X. 394. *Caput Evandrius abstulit ensis.* The sword, (μάχαιρα,) which

Peter used upon this occasion was a short knife or dagger, such as the Jews, especially on a journey, were used to conceal under their cloaks, as a protection from the banditti with which the country was infested. KUINOEL, PALAIRET, MICHAELIS.

Ver. 52. πάντες γὰρ οἱ λαβόντες κ. τ. λ. From this reproof we are not to infer that the use of the sword in self-defence is unlawful, but that the use of it against the *magistrate*, which was the case in the present instance, is unlawful. It was meant also to restrain private persons from avenging private injuries, which they should rather leave to the magistrate or to God, *Rom. xii. 19.* The expression seems to have been proverbial; intimating the probable consequence of having recourse to the sword upon every occasion. In addition, however, to the indirect lessons inculcated by our Lord, he had clearly a further and more immediate object in view, in reference to the Jews, who now surrounded him, against whom it was unnecessary for his disciples to draw the sword, since God himself would shortly cut them off by the sword of the Romans. See *Rev. xiii. 10.*, where the same expression is used in predicting the destruction of the persecutors of true Christians. To add to his rebuke, our Lord proceeds to tell Peter, v. 53., that the deed which he had performed implied a distrust of the divine Providence; and, v. 54., a gross ignorance of the Scriptures. GROTIUS, WHITBY, MACKNIGHT, PORTEUS.

Ver. 53. δώδεκα λεγεῶνας. The Roman legion at this time contained about 6,000 men; and twelve legions were more than were commonly entrusted to their greatest generals. How dreadfully effective such an host of angels would have been, where one alone could destroy 185,000 Assyrians at a stroke, it is above the comprehension of man to conceive. Of the infinite multitude of the heavenly host we may compare *2 Kings vi. 17.* *Dan. vii. 10.* DODDRIDGE, GROTIUS. For a list of Latinisms in the N. T. of which λεγεὼν is an example, see Horne's *Introd. Vol. II. p. 28.*

Ver. 56. αἱ γραφαὶ τῶν προφητῶν. Some attribute this observation to the Evangelist; but that it was spoken by Christ himself is clear from *Mark xiv. 49.* Our Lord seems here to allude more immediately to the particular prophecy of *Isaiah liii. 12.* in reference to his question, *Are ye come out as against a thief?* In v. 54. the expression is more general, and will include the predictions contained in the whole chapter of *Isaiah* above cited, as well as *Psalms xvii. lxix.* and *Dan. ix. 24. sqq.* KUINOEL, LE CLERC. In the last clause of this verse we have an exact completion of the prophecy which our Lord had just before delivered in v. 31., and therein an instance of the strictest

veracity on the part of the Evangelists, who did not hesitate to relate occurrences, which for their own credit they would gladly have suppressed, had not the sacred cause of truth required otherwise. PORTEUS.

Ver. 57. πρὸς Καϊάφαν. To Annas first, according to *John* xviii. 13. It should seem that this circumstance is omitted by the three first Evangelists, as nothing of any importance transpired there. Jesus may have been conducted thither in compliment to Annas, whose late deposition from the priesthood by the Roman power had increased his popularity with the Jews; so much so, indeed, that no less than five of his sons successively enjoyed the dignity of high-priest, and his son-in-law was at this time in possession of the office. It is likely, also, that Annas was president of the Sanhedrim, and that Christ was brought to him in this office, while the council was assembled at the house of Caiaphas. For *πρὸς Καϊάφαν Luke* (xxii. 54.) has εἰς τὸν οἶκον τοῦ Ἀρχιερέως. Thus *πρὸς* is frequently used to denote motion to a place in which the person is, whose name is governed by the preposition in the accusative. Compare *Gen.* xix. 3. 6. LXX. So *Acts* xxi. 18. *πρὸς Ἰάκωβον.* *Ælian.* V. H. I. 21. *πρὸς βασιλέα ἀφίκετο.* *Terent. Eun.* III. 5. 64. *Eamus ad me.* WHITBY, A. CLARKE, KUINOEL.

Ver. 58. ὁ δὲ Πέτρος κ. τ. λ. From this circumstance some commentators would render πάντες, v. 56., by *plerique*; but, it should seem, unnecessarily. Peter, in all probability, had at first fled with the rest, but ashamed of his cowardice, and really attached to his Master, he summoned up resolution to return, and follow him at a distance. It is added in *John* xviii. 15. that *another disciple* followed with Peter, who is generally supposed to have been John the Evangelist himself; and when we consider that he was destined to write a history of Christ's life, it will appear very proper that an opportunity should have been providentially afforded him of witnessing his trial before the council. An objection has indeed been urged against this opinion, that the twelve being Galilæans, and men of mean station, would scarcely have had interest to procure admission into the palace upon an occasion of such importance; and, consequently, that an inhabitant of Jerusalem, the person perhaps at whose house Jesus had eaten the passover, would be more likely to gain an entrance for Peter and himself into the hall. For similar reasons others have supposed *Judas* to be intended. But there is no improbability in the notion, that John, though a poor Galilæan, may have had some acquaintance among the high-priest's household, who would have given him admittance to the proceedings. It is expressly stated in *John* xviii. 16. that he was known to the high-priest, probably from his connexion with some of the do-

mestics. MACKNIGHT.—[GROTIUS, LAMPE, WHITBY, &c.] See further on *John*, *in loc.*; and of the form ἀπὸ μακρόθεν, see my note on *Hom. Il. Δ. 500*.

Ver. 60. καὶ οὐχ εὔρον. That is, they found none whose evidence came up to the point they aimed at, and proved against Jesus a capital offence. Not that they did not charge him with crimes that would have subjected him to death, as some have supposed, but because their testimony was contradictory, *Mark xiv. 56*. To condemn any one to death the law required the concurring testimony of two or three witnesses, each of whom was examined apart. See *Numb. xxxv. 30. Deut. xvii. 6. Matt. xviii. 16. 1 Tim. v. 19*. It was also necessary to produce evidence sufficient to induce the Roman governor to ratify the sentence, in whose hands the power of life and death was now vested. The words οὐχ εὔρον are wanting after προσελθόντων in some MSS., most probably from the error of some copyist, who was offended at their repetition. There seems to be a gradation in the two clauses, intimating that when there was the testimony of one witness there was no difficulty in suborning a succession of others, though their depositions were equally unavailable. The readiness with which false witnesses were procured was probably owing in some degree to the nature of the accusations with which Christ was charged. In the prosecution of false prophets no man was allowed to speak in their defence. See Maimonides in *Hilcoth Sanhedr. c. 2.* and the notes of Fagius on the Chaldee Paraphrase of *Deut. xiii. 8.*; and compare *Acts vi. 14. 13*. There is a great similarity between the treatment which Christ now experienced and the conduct of the Jews towards Jeremiah; the latter, indeed, may be looked upon as typical of the former. KUINOEL, WHITBY, HAMMOND.

Ver. 61. οὗτος ἔφη κ. τ. λ. From *Mark xiv. 59*. it appears, that neither on this point *did their witnesses agree together*. The intention of this accusation was evidently to convict our Lord of having spoken disrespectfully, and prophesied against the Temple, which was considered by the Jews as blasphemy, and of course a capital offence. But the truth is, that he had said no such thing as that which they had falsely laid to his charge: the expressions alluded to are those which he spake after casting the buyers and sellers from the Temple, when the Jews asked him what sign he could give them of his authority to do these things. In answer to their enquiries he referred them to the miracle of his resurrection, *destroy this temple, and in three days I will raise it up, John ii. 19*. where we are expressly told that by *this temple* he meant his own body, to which he probably pointed at the time. According to *Mark xiv. 58*. the witnesses alleged that Christ had said *this temple made with hands*, which more grossly

exaggerates the calumny, as entirely restraining the words of Christ to the Temple of Jerusalem. It is observable that the words thus grossly misrepresented were spoken by Christ three years before the charge was brought against him; a circumstance which affords the most striking attestation of the unimpeachable integrity of his life. The expression *διὰ τριῶν ἡμερῶν* is equivalent to *ἐν τρίτῃ ἡμέρᾳ*, *Matt. xvi. 21*. So *διὰ ἑπτὰ ἔτων*, *Deut. xvi. 1. Acts xxiv. 17*. Similar forms are frequent in the Greek writers: Isocr. Archid. *ταύτης δὲ διὰ τριῶν ἔτων κατοικίζουσα*. GROTIUS, KUINOEL, WETSTEIN, DODDRIDGE.

Ver. 63. ἐξορκίζω σε κατὰ τοῦ θεοῦ. This seems to have been the usual mode of administering an oath. See Horne's *Introd.* Vol. III. p. 193. sq. Both the simple and compound verbs *ορκίζω* and *ἐξορκίζω* are used in the LXX. for the Hebrew verb *עֲשֵׂה שְׁבָע*, *hisbiang*, which is commonly rendered in the E. T. *to make to swear*. Compare *Gen. xxiv. 3. 1 Kings ii. 42. 2 Chron. xxxvi. 13. Neh. xiii. 25. Jerem. xlix. 13.* in some of which places the genitive of the Deity sworn by follows with the preposition *κατὰ*, though the more usual construction is with the double accusative, as in *Mark v. 7. 1 Thess. v. 27*. The form is sometimes used by private persons, as in *Judg. xvii. 2. 1 Kings viii. 31.*, but more generally by magistrates, either to the witness, (*Lev. v. 1.*) or to the person accused, in which case it was called *the oath of adjuration*. See *Numb. v. 19. 21. Josh. vii. 19. 1 Kings xxii. 16*. After such an adjuration by a magistrate or superior, the answer returned was an answer upon oath; a false answer was perjury, and even the silence of the person adjured was not deemed innocent. Hence it was that the high-priest had recourse to this measure upon our Lord's disdaining to answer the unfounded accusations which were brought against him, from the conviction that his judges were predetermined, and that every thing he could say would be of no avail. From the question proposed by the high-priest, and from our Lord's observation in *Luke xxii. 67, 68.* it is evident that he and his council hoped to place him in a dilemma: if he confessed, to condemn him on that confession; and if he denied, to expose him on that denial, as unable to maintain the pretensions he had formerly made. CAMPBELL, KUINOEL, HAMMOND, DODDRIDGE.

Ibid. ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ. It is clear from this passage, and others in which these terms are used synonymously, as *Matt. xvi. 16.* and elsewhere, that the Jews expected their Messiah to be the Son of God. See on *Matt. xiv. 33*. The expectation was founded on the second *Psalms*, which the Jews in our Saviour's time agreed in referring to their Messiah, and which is so referred by St. Paul and the Apostles in a body, *Acts iv. 25. xiii. 33*. It is also certain that they understood the title *Son of God* in a sense implying divinity. Hence it is that the

high-priest declared the assumption of this title to be *blasphemy*, v. 65., for in no other sense than as implying divinity could it be so construed, and deemed worthy of death. The appellation was sometimes given to men of eminent piety; and the whole Jewish people styled themselves *the sons of God*; so that in this figurative sense Jesus might have claimed it without incurring the charge of blasphemy. Compare also *John* v. 17, 18. x. 31. sqq. GROTIUS, WHITBY.

Ver. 64. σὺ εἶπας. See above on v. 25. In what follows our Lord again alludes to the passage of Daniel referred to in *Matt.* xxiv. 30. See the note there; and of the expression ἐκ δεξιῶν καθῆσθαι on *Matt.* xx. 20. The adverb πλὴν is *moreover*, as in *2 Chron.* xxxiii. 17. and ἀπάρτι is synonymous with ἀπὸ τοῦ νῦν in *Luke* xxii. 69. and, therefore, equivalent with μετὰ μικρόν; so that the time of the appearance must refer, primarily at least, to the destruction of the Jewish nation. As the Hebrews employ the word הַגְבוּרָה, *hageburah*, which signifies *power*, in the abstract, as a common appellation for God, so δύναμις exactly corresponds with our usage of the word *Almighty*. Compare *Heb.* i. 3. viii. 1. *1 Pet.* iv. 14. In the Rabbinical writings also the same mode of expression repeatedly occurs. Thus Jarchi on *Numb.* vii. 10. observes: *Moses received not the offering of the princes till commanded by the mouth of power.* See also Kimchi on *Josh.* vii. KUINOEL, WHITBY, HAMMOND, GROTIUS.

Ver. 65. διέρρηξε τὰ ἱμάτια. See Horne's *Introd.* Vol. III. pp. 282. 410. It should be observed, however, that the precepts in *Levit.* x. 6. xxi. 10. forbidding the high-priests to rend their clothes, relate only to the pontifical garments, and to private mourning. That Caiaphas was clothed in ordinary apparel upon this occasion appears from *Exod.* xxix. 29, 30. where the pontifical garments were ordered to descend from father to son; and, therefore, could only be worn at their consecration, and when they ministered. In seasons of great distress it was not unusual with the high-priests to rend their clothes, instances of which may be found in *1 Macc.* xi. 71. *Joseph. B. J.* II. 15. 2, 4. It should seem also that a similar practice prevailed in sitting in judgment respecting blasphemy. We read in the Talmud, Sanhedr. VII. 10. *They who judge a blasphemer, first bid the witness to speak out plainly what he hath heard: and when he speaks it, the judges, standing on their feet, rend their garments, and do not sew them up again.* So also Maimonides in *Avod. Zara*, c. 2. *When witnesses declare aloud the blasphemy which they have heard, then all hearing the blasphemy are bound to rend their clothes.* MACKNIGHT, GROTIUS, LIGHTFOOT. In the end of the verse the word ἴδε is put for ἴδετε, as in *Matt.* xxviii. 6. *Mark* xvi. 6. KUINOEL.

Ver. 66. ἔνοχος θανάτου ἐστι. Of the extent of the power which the Jews now possessed in matters of life and death, see Horne's Introd. Vol. III. p. 110. The word ἔνοχος is properly constructed with the dative, as in *Matt.* v. 21, 22. Sometimes, however, it is found with the genitive, and so *Mark* iii. 29. xiv. 64. *Heb.* ii. 15. So also Demosth. p. 1229, 11. ἔνοχοι δεσμοῦ. In this latter construction there seems to be an ellipsis of κρίματι. See Bos Ellips. Gr. p. 146. *Matt.* Gr. Gr. §. 347. Obs. 4.

Ver. 67. ἐνέπτυσαν. *Spitting in the face* was a mark of the most profound contempt and abhorrence, both with the Jews and other nations. See *Numb.* xii. 14. *Job* xvi. 10. xxx. 10. *Micah* v. 1. Plutarch. Apophthegm. p. 189. Α. τῷ Φωκίῳ σιωπῇ βαδίζοντι τῶν ἐχθρῶν τις ἐνέπτυσεν ἀπαντήσας εἰς τὸ πρόσωπον. Lucian. D. M. XX. 2. προσπτύσομαι γε πάντως ἀνδρογύνῳ ὄντι. Seneca, *de Consol.* 13. *Inventus est tamen, qui in faciem ejus* (Aristidis, scil. ad supplicium ducti) *inspueret.* So also Senec. *de Ira*, III. 38. KUINOEL, WETSTEIN. Between the verbs κολαφίζειν and ραπίζειν there is this difference, that the former denotes to strike with the *clenched fist*, the latter with the *palm of the hand*. Theophylact: κολαφίζειν· διὰ τῶν χειρῶν πλήττειν, συγκαμπτομένων τῶν δακτύλων. Suidas: ραπίσαι· πατάξαι τὴν γναθὸν ἀπλῇ τῇ χειρὶ, ὃ καὶ λέγουσι παλεῖν ἐπὶ τῆς κόρρης. Hence Juvenus: *Tunc sanctam Christi faciem sputa undique complent, Et palmæ in malis, colaphique in vertice crebri Insultant.* Sedul. Op. Pasch. IV. *Namque per hos colaphos caput est sanabile nostrum; His alapis nobis libertas maxima plausit.* So Juv. Sat. XIII. 127. *Nec pugnīs cædere pectus Te veto, nec plana faciem contundere palma.* HAMMOND.

Ver. 68. προφήτευσον ἡμῖν, κ. τ. λ. In this insulting taunt there seems to be an indirect sneer at the popular belief in our Lord's Messiahship; which is rendered yet more apparent by the sarcastic use of the word προφητεύειν. This verb, as also μαντεύεσθαι, is sometimes used generally in relation to things unknown, so as to correspond with the English *guess*. Aristot. Rhet. III. 17. 10. ἐκείνος γὰρ (Epimenides) περὶ τῶν ἐσομένων οὐκ ἐμαντεύετο, ἀλλὰ περὶ τῶν γεγονότων, ἀδήλων δέ. It should be remembered that Christ was now blindfolded, as appears from *Mark* xiv. 65. *Luke* xxii. 64. The treatment which he received from the Jews upon this occasion is expressly predicted in *Isaiah* l. 6. liii. 3. 7. KUINOEL, GROTIUS, MARKLAND.

Ver. 69. ἔξω. That is, *without*; or according to *Mark* xiv. 66. *beneath*, (κάτω) the room in which Jesus was examined; not without the palace. See v. 58. The fire at which Peter and the servants were warming themselves was probably contained in a chafing-dish, and placed in the outer court of the palace; but

Jesus was examined in the *vestibule*, called by Matthew πύλων, and by Mark περιούλιον. The persons in the court, therefore, might be said to have been *without*, in respect of the covered part of the building; or *below*, in respect to the vestibule, which was raised above the level of the court. Some suppose that Peter was, throughout the whole proceeding, in the same room with his Master, but separated from him by a bar or rail, so as to be *without* the bar, and *below* the raised platform on which the examination took place: but this is less probable. GROTIUS, LAMY.—[MACKNIGHT.] With respect to Peter's three denials there are some apparent inconsistencies in the narratives of the several Evangelists, which it will be necessary to reconcile. The first denial, made while he sat at the fire, was elicited, according to the three first Evangelists, by a direct charge, but according to *John* xviii. 17. in answer to a question by the damsel who kept the door. Hence, some have supposed that a note of interrogation should be added in every instance; but this is perfectly unnecessary; since the Hebrew frequently puts a strong affirmation in an interrogatory form. GROTIUS.—[MICHAELIS.] According to *Matt.* v. 71. and *Mark* xiv. 69. the second charge was made against Peter by *another damsel*; according to *Luke* xxii. 58. by a *man*. In order to remove this difficulty, it is proved by some that the Greek word ἄνθρωπος, like the Latin *homo*, signifies both *man* and *woman*; and others contend that he was accosted both by a woman and a man; the former mentioned by Matthew and Mark, the latter by Luke. But the better solution is, that the maid spoke to the by-standers (τοῖς ἐκεῖ;) upon which one of them accosted Peter himself, and received the denial. It is true that some MSS. for τοῖς ἐκεῖ read αὐτοῖς ἐκεῖ κ. τ. λ., but that this is incorrect is evident from the mention of no place to which ἐκεῖ can refer; in which case also the position of the words would have been καὶ οὗτος ἦν ἐκεῖ. There is also another difficulty respecting the place where this second denial occurred. According to *John* xviii. 25. Peter was still at the fire, whereas the words of St. Matthew seem to indicate that he had gone into the vestibule. But the participle ἐξελθόντα merely indicates the intention of going out, without necessarily implying that he fulfilled it. Compare *John* x. 32, 33. with xi. 8. WHITBY, KUINOEL.—[GROTIUS, MACKNIGHT, CAMPBELL.] The third charge is attributed by *Matt.* v. 73. and *Mark* xiv. 70. to the by-standers, by *Luke* xxii. 59. to one person in particular, and by *John* xviii. 26. to a relation of Malchus, whose ear Peter had cut off in the garden. But Luke, no doubt, specifies one of the by-standers mentioned generally by Matthew and Mark, who distinguished himself by the vehemence of his affirmation, in which he was supported by the relation of Malchus, if indeed it was not himself that (δυσχυρίζετο) *confidently affirmed* the Apostle's connection with Jesus. It is possible that numbers might interro-

gate him, though he denied but thrice. WALL, A. CLARKE. We may observe, in conclusion, that our Lord's trial and Peter's denial being contemporary events, might be related the one before the other, according to the historian's pleasure. Matthew and Mark describe the trial first, because it is the principal fact; St. Luke brings it in after the denials. John has preserved the exact order of the proceedings, beginning with the first denial, which happened immediately after Peter entered the palace; then giving the history of the trial, as the principal fact; and concluding with the subsequent denials. MACKNIGHT.

Ibid. παιδίσκη. *John* xviii. 17. ἡ παιδίσκη ἡ θυρωρός. The porters employed by the Romans and Greeks were always *men*; but it was not unusual with the Jews to assign the office to *females*. See *2 Sam.* iv. 6. *Acts* xii. 13. The accusation, σὺ ἦσθα μετὰ Ἰησοῦ, is explained in *John* as implying *one of his disciples*; and εἶναι μετὰ τινος is a common formula, denoting *to take side with one, to assist, to befriend*, as in *Matt.* xii. 30. *Thucyd.* VI. 44. VII. 57. KUINOEL, WETSTEIN.

Ver. 70. οὐκ οἶδα, τί λέγεις. A common formula of denial. So *Soph. Aj.* 270. πῶς τοῦτ' ἐλέξας; οὐ κατοῖδ' ὅπως λέγεις. In v. 73. the adverb ὅτι is used, like the Hebrew particles וְ and וְכֵן, after verbs of adjuring, in the sense of *profecto*. Compare *Gen.* xxii. 17. xxviii. 16. xlii. 16. xliv. 28. *1 Kings* i. 30. WETSTEIN, KUINOEL. Of the Galilæan dialect, v. 73., see Horne's *Introd.* Vol. III. p. 14.

Ver. 74. καταθεματίζειν. This is the reading of a great variety of MSS. upon the authority of which it is admitted by *Griesbach* into the text. But analogy will give no other meaning to this verb than that of *deponere*; and it is therefore highly probable that the copyists have dropped a syllable from the verb καταναθεματίζειν, which exactly suits the sense, and is also confirmed by *Mark* xiv. 71. The meaning, however, is not *maledicere Christo*, as expressed in *Plin. Epist.* 97., but there is an ellipsis of ἐαυτοῦς, which is supplied in *Acts* xxiii. 12. Peter, in all probability, used a form of imprecation, which is common in the O. T., *God do so to me, and more also!* GROTIUS, KUINOEL.—[A. CLARKE.] There is no doubt that fear was in a great measure the cause of Peter's denial of his Master. He had been witness to the insults heaped upon Jesus, and he was sensible of the hopeless situation in which he was placed; he saw himself surrounded by enemies, and above all, in the presence of, and probably recognized by, one whose relation he had wounded. Still his sin was more than a sin of infirmity. He had been forewarned against it, and his conscience must have smitten him severely as he fell, step by step, from a lie to perjury, and from perjury to the most profligate oaths and curses.

His fall may well teach us to distrust our own unassisted nature in time of temptation, and his contrition and speedy repentance when the look of his Master (*Luke* xxii. 61.) forced him to reflect upon the heinousness of his offence, will assure us that no sinner need despair of mercy who truly repents. It is remarkable that all the Gospels record the fall of Peter, but none with circumstances of greater exaggeration than Mark, whose Gospel is said to have been revised by Peter himself. A most convincing proof this of the veracity of the narrative. WHITBY, PORTEUS, DODDRIDGE.

CHAPTER XXVII.

CONTENTS:—*The condemnation of Christ by the Sanhedrim*, vv. 1, 2. [*Mark* xv. 1. *Luke* xxii. 66.] *The repentance of Judas, and the purchase of the potter's field*, vv. 3—10. *Christ before Pilate*, vv. 11—25. [*Mark* xv. 2. *Luke* xxiii. 1. *John* xviii. 28,] *Barabbas released; and Jesus scourged, insulted, and led away to be crucified*, vv. 26—29. [*Mark* xv. 15. *Luke* xxiii. 24. *John* xix. 1.] *The crucifixion, and attendant circumstances*, vv. 30—45. [*Mark* xv. 20. *Luke* xxiii. 26. *John* xix. 16.] *The death of Christ, and the prodigies which accompanied and followed it*, vv. 46—56. [*Mark* xv. 33. *Luke* xxiii. 44. *John* xix. 28.] *The burial of Christ*, vv. 57—61. [*Mark* xv. 42. *Luke* xxiii. 50. *John* xix. 38.] *The sepulchre sealed and guarded*, vv. 62—66.

Verse 1. πρωτας. It was contrary to the Jewish canons to proceed against a person's life by night; as it appears from the Talmud, in Sanhedr. IV. 1. *Cases of money are heard in the day, and may be determined in the night; but capital causes are tried in the day, and finished in the day.* As the proceedings at the house of Caiaphas were totally at variance with this regulation, they seem to have separated till break of day, under pretence of conducting the business according to form, but with the real intention of consulting by what means they might obtain the sanction of Pilate to the sentence which they had already passed upon Jesus. LIGHTFOOT, GROTIUS.

Ver. 2. δῆσαντες. It appears from *John* xviii. 12. that Jesus was bound immediately upon his apprehension, so that the aorist in the nominative is employed for the perfect δεδεμένον in the accusative; or probably his bands were loosed during the examination. Of the phrase συμβούλιον λαμβάνειν see on *Matt.* xii. 14. The title ἡγεμῶν, which properly belongs to the *proconsular* or *proprætorian* governors of the Roman provinces, is

here given to Pilate, who was only procurator of Judæa. Joseph. B. J. II. 9. 2. πεμφθείς εἰς Ἰουδαίαν ἐπίτροπος ὑπὸ Τιβερίου Πιλάτος. Tac. Ann. XV. 44. *Auctor nominis ejus* (Christianorum) *Christus, qui Tiberio imperitante per Procuratorem Pontium Pilatum supplicio affectus erat.* In consequence, however, of the rebellious disposition of the Jews, it was deemed necessary to invest the procurator of Judea with the proconsular power of life and death, being still in subjection to the President of Syria. See Joseph. B. J. II. 8. 1. Antiq. XVIII. 1. 1. Hence the title of ἡγεμὼν is also given to Pilate in Joseph. Ant. XVIII. 3. 1. KUINOEL, GROTIUS, KREBS.

Ver. 4. αἷμα ἀθῶον. Innocent blood; i. e. an innocent man. Not only the phrase σὰρξ καὶ αἷμα, (*Matt.* xvi. 17.) but simply αἷμα, is employed to designate *man*; and we have the expression here employed in *Deut.* xxvi. 25. 1 *Sam.* xix. 5. *Psalms* xciii. 21. So Philo *de victimis*, p. 839. οὐτ' αἵματος ἀθώου προσήψαντο. The adjective ἀθῶος signifies properly *unpunished*, from θωή, a *fine*, of which see my note on *Hom.* II. N. 668. and thence *undeserving of punishment*, i. e. *innocent*. Themist. Orat. 23. p. 287. νόμοις ἀθῶον εἶναι. Some consider σὺ ὄψῃ as a Hebraism, but it should rather seem to be an adaptation of the Latin formula *Tu videbis*; for which the Greeks employ σοὶ μελέτω. KΥΡΚΕ, ALBERTI.—[KUINOEL.] The opinion of some of the early Fathers, as well as some modern commentators, that Judas was in some measure induced to betray Jesus by the expectation that he would deliver himself out of their hands, which has been already noticed, is supposed to derive some support from his subsequent repentance. But, from our Lord's declaration in *Matt.* xxvi. 24. *John* xvii. 12., and from St. Peter's in *Acts* i. 25. it cannot be believed that his repentance was sincere. The tortures of conscience racked him with remorse, but as all he thought of in the betrayal was gain, so all that now instigated him to suicide was confusion and despair. In the answer of the chief priests there was a wonderful instance of the most flagrant inconsistency; they did not scruple to murder an innocent person, yet were mightily conscientious about putting into the treasury the price which they themselves had paid for his blood. PORTEUS, WHITBY.

Ver. 5. ἀπελθὼν ἀπήγξατο. E. T. Went and hanged himself; and that this is correct is evident from Arrian, *Epict.* I. 2. τὸ δὲ ἀπάγξασθαι οὐκ ἐστὶν ἀχόρητον· ὅταν γοῦν μάθῃ τις ὅτι εὐλογον, ἀπελθὼν ἀπήγξατο. *Hanging*, indeed, seems to have been a frequent mode of self-destruction. So Ahitophel, 2 *Sam.* xvii. 23. ἀπῆλθεν καὶ ἀπήγξατο. Compare *Job* vii. 16. *Tobit* iii. 10. It has been thought, however, that the account given by St. Peter of the death of Judas in *Acts* i. 25. that he *fell headlong, and his bowels burst out*, contradicts the fact of his hanging

himself. Hence some have contended that ἀπαγχέσθαι may signify merely *to suffocate*, and that Judas *choaked himself*, even to *bursting*, with rage and remorse. In support of this interpretation they adduce the wish of the poet: Virg. Eccl. VII. 27. *Invidia rumpantur ut ilia Codro*. In Josephus also, Ant. XV. 13. one Zenodorus is mentioned, who is supposed to have died in this manner. But the more probable opinion is, that the traitor had actually *suspended* himself, and that the cord breaking, or the noose slipping, he had fallen with such violence as to cause his bowels to protrude. This interpretation is strongly confirmed by the expression ἐλάκησε μέσος, employed by St. Peter, as the verb ληκεῖν signifies *lacerare cum strepitu*, in allusion perhaps to the noise occasioned by his fall. It should seem, therefore, that in the Gospel the *intent* and *perpetration*, and in the *Acts* the *event* of the deed is recorded, in which there was possibly a more than ordinary providence exhibited to mark the end of so notable a sinner. There is a singular tradition, that the devil caught Judas up into the air, strangled him, and dashed out his bowels against the ground; and even this solution has found an advocate in modern times. WHITBY, KUINOEL, MACKNIGHT, LE CLERC, ALBERTI.—[GROTIUS, WAKEFIELD, LIGHTFOOT.]

Ver. 6. κορβανῶν. The treasury; or that part of the woman's court where the chests were placed for receiving the offerings of the worshippers. See on *Matt. xv. 5*. The Rabbins inferred from *Deut. xxiii. 18*. where the *hire of a harlot* is specified as an abomination to the Lord, that it was unlawful to place the produce of any unjust or iniquitous traffic, and consequently *the price of blood*, into the treasury. Compare *Sanhedr. p. 112*. Hence, also, the first Christians deemed it unlawful for an executioner to make any offerings or alms. KUINOEL, HAMMOND, MACKNIGHT.

Ver. 7. ἡγόρασαν τὸν ἀγρὸν τοῦ κεραμέως. Thirty pieces of silver may seem a very inconsiderable price for a field so near Jerusalem; but, in all probability, it had been rendered unfit for pasture or tillage by the potters, in digging out the earth for their wares. It should seem that it was not unusual to convert pieces of ground, which had thus been rendered useless for other purposes, to that of sepulture. There was a place at Athens called *Ceramicus*, which had doubtless, from its name, been formerly attached to a *pottery*, and was used as a burying-place for those who fell in the service of their country. With respect to the *strangers*, (ξένοι,) for the interment of whom the *field of blood* was provided, the priests would have little cared for *Heathen* burials; and it has therefore been thought they must be *foreign Jews*, who died during a temporary residence at Jerusalem: at all events, the point is not very material. The historians mentioning the purchase of the potter's field, with the money for

which Judas betrayed his Master, from which circumstance it received the appellation of *the field of blood*, (Hebraicè, ἀκελδαμὰ, *Acts* i. 19.) and was still so called in the time of Jerome, is a public appeal to a very public transaction, and puts this part of the history beyond the reach of exception. As to the date of the transaction, it may be observed, that the purchase of the field does not seem to have been effected immediately upon the money being cast down in the temple. But because the deliberation of the priests concerning this matter had a close connexion with the treachery of Judas, St. Matthew very fairly relates it here, though it may not have taken place for some days, perhaps weeks or months, after Judas had hanged himself. MACKNIGHT, DODDRIDGE, KUINOEL.

Ver. 9. Ἱερεμίου. A purchase somewhat similar to that here recorded is mentioned in *Jerem.* xxxii., but the prophecy to which the Evangelist here unquestionably refers, occurs in *Zech.* xi. 13. and not in *Jeremiah* at all. For a solution of the difficulty, see Horne's *Introd.* Vol. II. p. 212. note. The citation itself corresponds neither with the Hebrew nor the LXX, in both of which the clause τὴν τιμὴν——Ἰσραὴλ is wanting; and seems to be supplied by the Evangelist himself from the ironical observation of the Prophet: *A goodly price that I was priced at of them*; i. e. of the children of Israel. In this case, therefore, the words ἀπὸ υἱῶν Ἰσραὴλ will necessarily be the nominative, subaud. *τινες*, to the verb ἐτιμήσαντο, according to the common interpretation; and cannot be referred to ἔλαβον, so as to indicate Judas, as some have supposed. See farther in Horne, *ubi supra*. As to the application of the prophecy, or rather vision, Zechariah therein represents the person of Messiah, who demands of his people the value which they set upon his services, *when he undertook the office of a shepherd in guiding and governing them*: and upon their giving him thirty pieces of silver, the price of a slave, he indignantly casts it to a potter, who happened to be working at the Temple-gate, as a fitter price for his paltry ware than for the benefits which they had experienced at the hands of Christ. The whole transaction was clearly intended to presignify the train of events here related by the Evangelists. It is one of those prophecies which can relate, except in a very remote sense, to our Saviour alone: and the Jews themselves refer it to their Messiah. So Bereshith R. on *Gen.* xlix. *Kimchi*, indeed, would render the Hebrew יִצְחָק, *jotzer*, by τὸν γαζοφύλακα, *the treasurer*, as if it were יִצְחָק, the quiescent letters being often interchanged: and to this interpretation some commentators are inclined to assent. In support of this opinion, they argue that the prophet neither mentions the field nor the purchase, and that the grammatical sense, to which the Talmudical writers frequently accommodate the literal, almost necessarily points to a

treasurer, as it relates to the payment of money in the Temple. But the word in every instance signifies a *potter*; and though the LXX have here used *χωνευτήριο* carelessly for *κεράμειον*, they employ *κεραμεύς* in *Isaiah* xli. 25. *Lam.* iv. 2. It might even be, indeed, were so minute a correspondence necessary, that the *potter* is used in Zechariah by Synecdoche for the *potter's field*, as *Ucalegon* in Virg. *Æn.* II. 312. for the *house of Ucalegon*. KUINOEL, DODDRIDGE, GROTIUS.—[CAMPBELL, LE CLERC.]

Ver. 11. *σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων*; It appears from the parallel place, *Luke* xxiii. 2., that the Jews in their application to Pilate, had changed their accusation against Jesus from blasphemy to treason. They accused him of forbidding to give tribute to Cæsar, and of making himself a king:—a charge which, however false, was extremely dangerous before a Roman governor, acting under the authority of the jealous Tiberius. The dignity with which Christ acknowledged what was really true, but preserved the most profound silence against their false and unjust affirmation, might well have astonished Pilate. It seems that this and the three following verses relate to the first examination of Jesus before the governor, after which he was sent to Herod; but St. Matthew, omitting what passed before Herod, continues his account of Pilate's examination in one uninterrupted narrative. Compare *Luke* xxiii. 6. sqq. We may remark, that the silence of Jesus is expressly predicted in *Isaiah* liii. 7. LE CLERC, GROTIUS, A. CLARKE.

Ver. 15. *καθ' ἑορτήν*. Scil. *ἐν τῇ πάσχα*, *John* xviii. 39. At the other festivals it was rather the custom to punish criminals, and indeed, at the passover also, with the exception of the individual, who was released to the people. Nor was this custom of Jewish institution, as some suppose, but contrary, in fact, to the spirit of their law, which was altogether *χωρὶς οἰκτιρμῶν*, (*Heb.* x. 28.) and recognized no such power of remission either in king, sanhedrim, or people. David dared not forgive Absalom; Zedekiah could not oppose the sanhedrim; and Sameas prophesied destruction against the sanhedrim itself for unjustly acquitting Herod. There is little doubt, therefore, that the practice was comparatively of recent origin, if not introduced by the Romans; among whom there was a custom somewhat similar at their *Lectisternia*. Liv. V. 13. *Lectisternii indicti diebus vinctis demta sunt vincula*. The Athenians, likewise, had the same usage at the Thesmophoriæ and other festivals. See also Horne's *Introd.* Vol. III. p. 308. GROTIUS.—[WHITBY, LIGHTFOOT.] In the two following verses many MSS. read *Ἰησοῦν Βαραββᾶν*. But although it is possible that the name *Jesus*, or *Joshua*, as being very common among the Jews, may have belonged to Barabbas;

it is highly probable that it is inserted by the mistake of some copyist. GRIESBACH.

Ver. 18. ἤδευ. It is not necessary to suppose that Pilate had received any information to this effect: he was himself aware that no sedition had been raised by Jesus, and he could not but discover the frivolous and empty nature of the charges brought against him. It was, in fact, the fear of sedition on the part of the multitude, v. 24., and his dread of the jealousy of Tiberius, which prevailed with him, against his conscience, to deliver Christ to be crucified. See Horne's *Introd.* Vol. III. p. 131., where there is also a description of Pilate's *judgment-seat*, (βῆμα,) mentioned in the next verse. The Roman tribunals, it may be added, were always in the open air. LE CLERC, GROTIUS, KUINOEL.

Ver. 19. κατ' ὄναρ. Perhaps the word σήμερον may imply that she had dreamt these things in the morning since Pilate rose; and as the Heathens attached great importance to dreams which came about break of day, she might, on that account, be more disturbed by them. A precisely similar occurrence is related in Appian. B. C. II. p. 814. and the celebrated dream of Calphurnia may also be aptly compared, as related in Val. Max. I. 7. 2. and imitated by our immortal Shakspeare in his *Julius Cæsar*, Act II. Sc. 2. Considerable difference of opinion exists as to the nature of the dream which caused so great alarm to the wife of Pilate. Some of the later commentators have been inclined to attribute it to natural causes; they imagine that she may have been informed of the doctrines and the miracles of Christ, that she may have had some belief in the truth of his mission, and have desired to counteract the dark designs of the sanhedrim; so that the anxiety excited in her mind by the passing events did not forsake her sleep, but produced those dreams which so greatly disturbed her. Others unaccountably suppose that the devil might be the author of them, in order to prevent the death of Christ according to the prophecies. Upon the whole, perhaps, it may seem that the dream was supernatural, though it may be difficult to give any stronger reason for the opinion than that an impression to that effect almost involuntarily arises on the perusal of the narrative. There certainly can be no ground for the notion that she was distracted with a representation of those calamities which afterwards befel Pilate and his family. DODDRIDGE, GROTIUS.—[KUINOEL, FLEMING.] The name of Pilate's wife was *Claudia Procula*. This incidental notice of her being now at Jerusalem is a strong proof of the Evangelist's veracity, as the governors of provinces had only been recently permitted to take their wives with them. See Horne's *Introd.* Vol. III. p. 109.

Ver. 24. ἀπενίψατο τὰς χεῖρας. This was the usual mode with the Jews of declaring their innocence. In a case of undiscovered murder, the elders of the nearest city were required to wash their hands, in token of their innocence, over the victim which was sacrificed to expiate the crime. See *Deut. xxi. 6.* Hence, in *Sota VIII. 6.*, the elders of the city washed their hands in water, *where the victim was slain, and declared: Our hands have not shed this blood.* Compare *Psalms xxvi. 6.* The practice seems to have been adopted by Pilate, who had lived long enough in Judea to have become familiar with their customs, in order to signify to those who could not hear for the tumult, that he would not be partaker in the death of Christ. It has been thought, indeed, that the custom was equally in use among the Heathens, and that as such Pilate adopted it. But the Pagan and Jewish practices, though similar, were distinct; the former being only employed in cases of crime actually committed, and especially of bloodshed. *Schol. Soph. Aj. 663. ἔθος ἦν παλαιοῖς, ὅτε ἡ φόνον ἀνθρώπου ἢ ἄλλας σφαγὰς ἐποίουν, ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος.* See *Eurip. Orest. 429. Herc. F. 1415. Apoll. Rhod. IV. 543. 693. Herod. I. 35. Ælian. V. H. III. 1. VIII. 5. Virg. Æn. II. 715.* It is clearly a distinct action, which judges, in passing sentence, were accustomed to perform, raising their hands to heaven, and declaring themselves guiltless (ἀθῶοι) of the blood of the person condemned. KUINOEL, BUXTORF, WETSTEIN.—[GROTIUS, WHITBY, DODDRIDGE.] Of the adjective ἀθῶος, see above, on v. 4. The correct expression would have been ἀθῶος τοῦ αἵματος, without the preposition, which is added *Hebraice.*

Ver. 25. τὸ αἷμα αὐτοῦ κ. τ. λ. See Horne's *Introd. Vol. III. p. 122.* It was also a custom among the Greeks, for those persons upon whose evidence others were put to death, to devote themselves, by a solemn execration, to the divine vengeance, if their testimony was untrue. Thus Demosthenes observes, in relation to a case of murder, (*adv. Aristocr. p. 438.*) διεξομεῖται κατ' ἐξολείας αὐτοῦ, καὶ γένους καὶ οἰκίας, ὃ τινὰ αἰτιώμενος εἰργάσθαι τι τοιοῦτο. Compare *Aristoph. Ran. 594. Ælian. V. H. III. 43. Hom. Il. Δ. 162.* A similar form was also employed in the Roman courts of justice: *Sit sanguis istius super nos!* With respect to this imprecation of the Jews in regard to our Saviour, the exact fulfilment of it at the siege of Jerusalem, and the striking correspondence between their crime and their punishment, exhibit the clearest proofs of the finger of God. The passover happened at the time both of our Lord's crucifixion and of the siege;—the rejection of the true Messiah was their crime, and the following of false Messiahs led to their destruction;—they bought Jesus as a slave, and they themselves were

afterwards sold and bought at the lowest prices;—they destroyed Jesus lest the Romans should take away their place and nation; and the Romans did take them away:—and what is still more striking, they were punished with the same death which they inflicted on the Saviour of mankind, and that in such prodigious numbers, that, according to Joseph. B. J. VII. 1. διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασι. Juvenius has thus translated the imprecation in his *Hist. Evang.* IV. 623. *Nos, nos cruor iste sequatur; Et genus in nostrum scelus hoc et culpa redundet.* ELSNER, GROTIUS, NEWTON, WESTSTEIN, KUINOEL.

Ver. 26. φραγγελλώσας. This verb, which is equivalent to *μαστιγοῦν* in *John* xix. 1., as also *πραιτώριον* in the next verse, is of Latin origin. Hor. Sat. I. 2. 41. *Ille flagellis ad mortem cæsus.* 3. 119. *horribili sectere flagello.* The *prætorium* does not here refer to the part of the Roman camp which was so denominated, but the noble edifice which had formerly been Herod's palace, and was subsequently the residence of the Roman procurators when they came from Cæsarea to Jerusalem. KUINOEL. See Horne's *Introd.* Vol. III. p. 22. A variety of information, illustrative of the remainder of this chapter, will be found in the same volume, p. 157. sqq.

Ver. 28. χλαμύδα κοκκίνην. The *chlamys*, called also *saga* and *paludamentum*, was a robe worn by the Roman soldiers over their other garments, covering the left side only, and fastened on the right shoulder by a knot or button. Hence they are called *chlamydæ* in Plaut. Rud. II. 2. 9. The *chlamys* of a general was of finer texture and deeper colour than that of the common soldier, differing however from the *imperial saga*, which was of *purple*. Compare Hist. B. Afr. c. 37. Sil. Ital. IX. 420. What is here called *χλαμὺς κοκκίνη* is described as *πορφύρα* in *Mark* xv. 17. 20., and *ἱμάτιον πορφυροῦν* in *John* xix. 2., which is precisely the difference between the robe of a general and an emperor. The two adjectives, however, are sometimes interchanged. Plin. N. H. XXII. 5. *Coccum imperatoris dicatum paludamentis.* The robe in which our Lord was insultingly clothed was, in all probability, a worn-out *saga* of one of the officers of the prætorian guard. It is supposed by some that the insult was offered by the soldiers, at the instigation of the Jews, in reference to his claims as their expected Messiah, a tradition existing among them that their Messiah would be clothed in fine purple. See *Bereschith*, R. LXIX. 11. But they seem rather to have arrayed him in this mock majesty in derision of his title to be the King of the Jews; as if the robe had been one of the *pictæ vestes* usually sent by the Roman senate: in fact, this is evident from the next verse. KUINOEL, HAMMOND, WHITBY.

Ver. 29. στέφανον ἐξ ἀκανθῶν. A difference of opinion exists among the commentators respecting the nature of this crown, which is grounded entirely upon the object for which it was placed upon the head of our Lord. It is contended, on the one hand, that the soldiers could have had no interest in adding to our Lord's sufferings, and that the crown of thorns, like the reed put into his hand, and the scarlet robe on his back, was meant only as a mark of mockery and contempt. Now the word ἀκανθῶν may be the genitive plural of ἀκανθος, as well as of ἀκάνθη; and in that case it would signify what we call *bear's-foot*, which is not a *thorny*, but a soft and smooth plant. It is called *mollis acanthus* in Virg. Eccl. III. 45. Georg. IV. 137., and *levis* in Plin. N. H. XXII. 22., and the soldiers would rather have chosen to *plat* a plant of this nature than one which was covered with prickles. But, on the other hand, it is argued in support of the common version, that the adjective ἀκάνθινος, which is used in *Mark* xv. 17. *John* xix. 1. invariably denotes *thorny*, as in *Isaiah* xxxiv. 13. LXX.—that ἀκάνθη, both in the nominative and other cases, frequently occurs in the LXX and N. T. but ἀκανθος never;—and that all the versions, without any exception, render the word *thorns*. The silence of the early Fathers is of little weight against this testimony, especially as Tertullian, (*de Coron. Milit.* §. 14.) who lived A. D. 160. mentions the crown as being of thorns in such a manner as clearly shews that he had never heard of any different opinion. So also Clem. Alex. Pæd. II. 8. Here is, therefore, the highest probability opposed to mere conjecture; and that it was intended to add cruelty to scorn, is abundantly evident from the other particulars of their conduct. See also Horne, *ubi supra*. CAMPBELL, DODDRIDGE.—[PEARCE, MICHAELIS, A. CLARKE.]

Ibid. χαῖρε, ὁ βασιλεύς. It was thus that the Romans were used to salute their emperors. Hence Mart. Epig. XIV. 71. *Hoc didici per me dicere*, Cæsar ave! Compare Macrob. Saturn. II. 4. A piece of mockery similar to that passed upon Christ is related in *Lev.* xxxvi. 14, as used by Philip to his conquered namesake of Megalopolis. The nominative βασιλεύς is put for the vocative, which, though a common Hebrew idiom, is also met with in Greek writers. See my note on Eur. Phœn. 769. Pent. Gr. p. 350. In v. 31. the verb ἀπάγειν is a usual term for *leading a criminal* to execution. Hesych. ἀπάγεσθαι εἰς θάνατον ἔλκεσθαι. Galen: ἐκέλευεν αὐτὸν ἀπαχθῆναι τεθνηξόμενον. So in Latin, *ducere*. Sueton. Calig. 27. *Ad supplicium duci*. Compare Tiber. 57. Cic. Cat. I. Plin. Epist. X. 97. KUINOEL, GROTIUS, WETSTEIN.

Ver. 32. ἐξερχόμενον. Scil. *extra urbem*. See Horne, *ubi supra*. According to *John* xix. 16. Christ bore his own cross, in conformity with the usual custom, which is also illustrated by

Horne; and it was not, therefore, till he sunk under the weight, that he was relieved by Simon. Of the verb ἀγγαρεύειν, see on *Matt.* v. 41.

Ver. 33. Γολγοθᾶ. This is the Hebrew גִּלְגֹּלֶת, *golgoleth*, or rather the Chaldee נַגְלִלְתָּא, *golgoltha*, with the ה omitted *euphoniæ causa*. It is rendered κρανίον, *2 Kings* ix. 35. and κεφαλὴ, *1 Chron.* xxiii. 3. and is of the same import with the word *Calvaria*, which has been explained to mean *calvi capitis area*. Of the origin of the name, see Horne's *Introd.* Vol. III. p. 19. According to an ancient tradition, mentioned by Theophylact, and others of the Fathers, but rejected by Jerome, *Adam was buried near this spot, and therefore Christ, who was to heal the fall and death of Adam, was here crucified; that where the beginning of death was, there might be the dissolution of it.* It has also been supposed, from the resemblance which the name bears to *Gilgal*, that some typical relation may be contained in it. As that place was so named by Joshua, the temporal redeemer, and type of Christ, in remembrance of the deliverance of the Israelites from the reproach of Egypt (*Josh.* v. 9.), so may this be intended to denote the spiritual redemption of the world from the bondage of sin and death. KUINOEL, WHITBY, GROTIUS. The MSS. vary between δ and δς, and between λεγόμενος, καλούμενος, and μεθερμηνευόμενος, some also omitting the participle altogether. Hence, some have thought the clause a marginal gloss.

Ver. 34. ὄξος μετὰ χολῆς μεμιγμένον. According to *Mark* xv. 23. the potion administered to Christ was *wine mingled with myrrh*, (ἰσχυρισμένον οἶνον,) and various methods of removing the apparent discrepancy between the two Evangelists have been proposed. Some suppose that the same ingredients are represented under different names; and it is true that the ancients applied the term ὄξος or οἶνος indifferently to fermented liquors in general. Thus we have ὄξος ἐψητὸν, *palm wine*, in Xenophon; and οἶνος κρίθινος, or *malt wine*, in Herodotus. As to the other ingredient, the word χολή is used with great latitude in the LXX. In *Prov.* v. 4. *Lam.* iii. 13. it signifies *wormwood*; and at other times it seems to be employed as a general name for any bitter herb. Compare *Jerem.* viii. 14. ix. 14. xxiii. 15. Hence also χολή πικρίας is used metaphorically in *Acts* viii. 23., so that there can be no great objection against understanding the expressions of St. Matthew and St. Mark as synonymous, even without adopting the reading of *Besa*, who gives οἶνον instead of ὄξος. Others, however, in solving the difficulty, have recourse to the Hebrew Gospel of St. Matthew, and suggest that the historian employed words in the Hebrew or Chaldee denoting *wine* and *myrrh*, which his translator mistook for others, nearly

resembling them, but denoting *vinegar* and *gall*. This, however, is mere conjecture, and founded upon an uncertainty; for it is by no means ascertained that St. Matthew wrote his Gospel originally in Hebrew. Upon the whole, therefore, the preferable opinion seems to be, that the potions mentioned by the two Evangelists respectively were distinct mixtures; the *vinegar mixed with gall* being probably offered in malice and derision, and the *myrrhed wine* being the medicated cup usually offered to criminals, and thence denominated οἶνος κατανύξεως, *the wine of stupefaction*, from its intoxicating qualities. See *Psalms* lx. 5. lxxxv. 9. *Isaiah* li. 17. 22. *Jer.* xxv. 15. 17. 28. and the Chaldee Paraph. *in loc.* Our Lord properly refused to partake of either; the first he rejected with indignation, and the second in attestation of his willingness to endure the full and unmitigated penalty of the sins of mankind. It may be proper to add an opinion nearly allied to the last, that our Lord's friends presented him with a cup of *myrrhed wine*, which the soldiers, in contempt, mingled with gall. The Talmudists (*Sanhedr.* p. 43. 1.) relate that the *Jewish women of rank were accustomed to prepare an infusion of wine and frankincense for criminals condemned by the Sanhedrim*. A third potion, of *vinegar* only, or the usual Roman *posca*, was offered to Christ just before he died upon the cross. DODDRIDGE, JONES.—[WHITBY, MACKNIGHT, MICHAELIS, MARSH, &c.]

Ver. 35. σταυρώσαντες δὲ κ. τ. λ. It appears from *John* xix. 23. that four soldiers of the prætorian guard performed the office of executioners, superintended by a Centurion: and such appears to have been the uniform practice in the Roman provinces. Sueton. Calig. 32. *Miles decollandi artifex quibuscunque e custodia caput amputabat.* See also Joseph. Ant. XIX. 1. 6. It seems to have been also customary for the executioners to divide the spoils of the criminals, as in the case of our Lord; the seamless coat being excepted, for which they cast lots. Compare Senec. *de Tranquil.* c. 1. After the suspension of the body on the cross a guard was left to watch that no person removed it for sepulture, at least without permission of the governor; for it appears that in some cases the friends were allowed to perform the rites of burial for the deceased. See Horne, *ubi supra.* Petron. Arb. p. 389. *Miles, qui cruces servabat, ne quis ad sepulturam corpora detraheret.* Plut. Clem. p. 823. οἱ τὸ σῶμα τοῦ Κλεομένου ἀνεσταυρωμένου προσφυλάττοντες. KUINOEL, WETSTEIN. The citation from *Psalms* xxii. 18. is wanting in a very great number of the most valuable MSS., and in several early versions and editions. As it was a practice with many transcribers to correct, and as they imagined, improve one Gospel by another, it is extremely probable that the clause was copied from St. John, to whose Gospel it properly belongs. CAMPBELL, GROTIUS.

Ver. 37. αἰτίαν. Mark xv. ἐπιγραφὴν τῆς αἰτίας; which it was usual to write in black characters on a white board. See Horne, *ubi supra*; and of Middleton's objection regarding the variations in the title, as given by the four Evangelists respectively, see Vol. II. p. 545. It was written in Latin for the majesty of the Roman empire; in Greek for the information of the vast number of Hellenistic Jews who would be present in Jerusalem, and because Greek was now in fact almost universally spoken in Palestine and Syria; and Hebrew, or rather Hebræo-Chaldee, as it was the national language of the place. Thus the inscription which excluded Gentiles from the inner courts of the Temple was written in all these three languages. See Joseph. B. J. VI. 2. 4. DODDRIDGE, GROTIUS.

Ver. 38. δυνὸ λησταί. Various reasons may be assigned for the vast hordes of assassins and banditti with which Judea was at this time infested. The frequency of divorce, which necessarily gave occasion to a number of illegitimate children, born to ignorance, beggary, and rapine; the sinful indulgences extended to offending Israelites; the impatience of the Jews under the Roman yoke on the one hand, which made them averse to bring their criminals before the governor's tribunal, and the policy of the governors in encouraging such offenders, on the other; (Joseph. B. J. II. 24.) these, among other causes, naturally tended to this end. Those few, however, who were occasionally brought to justice, were generally reserved for execution at one of the great festivals, and were usually crucified together, as appears from Joseph. B. J. VI. 12. They placed Jesus in the midst, by way of mock honour, as they had previously crowned him with thorns, given him a reed for a sceptre, and clothed him with a scarlet robe; little dreaming of the remarkable fulfilment which they thereby afforded to a most remarkable prophecy, *Mark xv. 28.* The mark of contempt exhibited in v. 39. was usual with the Jews, as well as with other nations. See *2 Kings xix. 21. Job xvi. 5. Isaiah xxxvii. 22. Lam. ii. 15. Eccles. xii. 18.* as well as the prediction here fulfilled from *Psalms xxi. 7.* Compare also Hom. Il. P. 442. Eurip. Med. 1188. Virg. Æn. XII. 894. Of the taunt in v. 40. see on *Matt. xxvi. 61.* and Horne's Introd. Vol. III. p. 244. We may compare also Ovid. Fast. II. 399. *At si quis vestræ deus est originis auctor, In tam præcipiti tempore ferret opem.* In the similar taunt of the Scribes, in v. 42. some commentators would read the words *ἐαυτὸν οὐ δύναται σῶσαι* interrogatively, as adding to the bitterness of the sarcasm. The sense is the same either as an affirmation or a question. LIGHTFOOT, GROTIUS, WETSTEIN.

Ver. 43. πέποιθεν ἐπὶ τὸν Θεόν. It is difficult to tell what it was the rulers here alluded to: it may be that they meant to in-

sinuate that Jesus could not be a true worshipper of God, since in that case he would undoubtedly have delivered him. Compare *Wisd.* ii. 18. v. 16. *Ecclus.* xxxii. 14. xxxiii. 1. But perhaps they alluded to the declaration of Jesus at the time of his apprehension, that he could *pray to his Father, and he would give him more than twelve legions of angels*, *Matt.* xxv. 53. But whether in derision of this particular instance of his confidence, or with whatever other view it was spoken, it is certain that the taunt fulfilled a remarkable prophecy respecting the Messiah's sufferings, that his enemies would use these very words in derision of his pretensions, *Psalms* xxii. 8. With the verb θέλειν some understand ἔχειν. In the Hebrew, however, of the prophecy alluded to, the verb employed is צִוֶּה, *chophets*, which signifies both *to will*, and *to delight in*, and is translated by θέλειν in the LXX. So *Tobit.* XIII. 6. τίς γινώσκει, εἰ θελήσει ἡμᾶς. Compare also *2 Sam.* xv. 26. and *1 Cor.* vii. 36. *Col.* ii. 18. *Heb.* x. 5, 6. Hence *Hesych.* θέλω· εὐδοκῶ. The verb, however, is used in the same or a similar sense in pure Greek. *Aristænet.* I. 24. θέλω δὲ Λυσίαν. *Chariton* V. p. 93. ἕξεις ἄνδρα δὲν θέλεις. *Alciph.* II. 11. δὲν θέλω δὸς Τίμαρχον. MACKNIGHT, PALAIRET, KUINOEL. In order to remove the apparent discrepancy between the statement in the next verse and *Luke* xxi. 39., where only *one* of the thieves are said to revile Jesus, some have supposed, with Euthymius, that both reviled him at first. But the more probable solution is, that the plural is used for the singular, as in the instances cited in *Matt.* iv. 3. and elsewhere. With αὐτὸ there is an ellipsis of κατά. *Euthym.* τὸ δ' αὐτὸ ἀντὶ τοῦ ὡσαύτως. MACKNIGHT, GROTIUS, &c.—[HAMMOND, &c.]

Ver. 45. πᾶσαν τὴν γῆν. For δλην, as in *Luke* iv. 25. Commentators are undecided whether γῆ is here to be understood simply of the *land of Judæa*, in which sense it is frequently employed, or whether it signifies the *earth* generally. The majority, however, are of the latter opinion; and if Phlegon, as cited by Origen, c. Cels. p. 83. is speaking, as Christians generally suppose, of the darkness here mentioned as accompanying our Lord's crucifixion, little room is left for doubt upon the subject. This author, in speaking of the fourth year of the two hundred and second olympiad, answering to the nineteenth of Tiberius, observes, ἐγένετο ἐκλειψις ἡλίου μεγίστη τῶν ἐγνωσμένων, ὥστε καὶ ἀστέρας ἐν οὐρανῷ φανῆναι. It is to be observed, however, that the darkness in question could not be an ordinary eclipse of the sun, for that can only happen at the change of the moon, whereas it was now at the full. It has been doubted, indeed, whether the Jewish months, according to the Mosaic institution, began with a new moon; and consequently, whether the pass-over, which was kept on the 14th, must necessarily happen at

full moon. There can be no question, however, respecting the fact in our Saviour's time; as the day of expiation, and consequently their other feasts, were then always adjusted by the age of the moon. See Joseph. Ant. III. 10. 3. A total eclipse never continues above twelve or fifteen minutes. Some suppose that it may have been a dense mist arising from sulphureous vapours, such as naturalists have described to be frequent precursors or concomitants of earthquakes. At all events, it was preternatural; and the early Fathers relate that it was taken notice of as a prodigy by the heathens themselves. Thus Tertullian appeals in Apol. c. 21. to the record of it in the Roman archives; and Eusebius also, in his *Chronicon*, quotes Phlegon, as above. To the same purpose Thallus is cited by Africanus in Chronogr. 3. and Dionysius the Areopagite is supposed to have remarked concerning it to his friend Apollophanes, *either that the God of nature suffered, or was sympathising with another sufferer*. Phlegon also mentions an earthquake which occurred at the same time in Bithynia, and overthrew several houses in the city of Nice. Josephus, it is true, takes no notice of this wonderful phænomenon; but he was probably unwilling to mention any circumstance favourable to Christianity, of which he was no friend. GROTIUS, WHITBY, MACKNIGHT, &c.—[CAMPBELL, KUINOEL, ROSENMULLER.]

Ver. 46. Ἡλὶ, Ἡλὶ, λαμὰ σαβαχθαὶ; This ejaculation, with the exception of the last verb, which is Syro-Chaldaic, is a citation from the Hebrew of *Psalms* xxii. 1. The verb there employed is צָרָה, *oxeb*. According to *Mark* xv. 34. our Lord employed the Syro-Chaldaic entirely, which was then very commonly spoken in Judea; Ἐλωὶ, Ἐλωὶ, λαμμὰ σαβαχθαὶ; In order to reconcile this apparent discrepancy, some suppose that our Lord uttered the words twice, varying the dialect in the second instance: but the citation itself being to all intents the same, the Evangelists themselves may have been guided by circumstances, arising out of the especial purposes for which they wrote, to make what they considered an immaterial change in the language. GROTIUS.—[EDWARDS.] With respect to the signification of these words the commentators are greatly at issue; and they have even been considered as expressive of a degree of impatience, imbecility, and despair, unworthy of the character of our blessed Lord. Some suppose that the divinity had now departed from Christ, and that his human nature was left unsupported to bear the punishment due to men for their sins. But this can never be admitted, as it would deprive the atonement of infinite merit, and leave it to a certain extent imperfect. Others imagine that he spoke the words to the Jews standing round the cross, to prove to them that he was the Christ, since the Jews themselves applied the *Psalms* from which they are taken to their expected Messiah.

They had just reviled him in the words of the eighth verse, and he might, therefore, recite the opening verse,—or as it has been thought, the whole Psalm, though the Evangelists have not recorded it,—in order to direct their attention to it as containing the most remarkable particulars of his passion and crucifixion. But the words are too remarkable, and too expressive of extreme mental suffering in the speaker, to allow of so limited and calculating an exposition; and that it was an ejaculation of extreme bitterness and distress appears from the Talmudists. See *Megillah*, p. 15. 2. However, some think that the words are capable of a translation which obviates every difficulty. The particle *למה*, *lamah*, may be translated *to what, to whom, to what kind*, (sc. of persons); and such a version is considerably supported by the interpretation of St. Mark, εἰς τί με ἐγκατέλιπες; Compare Gen. xxv. 32. xxxii. 29. xxxiii. 15. Job ix. 29. Jerem. vi. 20. xx. 18. Amos v. 18. Also the verb *אָזַב*, *ozeb*, signifies *to leave, to commit to the care of*, in Gen. xxxix. 6. Job xxxix. 11. Psalm x. 14. Jerem. xlix. 11. Hence, the passage may be thus translated: *My God, my God, to what sort of persons hast thou left me?* i. e. in other words, *How astonishing is the wickedness of those persons into whose hands I am fallen!* A literal translation of the Syriac version gives a similar sense: *Ad quid dereliquisti me?* It may be objected that this can never agree with the *ἵνατι*, *why*, of St. Matthew. But *ἵνατι* must necessarily have the same meaning with εἰς τί, as the translation of *למה*; and we should therefore follow that which gives the most literal meaning of the original. At all events, it cannot be supposed that Jesus meant to express any distrust in God's favour, or any apprehension that he had deserted him. He well knew that in voluntarily suffering for the salvation of mankind, he was doing the will of him that sent him. In the ordinary acceptation of the words, therefore, they can only be regarded as the natural and almost unavoidable effusions of a mind tortured with the acutest pain, and hardly conscious of the complaints it uttered; of which many similar examples occur in the Psalms. This very Psalm, indeed, although in the outset it breathes an air of dejection and complaint, yet ends in expressing the firmest confidence in the divine mercy; and our Lord himself, at the moment of death, committed himself with boundless confidence to the care of the Almighty. *Luke xxiii. 46. Father, into thy hands I commend my spirit.* Neither does he doubt but that his soul should be that day in Paradise: *Luke xxiii. 43.* In the Hebrew also God is said to *forsake* a person when he suffers him to be under any great affliction or calamity, as in *Isaiah xlix. 14. Psalm x. 11. xlii. 10. xliii. 2.* and the Deity might so far restrain his consolatory support, as to leave the *human* nature fully sensible of its sufferings. Thus much indeed seems to have been necessary to render them meritorious. Still there may be, as in the case of the agony in

the garden, a degree of mystery attached to the nature of the ejaculation, into which we should carefully avoid a too inquisitive investigation. A. CLARKE, LIGHTFOOT, WHITBY, PORTEUS.—[KUINOEL.] *Hall* (W. J.), who has nearly exhausted the subject of the *Crucifixion*, observes that the expression can contain nothing derogatory to the character of our Lord. It may indeed indicate such a fear of death as is natural to man, without which the manhood in Christ would scarcely have been perfect; but it must be remembered that fear is twofold, *sinful* and *sinless*. The fear which induced Peter to deny his Master was sinful; not so the fear with which Christ *offered his supplications with strong crying and tears* to God, and *was heard in that he feared*.

Ver. 47. Ἠλίαν φωνεῖ. This observation has been attributed to the Hellenistic Jews, or to the Roman soldiers, or to some of the bystanders, who did not hear the remark distinctly. It should rather seem that there was no mistake in the case, as our Lord is expressly stated to have spoken with a loud voice; but that the malice of the bystanders led them to misrepresent his words, in order, perhaps, to prevent any serious reflection on the Psalm from which they were taken, and to expose him to further contempt. In this misrepresentation they would be apparently borne out by the current expectation of the Jews that Elias would appear as the Messiah's forerunner. See on *Matt. xi. 14.* KUINOEL, DODDRIDGE, ROSENMULLER.—[CAMPBELL, GROTIUS, MACKNIGHT.]

Ver. 48. καὶ εὐθέως κ. τ. λ. It appears from *John xix. 28.* that Jesus had said, *I thirst*; and that it was this which led the bystanders to dip the sponge into a vessel of *posca*, or water mixed with vinegar, which was the ordinary drink of the Roman soldiery. Some have thought that this was presented to him in compassion; but it rather seems to have been in derision, as the speech with which the bearer accompanied it, and in which, according to Mark, he was joined by his companions, was in all probability a sneer at the prayer which they pretended he had offered for the assistance of Elias. KUINOEL, DODDRIDGE. There is another seeming discrepancy in this passage with respect to the means by which the vinegar was raised to the mouth of Jesus: Matthew and Mark say that it was put upon a *reed* (καλάμῳ), John upon *hyssop* (ὑσσώπῳ). Hence some suppose that as the *vinegar* upon a former occasion was mixed with *gall*, v. 34., so it was now *embittered* by the *hyssop*, though the circumstance is omitted by the two former Evangelists; the placing it on the reed being on the other hand passed over by St. John. This was certainly the idea of Nonnus: ὤρεγεν ὑσσώπῳ κεκρασμένον ὄξος ὀλίθρου: and we have the *sponge*, the *vinegar*, and the *hyssop* brought together in a medicinal preparation in Plin. N. H. XXIII. 1. *Calidum acetum, in spongio appositum, ad-*

jecto hyssopi fasciculo, medetur sedis vitiis. This, however, is in no wise a case in point; and the more probable opinion is, that there was some plant in Judea, of the lowest class of trees or shrubs, which was either a species of *hyssop*, or greatly resembling that plant, and with a *stalk* of which it would be easy to reach a person on a cross, which was not so lofty as some erroneously suppose. In 1 *Kings* iv. 33. Solomon is said to have *spoken of trees from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall*; and there is mention of this botanical work in the *Mischna: Pesachim*, c. 4. Now they did not reckon among trees any shrubs or plants but such as had durable and woody stalks; and that their hyssop was of this kind is evident from the many cases of sprinkling to which it was appointed by the law to be applied. Hence there is no necessity for reading ὕσσω, instead of ὕσσώπω, in *John* xix. 29. as some have proposed. CAMPBELL, WHITBY, MACKNIGHT. In the next verse there is a common ellipsis of *ἵνα* before the subjunctive.

Ver. 50. πάλιν κράξας φωνῇ μεγάλῃ. A loud hysterical cry or scream is stated by some learned physicians immediately to precede the death of persons dying under circumstances of extreme anxiety and anguish of mind. But this second cry of our Lord's was, like the first, v. 46., unquestionably articulate; and the words which he employed, though omitted by Matthew, are recorded partly in *John* xix. 30., and partly in *Luke* xxiii. 46. The *loud voice*, with which the completion of the covenant of grace was announced, may have been designed to indicate the *voluntary* sacrifice of the Son of God. It is supposed, indeed, by some commentators that there was something miraculous in our Lord's death, and that the terms employed by the Evangelists, and especially by St. Matthew, are peculiarly descriptive of it, as the immediate effect of his own volition. But though our Lord was in every respect a voluntary sacrifice (*John* x. 17, 18.), and though the verb ἐκψύχειν, καταπαύειν, and ἐκλείπειν are used in other places of ordinary deaths; yet there is no support for the hypothesis in question in the words here employed by the Evangelists. The verb ἀφίεσθαι is used elliptically in the sense of *expiring* in *Judg.* ii. 21. LXX. and the complete phrase ἀφίεσθαι τὴν ψυχὴν in *Gen.* xxxv. 18. So also Eurip. *Hec.* 575. ἐπεὶ δ' ἀφῆκε πνεῦμα. *Ælian.* H. A. II. 1. πεσὼν ἀφίησι τὴν ψυχὴν. VII. 29. τὴν ψυχὴν ἀφῆκε. Herod. IV. 190. φυλάσσοντες ἐπεὶ ἀπὶ τὴν ψυχὴν. Joseph. Ant. I. 13. ὥς μὴ παρούσης τὴν ψυχὴν ἀφῆ. Virg. *Æn.* XI. 883. *Expirant animas.* CAMPBELL, KYPKE, WETSTEIN, DODDRIDGE, A. CLARKE, W. J. HALL. From the shortness of time which Christ hung upon the cross, compared with the lingering existence of crucified persons in general, and other minor points, some German critics have ventured to question the reality of his death. An ample reply to these mischievous speculations will be found in the opposite arguments of Mr. Horne, in his *Introd.* Vol. II. p. 266. and Vol. III. *ubi supra.*

Ver. 51. καταπέτασμα τοῦ ναοῦ. In Solomon's Temple the sanctuary was divided from the holy of holies by a wall, beyond which the veil fell; but in Herod's Temple, as Maimonides relates, a second veil, at the distance of a cubit from the first, supplied the place of the wall. Compare Joseph. B. J. V. 5. 4. That it was the interior veil, belonging to the holy of holies, which was rent at the crucifixion, is clearly intimated by St. Paul in *Heb.* ix. 8. x. 19. as well as by the term which the Evangelist has employed to designate it. Thus Philo *de Vit. Mos.* p. 150. πρόναον εἰργόμενον δυσὶν ὑφάσμασιν, τὸ μὲν ἔνδον ὃν καλεῖται καταπέτασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα. From this veil of separation the Jews seem to have regarded the holy of holies as a type of heaven. Joseph. Ant. III. 5. τὸ μὲν γὰρ τρίτον αὐλῆς μέρος, δ' τοῖς ἱερεῦσιν ἦν ἄβατον, ὡς οὐρανὸς αὐτῷ εἶη τῷ Θεῷ. Compare *Psalms* xv. 1. *Wisdom* ix. 8. The veil was probably rent in the presence of the priest who burnt the incense in the holy place at the evening sacrifice: for it was at the hour of this sacrifice that our Lord expired on the cross. Perhaps, as it was a high day, even Caiaphas himself may have witnessed the miracle; and there is no doubt but that many of the other priests, who had been partakers in Christ's death, were in the Temple at the time. WHITBY, GROTIUS, MACKNIGHT, DODDRIDGE. With εἰς δύο there is an ellipsis of μέρος, as in 1 *Kings* iii. 25. *Jerem.* xxiv. 18. LXX. So Joseph. Ant. VIII. 2. διελὼν δὲ τὸν ναὸν εἰς δύο. KUINOEL, KYPKE. The earthquake mentioned in connection with the rending of the veil is supposed by some to have been confined to the land of Judea, where the most remarkable vestiges of it still remain. But it was probably much more extensively felt; and may have been identical with that which is recorded by several Heathen authors to have happened in the reign of Tiberius, and to have destroyed twelve cities of Asia. See Tacit. Annal. II. 47. Sueton. in Tib. 48. Plin. N. H. II. 84. This supposition is also strongly confirmed by the connexion of the earthquake with the darkness in the passage cited Phlegon at v. 45. *supra*. DODDRIDGE, GROTIUS.—[HAMMOND, LE CLERC.]

Ver. 52. τὰ μνημεῖα ἀνείχθησαν. The same effects are attributed to earthquakes by other writers. So Xiphil. in *Nerv.* p. 185. σεισμὸς ἐξαίσιος ἐγένετο, ὥστε καὶ δόκησιν παρασχεῖν, ὅτι ἢ τε γῆ πᾶσα διαρρήγνυται, καὶ αἱ τῶν πεφονευμένων ὑπ' αὐτοῦ ψυχαὶ ἅμα ἐπ' αὐτὸν ἀναθορύβουσι. Aristid. in Rhod. p. 544. ἀνερρίπτοῦντο δὲ οἰκίαι, καὶ μνήματα ἀνερρήγνυντο, πύργοι δὲ πύργοις ἐνέπιπτον. Ovid. Met. VII. 204. *Jubesque tremescere montes, Et mugire solum, manesque exire sepulcris.* WETSTEIN, KUINOEL, ROSENMULLER. Some questions of considerable difficulty are involved in the transactions mentioned in this and the following verse: and some have been led to suppose that

the two verses have been introduced into St. Matthew's text from the Apocryphal Gospel of the Nazarenes. But they are found in all the MSS. and versions, and the earliest fathers allude to them; so that they cannot now be regarded as an interpolation. In the first place, then, *who* were the saints here alluded to? Ignatius (Epist. ad Magnes.) supposes that they were some of the ancient prophets; but it should rather seem that they were disciples, or righteous Jews, such as old Simeon, who had died but lately. For when they went into the city, they were known to those who saw them, which could not well have been the case unless they had been their contemporaries. Again, as to the *purpose* for which they arose: as the rending of the veil of the temple intimated that the entrance into the holy place, the type of heaven, was now laid open to all nations: so the resurrection of a number of saints from the dead demonstrated that the power of death and the grave was vanquished, and an earnest was given of a general resurrection. The Jews, indeed, had a tradition that the kingdom of the Messiah would begin with a resurrection of the dead; in accordance with which there is the following curious conceit in the Talmud, *Chetubboth*, p. 35, l. *R. Jeremiah commanded: When you bury me put shoes on my feet, and give me a staff in my hand, and lay me on one side; that when the Messiah comes I may be ready.* Another point of enquiry respects the *time* of this important occurrence. That the graves were opened by the earthquake, which happened at the moment of our Lord's expiring on the cross, is clear from the tenor of the narrative, as well as from the above accounts of similar convulsions; and from the construction of the sentence, as it is usually taken, it would appear that they were simultaneously quitted by their tenants. But Jesus himself was the *first-born from the dead*, (Col. i. 18.) and the *first fruits of them that slept*, (1 Cor. xv. 20.); so that the saints did not rise to life till after his resurrection. The passage is unquestionably obscure; but it is idle to suppose that nothing more is meant than that several bodies, being disinterred by the earthquake, were seen above ground by passers by till after Christ's resurrection; and to treat the whole as a mere fable, as some of the German critics have done, is little short of blasphemy. Their resurrection may possibly not have been instantaneous, but accomplished by such slow degrees as that represented in Ezekiel's vision, (*Ezek. xxxvii.*) It is unprofitable, however, if not presumptuous, to indulge in conjectures on those circumstances which the Scriptures have not revealed. MACKNIGHT, GROTIUS, WHITBY, LIGHTFOOT, DODDRIDGE.

Ver. 54. ἐκατόνταρχος. Senec. *de Ira*, l. 17. *Centurio supplicio præpositus.* From this declaration of the Centurion it has been supposed that he was a Jewish proselyte. This, however, is not a necessary inference, and, with respect to those who

would translate the words *θεοῦ υἱὸς* a *Son of God*, or a *son of a God*, the same remarks will apply here which were made at *Matt.* iv. 3. xiv. 33. The Centurion could not fail to know the alleged blasphemy for which Christ suffered; and it was doubtless in reference to this that the confession extorted from him was made. The expression in *Luke* xxiii. 47. is not to be considered as equivalent to this. Both were used; the one in reference to the imputed blasphemy, the other most probably to the message of Pilate's wife, (*supra* v. 19.) which was delivered in presence of the Prætorian guard. MIDDLETON.—[CAMPBELL, GROTIUS, KUINOEL, &c.]

Ver. 55. ἀπὸ μακρόθεν θεωροῦσαι. So Mark and Luke; nor are they inconsistent with *John* xix. 25. where our Lord's mother and the two other women are said to have stood beside the cross. They kept at a distance for a while; and afterwards, as the darkness came over, gathered courage, and came so near that Jesus had an opportunity to speak to them before he expired. MACKNIGHT. Of the women themselves see Horne's Historical Index.

Ver. 57. ἀπὸ Ἀριμαθαίας. *Subaud.* ὧν. So *John* iv. 7. γυναῖκ ἐκ τῆς Σαμαρείας. Compare *Luke* iv. 20. 2 *Pet.* iii. 6, 7. Of the use of the preposition ἀπὸ see on *Matt.* ii. 1. xv. 1. There were several towns named *Arimathæa* in Palestine. Some suppose that the one to which Joseph belonged was that which is called Ἀρμαθαῖμ in 1 *Sam.* i. 1. LXX. situated in the tribe of Ephraim, and the birth-place of Samuel: but, being described as πόλις τῶν Ἰουδαίων in *Luke* xxiii. 51. it is more likely to have been that in the tribe of Benjamin, mentioned in *Josh.* xviii. 25. Joseph is here said to be a *rich man*, in reference to what follows in v. 59. as well as to indicate the fulfilment of the remarkable prophecy respecting the burial of Christ in liii. 9. In *Mark* xv. 43. and *Luke* xxiii. 50. he is called βουλευτῆς, and it is stated by the latter Evangelist that he *did not consent to the counsel* (βουλῇ) *of them*, sc. who condemned Jesus. It has been supposed that the council of which he was a member was not the Jewish Sanhedrim, as in that case he would have been called ἄρχων, as Nicodemus in *John* iii. 1. But he could not have been one of Pilate's council; for though governors were always assisted in managing the affairs of their province, and in judging criminal cases, by a council, called συμβούλιον in *Acts* xxv. 10. it was always composed of Romans only. Probably the name βουλευτῆς was also applied to the Sanhedrim, and is used in reference in the βουλῇ mentioned by Luke. KUINOEL.—[GROTIUS.] The verb μαθητεύειν is more commonly used transitively, *to make a disciple*, as in *Matt.* xiii. 22. xxviii. 19. *John* iv. 1. *Acts* xiv. 21. Hence some understand ἐαυτόν. Examples, how-

ever, of its passive construction with a dative are found in Greek writers. Plutarch, *X. Orat.* p. 832. Β. Ἀντιφῶν μαθητεύσας τῷ πατρί. *De Isocrat.* p. 837. C. ἐμαθήτευσε δὲ αὐτῷ καὶ Θεόπομπος ὁ Χῖος. Jamblichus *de Pythag.* c. 23. μαθητεύσαντες τῷ Πυθαγόρᾳ πρεσβύτερῳ νέοι. WETSTEIN, KYPKE.

Ver. 59. ἐνετύλιξεν σινδόνι καθαρᾷ. *John* xix. 40. *As the manner of the Jews is to bury:* of which see Horne's *Introd.* Vol. III. pp. 520. 528. The σινδὼν was a large square wrapper, in which the body was swathed, and which was then confined by linen bandages, called in *John* xi. 44. κειρίαι, and in *Luke* xxiv. 12. ὀθόνια. There is some difference of opinion in regard to the derivation of the name. It has been thought to have originated in the place of its manufacture. So Etym. M. σινδὼν· ἀπὸ Σιδῶνος τῆς πόλεως· οἱ γὰρ Σιδόνες ἐφεύρον πρῶτον κάμνειν σινδῶνας. Others consider it as the Hebrew שִׁט, which denotes *linen cloth* generally, formed into a Greek appellative: but it seems rather of Ægyptian origin. J. Pollux VII. 172. σινδὼν· ἔστιν Αἰγυπτία μὲν, περιβόλαιον δ' ἂν εἴη, τὸ νῦν δίκροσσον καλούμενον. For the verb ἐντυλίζειν Mark has employed περιβάλλεσθαι, which is equivalent to the Latin *amicire*. KUINOEL.

Ver. 60. καινῷ αὐτοῦ μνημείῳ. *Luke* xxv. 53. οὐ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. This plainly proves that it could be no other than Jesus who arose; and cuts off all suspicion that he was raised by touching the bones of some prophet, as in the case of the corpse which touched the bones of Elijah, *2 Kings* xiii. 20. Be it remembered, also, that the sepulchre was near to Jerusalem, so that all the cavils are prevented which might have arisen had the body been removed to a greater distance. The sepulchre too was hewn out of a rock, and there was no passage, therefore, by which the disciples could get into it but the one at which the guards were placed, v. 62., and consequently they could not possibly have stolen away the body while the guards were on duty. MACKNIGHT, WHITBY. For a complete summary of the evidence of our Lord's resurrection, see Horne's *Introd.* Vol. I. p. 262. sqq. Of the rocky nature of the ground near Jerusalem we have the testimony of Strabo and Josephus. The verb λατομεῖν signifies *to excavate*, as a well, *Deut.* vi. 11. LXX; and a *sepulchre*, *Isaiah* xxii. 16. In respect to the rolling of the stone to the mouth of the tomb, it may be observed that such was the usual custom with the Jews to preserve the bodies of the dead from the attacks of wild beasts. A similar mode of securing not only tombs, but caves in general, was practised in other countries. Heliod. I. 2. τὸν λίθον τοῦ σπηλαίου τὸ κάλυμμα. Compare Hom. *Od.* I. 240. Arist. *Vesp.* 199. Schol. Soph. *Ant.* 1216. GROTIVS, WETSTEIN, KUINOEL.

Ver. 62. τῇ δὲ ἐπαύριον κ. τ. λ. Subaud, ἡμέρα. On the next day that followed the day of the preparation; i. e. after sun-set, at which time the Jewish day commenced. They took this measure, therefore, not on the morrow in our sense of the word, but in the evening on which the Sabbath begun; and when they understood the body was buried. Had they waited till sun-rise, the disciples might have stolen the body during the night. The παρασκευὴ was the day preceding a sabbath or festival, on which they made the necessary preparations for the due celebration of the solemnity: it is called in Mark xv. 42. ἡ ἡμέρα πρὸ σαββάτου. MACKNIGHT. It has been observed that this conference between the Pharisees and Pilate, who was a Heathen, was a manifest profanation of the Sabbath; but probably the deputation did not enter the governor's house, and it was not forbidden by the law to make an application to a magistrate on that day. The watching of the sepulchre, however, was a servile work, and therefore illegal; so that this at least, it might be thought, they would not have asked to be done on the Sabbath. But it seems that the guard employed was a band of Roman soldiers, and they did not hesitate, any more than the Jews of the present day, to avail themselves of work done by those who are not under their law. Some, indeed, have thought that the watch was kept by the Levites, who had the care of the temple; but their service did not extend beyond the walls of the temple, neither would it have been necessary to recur to Pilate for obtaining their assistance. From the promise also of mediation with Pilate, with which the bribe was forced to be accompanied, before they could be induced to pretend that the body was stolen by the disciples while they slept, it is clear that they dreaded the punishment which so gross a dereliction of duty would inevitably entail upon a Roman soldier. In short, the name κουστωδία is a Latin word, and it is used in the sense which it here bears in Virg. Æn. VI. 574. Cernis custodia qualis Vestibulo sedeat. KUINOEL, CAMPBELL, GROTIUS.

Ver. 63. μετὰ τρεῖς ἡμέρας. After three days; i. e. on the third day. See on Matt. xvi. 21. xxvi. 61. That the Jews themselves understood the expression in this sense is evident from the next verse. Christ had predicted his resurrection on the third day in those memorable words which had so lately been perverted into an accusation against him, (Matt. xxvi. 61.) and also when the Pharisees demanded a sign from him, (Matt. xii. 40.) To whichever of these prophecies the chief priest alluded, it is clear that our Lord's declaration on the subject was universally known. Surely it would have been the height of absurdity in an impostor to court this publicity, the natural effect of which was to put his enemies on their guard, to prevent any deceit on the part of the disciples. It is remarkable that the

trick of stealing the body, with which they were charged, had been actually committed about seventeen years before by a Roman slave, who stole away the bones of his murdered master, and endeavoured to personate him. See Tacit. Ann. II. 39. KUINOEL, GROTIUS, MACKNIGHT. The verb ἐγείρομαι is in the present for the future.

Ver. 64. καὶ ἔσται ἡ ἐσχάτη πλάνη κ. τ. λ. This seems to be proverbial. Compare *Matt.* xii. 45. *Luke* xi. 26. *2 Pet.* ii. 10. In this place it is thus explained by Euthymius: ἐσχάτην μὲν οὖν πλάνην λέγουσι περὶ τοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· πρώτην δὲ περὶ τοῦ ὅτι υἱὸς Θεοῦ εἰμι. The word πλάνη may have some reference to πλάνος in the preceding verse, and signify a *fraud* or *imposition*, as πλάνος implies a *deceiver* or *cheat*. In the same sense ὁ πλανῶν is used in *Isaiah* iii. 12. *Mic.* iii. 5. LXX. The word is also employed by Latin writers. Cic. Cluent. 26. *Hic ille planus improbissimus, quæstu judicario pastus, et qui esset totus ex fraude et mendacio factus.* Hor. Epod. I. 17. *Nec semel irrisus triviis attollere curat Fracto crure planum.* In the beginning of the verse the verb ἀσφαλίζεσθαι signifies *munire*; as also in v. 66., where it is followed by a genitive with the preposition μετά. Its more usual construction, however, is with the dative. Polyb. II. 65. τὰς μὲν ἄλλας τὰς εἰς τὴν χώραν εἰσβολὰς ἠσφαλίσατο φυλακαῖς, καὶ τάφροις, καὶ δεινῶν ἐκκοπαῖς. Joseph. Ant. XIII. 1. τὴν Ἰουδαίαν ἀπᾶσαν φρουραῖς ἀσφαλισάμενος. At the same time it is not unusual to denote the instrument by the preposition μετὰ with a genitive. Demosth. *adv. Leptin.* τὴν Λακεδαιμονίων φρουρὰν μεθ' ὅπλων ἐκβαλόντες. RAPHELIUS, KYPKE. The word νυκτὸς is wanting in several of the best MSS.

Ver. 65. ἔχετε κουστωδίαν. *Ye have a guard*: viz. that which was usually stationed in the castle of Antonia, but which was removed during the festivals to the outer court of the temple, to quell any tumult that might arise in the city. Some incorrectly take the verb in the imperative, whereas the tenor of Pilate's answer clearly indicates the indicative. The expression ὡς οἶδατε is here properly rendered *quantum possetis*. KUINOEL, GROTIUS. The sealing of the stone, mentioned in the next verse, was probably performed with Pilate's *signet*; and with the view of preventing the guards from combining with the disciples in carrying on any fraud. A similar precaution was taken by Darius, in the case of Daniel shut up in the lion's den. See *Dan.* vi. 17. It was usual to affix the seal to the extremities of a cord, or leathern band, passing over the stone. MACKNIGHT, ROSENMULLER.

CHAPTER XXVIII.

CONTENTS:—*The resurrection announced to Mary Magdalene and the other Mary, who are commanded to acquaint the disciples with the fact, vv. 1—7. [Mark xvi. 1. John xx. 1.] Christ appears to the women, and promises to meet the disciples in Galilee, vv. 8—10. [Mark xvi. 8. John xx. 18.] The soldiers report the resurrection to the high priests, vv. 11—15. Christ meets the disciples in Galilee, vv. 16, 17. His commission to the Apostles, vv. 18—20. [Mark xvi. 15. Luke xxiv. 50.]*

Verse 1. ὥστε δὲ σαββάτων. Some would understand ὥστε to include the whole of the night subsequent to the sabbath: and others, interpreting it strictly of the evening, suppose that the women, after leaving home, remained in the suburbs, and did not reach the tomb till break of day. But this adverb, with a genitive, refers to any past time generally; and that it has this latitude of signification here is clear from the parallel expression of *Mark xvi. 1. διαγενομένου δὲ σαββάτου.* So *Thucyd. IV. 93. Xen. Hellen. II. 1. 14. τῆς ἡμέρας ὥστε ἦν. Philostr. Vit. Apoll. IV. 18. ὥστε μυστηρίων. Lucian. Toxar. p. 49. ὥστε τοῦ μεταπώρου.* In the following clause the entire phrase would be ἅμα τῇ ἡμέρᾳ ἐπιφωσκούσῃ. *Herod. III. 86. ἅμ' ἡμέρῃ διαφανσκοῦσῃ. VII. 217. ἡὼς διέφαινε. Dion. Hal. Ant. IX. p. 620. ἡμέρα δὲ ἤδη διεπέφωσκε.* The corresponding term in Mark is *λίαν πρωΐ,* and in Luke *ὀρθροῦ βαθείος.* Of the expression *μία σαββάτων* see *Horne's Introd. Vol. III. p. 171.* By way of illustration we may refer to *Exod. xl. 2. Lev. xxiii. 24. Numb. i. 1. 18. xxix. 1. xxxiii. 38. Deut. i. 3. Ezra iii. 6. x. 17. Ezek. xxvi. 1. xxxii. 1. xlv. 18. Hag. i. 1. ii. 1. LXX. 1 Cor. xvi. 2. Rev. ix. 12. Joseph. Ant. I. 1. 1. αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα Μωϋσῆς δ' αὐτὴν μίαν εἶπε.* This mode of speaking probably originated in the Hebrew word *שְׁשָׁנִים*, which is both a cardinal and ordinal number. It is not unfrequent, however, in other languages. *Dion. H. Ant. III. μιᾶς ὀλυμπιάδος.* Compare *Herod. IV. 161. Thucyd. IV. 115. So Cic. de Senect. 5. uno et octogesimo anno. RAPHELIUS, PALAIRET, KREBS, KYPKE, KUINOEL.*

[ON THE EVANGELICAL NARRATIVES OF THE RESURRECTION.]

For a comprehensive summary of the evidence of our Lord's resurrection the student has already been referred to Mr. Horne; but there are still some difficulties arising out of the apparent discrepancies in the accounts which the Evangelists have respectively given of this important event, which require an attentive examina-

tion. Various schemes have been proposed for harmonizing the Gospel narratives; and the succession of incidents is so arranged in all of them as to afford abundant proof that there is no real inconsistency in any of the facts related. It would be impossible, and indeed unnecessary,—for any one of them is sufficient, more or less satisfactorily, to prove the point,—to investigate at length the merits of each of these several schemes; and, therefore, as the plan of *Mr. West* has long been looked upon as possessing very considerable advantages, and is the ground-work upon which later writers have generally conducted their investigations, a brief outline thereof shall be given, followed by a Table of *Mr. Townsend's* arrangement, as being the last, and upon the whole the best, which has been executed.

During the time of our blessed Saviour's lying in the grave, several of the pious women who attended him from Galilee agreed to meet at the sepulchre early on the morning of the third day, for the purpose of embalming the body. *Mary Magdalene*, the other *Mary*, *Salome*, and *Joanna*, were principal persons in this appointment; the chief care of preparing the spices was left to Joanna and her company, who were to be there about sunrise; whereas the two *Maries* and *Salome*, (of whom Matthew and Mark chiefly write,) knowing nothing of the guard that had been set, came thither before day-break, in order (*θεωρῆσαι*) to view the sepulchre, that they might ascertain whether they should or should not require assistance to move the stone. While these three women were on their way, the angel had opened the sepulchre, the guards had fled in consternation, and Jesus had arisen. In the event, some of the guards joined in contriving and propagating the senseless falsehood of the body being stolen; and the rest, turning into other parts of the city, told the matter as it really was. The angel having disappeared after rolling away the stone, *Mary*, concluding from thence that the body was removed, left the other *Mary* and *Salome* to wait for *Joanna*, while she herself went to acquaint Peter and John with what she had discovered. During her absence, the other *Mary* and *Salome*, entering the sepulchre, were assured by an angel of the resurrection of Jesus, and were given in charge to inform the disciples that he would give them a meeting in Galilee. As they were returning slowly, lost in wonder and consternation, Peter and John, followed by *Mary Magdalene*, passed them unobserved. John at his first arrival only looked into the sepulchre; but when Peter came and entered it, John went in too, and, from the state in which he saw things, believed that Jesus was risen; though the angel did not render himself visible to either. They returned to the city, and *Mary Magdalene*, who was now alone, stooping down to look into the city, saw two angels, but, perhaps imagining they were young men, whom curiosity or accident might have brought thither, stood weeping in deep distress

till Jesus appeared, and made himself known to her in those very remarkable words, *John* xx. 17. (*Vide locum.*) Leaving her very suddenly, our Lord appeared to the other Mary and Salome, whom he permitted to embrace his feet, comforted them under their fear, and renewed the promise of the angel, that he would meet his disciples in Galilee. While these things were passing at some distance, Joanna and her companions, of whom Luke only writes, approached the sepulchre; and, entering with the spices, at first saw no one in it, till the two angels, who had just before appeared to the other women, made themselves visible to them also, and assured them of the resurrection of Jesus, in accordance with his own predictions, but without any directions to convey the information to the brethren. Some of the party, however, very naturally ran with the tidings into the city; and, by whatever accident it happened, reached the eleven and some other disciples before the arrival of the two Maries and Salome, and told them (which was all they could tell them) that they had seen a vision of angels, who asserted that Jesus was alive. Upon this Peter ran a second time to the sepulchre (*Luke* xxiv. 12.), and not entering as before, but only stooping down and looking into it, he saw no angels, nor any thing else, but *only the linen clothes lying*: he therefore immediately returned, and just on his making his report, the two disciples who went that day to Emmaus, or some from whom they received their information (*Luke* xxiv. 22—24.), left the place before the arrival of the two Maries and Salome, whom fear or some unknown accident had detained behind. These however at last arrived, with the intelligence not only that they had seen an angel, who had informed them of their Lord's resurrection, but that Jesus himself had appeared to them, and had even permitted himself to be touched by two of them.

The above is an abstract of *Mr. West's* scheme of this important story, as given by *Doddridge* in a postscript to the third volume of his *Expositor*; and that of *Doddridge* himself, which was published shortly before, only differs from it in two circumstances of any consideration. In the first place, he supposes the women to have met at the sepulchre, and consequently to make only one report; and secondly, he imagines that Peter ran to it only once, thus incorporating Luke's account with that of John's relating to his running thither with John, on Mary Magdalene's first report. After perusing *Mr. West's* plan, however, he readily allowed the advantages which it possessed over his own. Since that time *Dr. Townson* has published a more elaborate and systematic arrangement of the transaction, upon the basis of *Mr. West's* account; *Mr. Cranfield* has examined some minute points in which he differs from *Dr. Townson*; and from a careful investigation of the united labours of these and the earlier commentators, *Mr. Townsend's* scheme was formed, as exhibited in the following Table. See also *Greswell's* Dissertations.

EVENTS.	MATT.	MARK.	LUKE.	JOHN.
1. Joseph and Nicodemus bury the body of Christ	xxvii. 57—60.	xv. 42—46.	xxiii. 50—54.	xix. 38. to the [end.]
2. The two Maries, and the other women, observe where the body is laid		47.	55.	
3. The women return home, before the Sabbath begins, to prepare spices			56.	
4. The two Maries continue before the sepulchre till after the commencement of the Sabbath	61.			
5. At the close of the Sabbath the guard is set	62 to the [end.]			
6. The two Maries and Salome purchase their spices		xvi. 1.		
7. (Easter morning.) The two Maries and Salome leave their homes very early to go to the sepulchre	xxviii. 1.	part of 2.		xx. part of 1.
8. Before their arrival Christ rises from the dead	2—4.			
9. Many bodies arise, and go to Jerusalem	xxvii. 52, 53.			
10. The two Maries and Salome arrive at the sepulchre, and find the stone rolled away		2—4.		part of 1.
11. Mary Magdalene leaves the other Mary and Salome to tell Peter				2.
12. Salome and the other Mary enter the porch of the sepulchre, and see one angel, who tells them to inform the disciples of the resurrection	xxviii. 5—7.	5—7.		
13. Salome and the other Mary leave the sepulchre	8.	8.		
14. Peter and John, upon the tidings brought by Mary Magdalene, run to the sepulchre, which they inspect, and depart				3—10.
15. Mary Magdalene, having followed Peter and John, remains at the sepulchre after their departure				part of 11.
16. She looks into the tomb, and sees two angels				part of 11— [part of 14.]

EVENTS.	MATT.	MARK.	LUKE.	JOHN.
17. Christ first appears to Mary Magdalene, and tells her to inform the disciples of his resurrection		xvi. 9.		xx. 14—17.
18. Mary Magdalene, on her way to the disciples, meets again with Salome and the other Mary; and Christ appears to the three women	xxviii. 9, 10.			18.
19. The soldiers report to the high-priest the resurrection of Christ.	11—15.			
20. The second party of women arrive at the sepulchre, and find the stone rolled away			xxiv. 1—3.	
21. The angels appear to them also; and they return and tell the disciples			4—9.	
22. Mary Magdalene adds her testimony . .		10.	10.	
23. The Apostles still incredulous		11.	11.	
24. Peter goes again to the sepulchre			part of 12. part of 12.	
25. Christ appears to him.				
26. Christ appears to two disciples on their way to Emmaus		12.	13—32.	
27. The two disciples return to Jerusalem, and assure the Apostles of the resurrection. . . .		13.	33—35.	
28. Christ appears to all the Apostles except Thomas			36—43.	19—23.
29. The disbelief of Thomas				24, 25.
30. Christ appears to all the disciples, and convinces Thomas		14.		26—29.
31. Christ appears to the brethren in Galilee . .	16—part [of 18.]			
32. Christ's appearance at the Sea of Tiberias, and his conversation with Peter				xxi. 1—24.
33. Christ appears to his Apostles at Jerusalem, and commissions them to convert the world. —(<i>Acts</i> i. 4, 5.)			44—49.	
34. Christ leads his Apostles to Bethany, within sight of Jerusalem, gives them their final commission, blesses them, and ascends visibly into heaven.—(<i>Acts</i> i. 6—12.)	18—20.	[end. xvi. 15. to the	[end. 50. to the	

There are some little difficulties attending this arrangement, and some few points which may require explanation, and will be noticed as they occur. At present it need only be observed, that nothing material seems to be gained by the transposition of *Matt. xxvii. 52, 53.* after the fourth verse of the present chapter.]

[ON THE CHANGE OF THE SABBATH.

The first day of the week, being the day on which our Lord arose from the dead, has, from that time, been set apart by his followers for the purpose of religious worship, and called, in relation to that event, ἡ κυριακὴ, *the Lord's day*. Thus Ignatius (*Epist. ad Magnent.*) desires his Christian brethren *not to sabbatize with the Jews, but to live κατὰ κυριακὴν, according to the Lord's day; on which our life arose with him.* In a fragment of Irenæus also it is said, that τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ was a symbol of the resurrection. To the early institution of the Christian sabbath we have likewise the testimony of Pliny in his celebrated letter to Trajan: *Affirmabant autem (Christiani,) hanc fuisse summam vel culpæ vel erroris sui, quod essent soliti stato die ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem.* In the Talmud also, (*Avoda Zara*, p. 6, 1.) the Christian sabbath is distinguished from that of the Jews, with the following gloss on the place: *A Nazarene or Christian is he who followeth the error of that man who commanded them to make the first day of the week a festival unto him.* The change of the sabbath, however, from the first day of the week, is a point on which we are at issue both with Romanists and Sectarians. The former adduce it as an argument in favour of the Popish doctrine of independent tradition, upon which alone they assert that the change in question rests: and the latter have gone so far as to deny any Scriptural authority for a sabbatical observance whatsoever. These last may fairly be left to reflect upon the positive injunction of the fourth commandment, which, as to the keeping of a day of rest, is equally as binding now as it was at the time of its delivery on Mount Sinai; since the abolition of any one of the precepts of the decalogue would go a great way towards invalidating the obligation of the whole. With respect to the Romanists, if it can be proved that the change of the day is sanctioned by the Scriptures, as well in the types of the Old, as in the spirit of the New Testament, their position is obviously unfounded. The argument on this important subject has lately been fully stated in an able pamphlet by *Dr. Miller*, of Armagh, of which it may not be improper to subjoin an analysis.

In the Old Testament we find two distinct commemorations of the deliverance of the Israelites from the captivity of Egypt; one in the annual celebration of the passover, *Exod. xii. 26, 27.*;

and the other in the weekly observance of the Sabbath, *Deut.* v. 15. Now, as this temporal deliverance of the Jews was a type of the spiritual deliverance of Christians, effected by the death of Christ, so were the sacrifice of the Paschal lamb, and the Sabbathical rest, respectively typical of the atonement made by Christ upon the cross, and the eternal rest of heaven, assured to us by his resurrection. From a comparison of *Numb.* xxviii. 16. with *Levit.* xxiii. 5. it appears that the Israelites left Egypt on the 15th day of the first month, having celebrated the first passover on the day preceding; so that, by dying on the day following the passover, our Lord precisely accomplished the type presented by that deliverance. With respect to the day of the resurrection, we find a remarkable circumstance in the original institution of the passover. It was ordained that the sheaf of the first-fruits of the harvest should be offered on the morrow after the Sabbath in the Paschal week, *Levit.* xxiii. 11., thereby presignifying that Christ should rise from the dead on the first day of the week, to *become the first-fruits of them that slept*, 1 *Cor.* xv. 20. That the day of Pentecost should likewise have been originally determined by a computation, which should bring it to a Christian Sabbath, must not be overlooked as one of those typical predispositions by which a change in the institution was signified. This feast was calculated from the day of the wave-offering, so as to fall on the fiftieth day, or *on the morrow after the seventh Sabbath* from that event; and as on the one occasion there was an offering of the first-fruits of the barley harvest, emblematic of the resurrection, so on the other there was an offering of the *first-fruits of the wheat harvest*, presignifying the first-fruits of the Christian Church, produced by the effusion of the Holy Ghost. Surely if the prospective reference in these institutions had extended simply to the fulfilment of the type, unconnected with circumstances respecting the day of the solemnity, the Jewish Sabbath, rather than the morrow after the Sabbath, would have been the more natural time for the celebration of each respectively. The connection, indeed, between the resurrection of Christ, and a new appointment of the Sabbath, is clearly intimated in *Heb.* iv. 1. where the Sabbath is represented as an emblem of that rest into which the people of God are to enter. As the Sabbath had been to the Jews a symbol of their deliverance from Egyptian bondage, it had been observed on one day of the week; so, to Christians, it became a symbol of the eternal rest of heaven, assured to them by the resurrection of Christ, and is therefore celebrated on the day of the resurrection. There is also a passage in the Psalms applied expressly to Christ, both by himself and St. Peter, in connection with which the Psalmist speaks of *a day which the Lord had made*, sanctified by a great deliverance, and set apart for *entering into the gates of righteousness*, in order to *rejoice and be glad in it*: *Psalms* cxviii. 14. 99.

But not only was the change of the Sabbath essential to the due accomplishment of the types of the Old Testament, but the types themselves seem to have been ordained with a prophetic reference to a combination of events, with which the death of Christ would necessarily be attended. The relation of time between the Paschal Sabbath and the passover would vary in each successive year; but from the connection which subsisted between them as commemorative of the same event, it was fit that they should be as nearly coincident as the circumstances of the case would allow. Before Christ offered himself as the great sacrifice for the sins of the world, it was expedient that he should change the Paschal celebration, which typified his death, into another which should be better accommodated to the spiritual nature of the Christian covenant. It was in reference to this intended institution of the Eucharist, that he so ardently expressed his desire to eat his last passover with his disciples; after which nothing remained but the completion of the work of redemption upon the cross, which the fulfilment of the type, already noticed, required to take place on the following day. This day, however, could not be a Sabbath, for *that Sabbath day was a high day*; and, consequently, the crucifixion intervened between the passover and the Sabbath. During the Sabbath our Lord lay in the grave: the rest of which corresponded to the outward rest of the Jewish Sabbath, as the rest of heaven, which the latter had typified, agreed best to the spiritual Sabbath begun at the resurrection. Christ then rested from the humiliation and suffering, by which he wrought the redemption of the world; and the silent repose of the tomb attested that the deliverance prefigured by that of Egypt was accomplished, as the weekly Sabbath had served to retain it in remembrance. By postponing the resurrection no longer than the day following the Sabbath, the body was subjected to no perceptible decomposition, which, if it had not taken place during a more protracted period, might have induced a doubt as to the humanity of Christ. An inference, indeed, may be drawn from *Psalm* xvi. 10. which is applied to Christ by Peter and Paul, *Acts* ii. 24. xiii. 35., that the body would not be left in hell a sufficient time to see corruption; at the same time it was necessary that he should lie in the grave a sufficient time to place beyond doubt the reality of his death, which was fully effected by the detention of the body in the guarded tomb during the one entire day, which intervened between the crucifixion and resurrection.

Still it may be urged that the want of Scripture authority for the change of the Sabbath, in the shape of an apostolic injunction, renders the application of these types uncertain and unsatisfactory. Now it is manifest that while the Jewish state existed, any formal abrogation of their Sabbath was politically impossible, as far, at least, as Judea was concerned. We know, however,

that from the day of the resurrection the disciples met together for prayer and religious exercise, on the first day of each week; and though, in respect to the laws, they did not neglect the Jewish Sabbath, yet, as Christians, they kept the Lord's day, as it is expressly called in *Rev.* i. 10. In confirmation of this practice, Jesus, who had appeared to his disciples on the day of his resurrection, seems to have reserved his second appearance till the recurrence of that day in the ensuing week; and the descent of the Holy Ghost on the day of Pentecost sanctified the newly appointed Sabbath for perpetual observance. It is to be remarked, also, that although there is no positive injunction of our Lord or his Apostles on the subject, there is, nevertheless, a distinct declaration of St. Paul to the Church at Colosse, which was without the precinct of Judea, wherein the observance of the Jewish Sabbath is particularised, among other ceremonial ordinances, as no longer obligatory upon Christians, (*Col.* ii. 16.)

Such is the warrant which the Scriptures afford for the change of the Sabbath, in contradistinction to the Romish doctrine of independent tradition, which, however valuable as a proof of the original and uninterrupted practice of the church, can never be admitted as exclusive authority for its adoption. The force with which the evidence deduced from the Old Testament bears upon the Jewish observance of the seventh day, is sufficiently perspicuous. It is more than probable, that the patriarchal Sabbath corresponded to our Sunday, and that it was thrown back to Saturday, in order to commemorate the departure of the Jews; so that the return to the original day of rest is no more unreasonable than its change in the first instance. Into the proofs of this position there is no need to enter; the reader, who may choose to pursue the subject, will find them discussed at length in Bedford's Scripture Chronology, and Hamilton's Tract on the Sabbath.]

Ver. 2. καὶ ἰδοὺ, σεισμὸς κ. τ. λ. The incidents related in this verse had taken place before the arrival of the women; and the Evangelist was informed of them either by a special revelation or by some of the soldiers, who were probably thereby induced to embrace the Gospel. It is clear, therefore, that the verb ἐλθεῖν, in the preceding verse, does not signify *to arrive*, but simply *to go to*, as in *Mark* vii. 31. *Luke* ii. 44., and must be understood in reference to the time at which they left their homes. Some commentators render σεισμὸς not *an earthquake*, as in the E. T., but merely *a tempest*, or *whirlwind*; in which the angel might probably descend. The word properly signifies *any shaking*, whether in the earth, air, or sea. Thus *Matt.* viii. 24. σεισμὸς ἐν τῇ θαλάσσῃ. *Exek.* iii. 12. LXX. ἤκουσα φωνὴν σεισμοῦ μεγάλου, *I heard the voice of a great wind.* In *2 Kings* ii. 1. συ-

σεισμὸς is the word employed to denote the whirlwind in which Elijah was caught up. It is certain that the word does not, as others have thought from the use of the verb ἐσείσθησαν in v. 4., imply *terror*, scil. *among the guards*. If the Evangelist intended, by the use of the verb, to fix the sense of the substantive, he has not been lucky in the choice of an expedient, as σεισμὸς, till of late, has been understood by all interpreters to signify an earthquake. HAMMOND, MACKNIGHT, LE CLERC, CAMPBELL.—[MARKLAND, A. CLARKE.]

Ver. 3. ἡ ἰδέα αὐτοῦ. His form, or appearance. Hesych. ἰδέα· μορφή, εἶδος. Arist. Plut. 558. παρέχω βελτίονας ἄνδρας καὶ τὴν γνώμην καὶ τὴν ἰδέαν. Philo de Abrah. p. 366. E. εἰς ἰδέαν ἀνθρώπων μεταμορφῶσθαι. The supposition that the word is used merely of an *imaginary* and not a *personal* appearance, and that the *angel*, is merely a personification of the *earthquake*, is at variance with the description given of him by the Evangelist. Coruscations of heavenly splendor (ἀστραπή) beamed around him, and he was clothed in a robe of dazzling *whiteness*, which was the symbol not only of joy but of purity. Compare *Dan. vii. 9. Rev. iii. 4. 18. et passim*. See also *Matt. xvii. 2*. In *Luke xxiv. 4*. the angels are clothed ἐν ἐσθήσεσιν ἀστραπτούσαις; and such were those which Herod presumptuously assumed as an emblem of divinity, *Acts xii. 22*. The simile here employed is one of frequent occurrence in the classic writers. Hom. Il. K. 437. λευκότεροι χιόνος. Virg. Æn. XII. 84. *Qui candore nives anteirent*. Mart. Epigr. II. 25. *Et toga non tactas vincere jussa nives*. GROTIUS, WETSTEIN.—[ROSENMULLER, KUINOEL.] In the next verse the genitive αὐτοῦ denotes the *author* of the fear; as we have *metus hostium* in Latin. So Plaut. Amphict. V. 1. 14. *Terrore meo occidistis*. See *Matt. Gr. Gr. §. 375. 3. and §. 466. 2*. The expression ἐγένοντο ὥσεὶ νεκροὶ is a common form of hyperbole. Lucian. Necyom. 10. τὸν μὲν Ῥαδάμανθον εὖρομεν τεθνεῶτα, μικροῦ δεῖν, ὑπὸ τοῦ δέους. Dial. D. II. 1. τεθνᾶναι ὑπὸ τοῦ δέους. Demosth. Phil. I. οἱ δὲ σύμμαχοι τεθνᾶσι τῷ δέει. WETSTEIN.

Ver. 6. ἐκέῖτο. Lay. Thucyd. II. 43. τὸν τάφον, ἐν ᾧ κεῖνται. See my note on Hom. Il. Σ. 20. In the next verse for εἶπον some would read εἶπεν, as in *Mark xvi. 7.*, in reference to the promise which Christ had given his disciples in *Matt. xxvi. 32*. But there is no authority for any such change in the MSS. KUINOEL.—[MICHAELIS.]

Ver. 8. φόβου καὶ χαρᾶς. These sensations, of which the former was induced by the appearance of the angel, and the latter by the unexpected tidings which he delivered, are not unfrequently intermingled. Achil. Tat. II. τρέμων τρόμον διπλοῦν

χαρᾶς ἄμα καὶ φόβον. Joseph. Ant. XIX. 3. 1. ἀνεβάσταζε δὲ αὐτὸν, οὐ πάνυ βαίνειν τοῖς ποσὶ δυνάμενον, ὑπὸ τε φόβου καὶ χάριτος τῶν εἰρημένων. Virg. Æn. I. 514. *Percussus Achates Lætitiâque metuque*. Terent. Andr. V. 4. 34. *Vix sum apud me; ita animus commotus et metu, Spe, gaudio, mirando hoc tanto, tam repentino bono*. WETSTEIN. The first clause of the next verse, which is nothing more than a repetition of the last words of this, and forms an *anacoluthon* in the construction, is omitted in several MSS. and is very probably an interpolation. MILL, KUINOEL. Of the verb προσκυνῆσαι, see on Matt. ii. 2.; and of the Jewish custom of falling at the feet of a superior, see Horne's Introd. Vol. II. p. 436.

Ver. 12. ἱκανά. This adjective is here used in the sense of πολλά. Compare Luke viii. 32. with Matt. viii. 30. Plato, in Crit. p. 33. E. κεκόμικεν ἀργύριον ἱκανόν. Diogen. Arcesil. IV. 41. ἱκανὰ ἀργύρια ἐπέστειλεν ὁ Ἀντίγονος. Athen. I. p. 7. A. ἱκανὰς μυριάδας. The Hebrew כֵּלִי is used in the same sense in Ezek. i. 14. Of the word ἀργύρια see on Matt. xxvi. 15. In the next verse the preposition ἐπὶ is used for ὑπὸ, as in Diod. Sic. p. 26. B. ἐφ' ὧν ἀμφοτέρων ἐλέγχεται φανερώς τὸ ψεῦδος τοῦ συγγραφέως. The verb πείθειν is used, as it sometimes is, absolutely, in the sense of *to appease, to conciliate*. Thucyd. II. 63. οἱ τοιοῦτοι ἑτέρους τε πείσαντες. 67. πορευόμενοι ὡς τὸν βασιλέα, εἴπως πείσειαν αὐτὸν χρήματα παρέχειν. There is an ellipsis however of the word χρήμασι, which is supplied in 2 Macc. x. 20. LXX. Compare Ibid. IV. 45. So Diod. Sic. p. 380. D. χρήμασι πεισθέντες. Joseph. Ant. XIV. 11. 4. πείσας ἀργυρίῳ τὸν Ὑρκανοῦ οἰνοχόον. That Pilate was notoriously open to this species of persuasion we have the testimony of Philo. An expression similar to ἀμέριμνον ποιεῖν occurs in Xen. Cyrop. VIII. 4. 28. τοῖς ἀπιοῦσι δωρησάμενος πολλά, καὶ ἀμέμπτους ποιησάμενος. KUINOEL, MUNTHE, WETSTEIN, KYPKE.

Ver. 15. ὁ λόγος οὗτος. That is, the lie which the Sanhedrim had put into the mouths of the soldiers. Some, indeed, understand the remark not of the lie published by the Jews, but of the general report that the soldiers had been bribed to circulate such a falsehood. The addition, however, of the words παρὰ Ἰουδαίοις are almost decisive in favour of the former interpretation; and the industry with which the fabrication was propagated by the Jews, not only in Judea, but in distant countries, is attested by Justin Mart. in his dialogue with Trypho, p. 335. In the Talmudical writings also the story is related. The expression μέχρι τῆς σήμερον, *subaud. ἡμέρας*, refers to the period at which St. Matthew wrote his Gospel. KUINOEL, DODDRIDGE.

Ver. 16. ὁρὸς οὐ ἐτάξατο. Neither by himself in his pro-

phetic declaration, *Matt.* xxvi. 32. or in his promise, *supra*, v. 10. nor by the angel, *supra*, v. 4, is any mountain specified as the place of meeting between Christ and his disciples. The words οὐ ἐράξατο do not therefore refer to the mountain, but to Galilee; but the eleven assembled on a mountain, probably Mount Tabor, as being a spot much frequented by him, and on which he had been before transfigured. Whether there were more than the eleven at this meeting the Evangelist does not say: but the circumstances of the case seem to indicate many witnesses. Their appearance was known beforehand; the place where it was to happen was pointed out by Jesus himself. It is also observable that it did not take place till above eight days after the resurrection, (*John* xx. 19.) so that doubtless the disciples did not go alone from Jerusalem to Galilee, but those who were with them at Jerusalem, and had heard of their Master's previous appearance, would be induced by curiosity to accompany them. This supposition is greatly confirmed by the declaration of St. Paul in *1 Cor.* xv. 6., that Jesus, after his resurrection, was seen *by above five hundred brethren at once*. Now at Jerusalem our Lord had but few disciples, for it appears that the number assembled on the day of Pentecost were only one hundred and twenty, *Acts* i. 15. Galilee, therefore, being the principal scene of his ministry, and the residence of the greater part of his followers, was far better suited for the most solemn and important appearance before his ascension. It should seem, also, that Matthew, who passes over the several other appearances of Christ, selects this in particular as being still attested by several surviving witnesses. MACKNIGHT, WHITBY, GROTIUS. In the next verse the relative οἱ is put for τινές, as in *Xen. Anab.* I. 513. ὥστε ἐκείνους ἐκπεπληῆχθαι καὶ αὐτὸν Μενῶνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἕστασαν ἀποροῦντες. *Ælian.* V. H. XII. 35. οἱ δὲ φασὶ καὶ ἑτέρας ἕξ, ὡς εἶναι πάσας δέκα. *Lucian.* Timon. p. 63. οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπιάσιν ἐπιβεβλήκασιν. *Schol.* ὁμοία ἡ σύνταξις αὕτη τῇ ἐν τῇ ἱερᾷ τοῦ εὐαγγελίου Ματθαίου συγγράφῃ, τῇ Οἱ δὲ ἐδίστασαν· ἀντὶ γὰρ τοῦ Τινές τὸ Οἱ δὲ κεῖται. *Hesych.* ὁ δέ· ὁ δεῖνα. Those who doubted were probably some who had not yet received the proofs of his real appearance and corporeal existence: or it may be that Jesus first appeared at a distance, and that it was not until his nearer approach that all were fully persuaded of his personal identity. This may perhaps be inferred from the words καὶ προσελθὼν in the next verse. Some, but less probably, attribute the doubt to the same cause as in *Luke* xxix. 41.; and others would translate the words οἱ δὲ ἐδίστασαν, *even those who had doubted*, of which the words will not easily admit. Beza's conjecture, οὐδὲ ἐδίστασαν, is wholly unsupported by MS. authority, nor is its reception necessary. KUINØEL, TOWNSON, RAPHELIUS, PALAIRET.—[LE CLERC, MACKNIGHT, BEAUSOBRE, DODDRIDGE.]

Ver. 18. ἰδόθῃ μοι πᾶσα ἐξουσία. These words, to the end of the chapter, which contain the great commission and charter granted by our Saviour to his Apostles and their successors, are supposed by the generality of harmonists to have been spoken immediately before our Lord's ascension into heaven. They are incorporated by St. Matthew, who has made no mention of the ascension, into his account of the meeting on the mountain of Galilee; but as we learn from St. Mark that our Lord did not commission his disciples till he was about to be finally removed from them, it is possible that St. Matthew may have been more careful to give the words of Christ than denote the particular occasion on which they were spoken. With respect to his making no mention of the ascension, it is not easy, nor is it necessary, to assign a reason for the omission. We know that in several instances circumstances are omitted by one Evangelist which are supplied by another; and this is a convincing proof that they did not write in concert with each other, but that each related his own story, and selected such facts and events as were best adapted to the particular object for which he wrote. It may be that St. Matthew, who wrote in Palestine, was satisfied that the circumstances attending the ascension were sufficiently known to all the Christians there; and the fact itself is clearly implied in the concluding words of the Gospel. The presence of the Deity is promised in like terms in *Judg. vi. 12, 13. Jerem. i. 8. Acts vii. 9.* Mark and Luke, writing for those who lived out of the limits of Judea, properly add the history of the ascension; and John omits it, as his principal object was to supply the deficiencies of the other Evangelists. The expression here made use of by our Lord, *All power is given to me*, has been urged as an objection to his divinity. In his divine nature, however, he doubtless had this power from all eternity, and therefore, if the declaration was made with respect to his divine nature, it must be understood of him as being *God of God*. See on *Matt. xi. 27*. But he was also *perfect man*, as well as *perfect God*, and he may therefore have spoken in reference to his state of humiliation thus ending, and his elevation, at that instant about to take place, to the most exalted power and dignity at the right hand of God. PORTEUS, WHITBY, GROTIUS, MACKNIGHT.

Ver. 19. πορευθέντες μαθήτευσατε κ. τ. λ. In this commission there are manifestly three distinct things which our Lord enjoins his Apostles to execute with regard to all nations, viz. *μαθητεύειν, to make them disciples; βαπτίζειν, to initiate them into his church by baptism; διδάσκειν, to instruct them, when baptized, in all the duties of Christianity.* Our translators, after the whole current of Latin interpreters, have confounded the first and last, rendering both verbs by the English word *teach*. From the order in which these injunctions are delivered, it seems that conversion

to the faith precedes the initiatory rite. In the case of adults, which formed of course the bulk of the first converts, this was necessarily the case, as it is still with those who are brought over from Judaism to the reception of the Gospel. No argument, however, can be drawn from this against the baptism of children, of whom it cannot be expected that they should believe in order to be baptized. CAMPBELL, A. CLARKE, WHITBY.

[ON CHRISTIAN BAPTISM.]

The necessity of baptism, as the means of admission into the church of Christ, is sufficiently clear from the words of the institution, especially in *Mark* xvi. 16., where it is added, *He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.* Neither is there any restriction or exception as to the persons who are to be baptized. Nations consist of persons of all ages, and therefore *infants*, as well as adults must be included in the command: and this inference would necessarily be drawn by the Jews, who were accustomed to see infants baptized, and would of course consider themselves authorized to receive converts to Christianity upon the same principles as they received converts to Judaism. See on *Matt.* iii. 1. Had our Lord intended otherwise, he would not have failed to specify the alteration, more especially as the intent and spirit of the Jewish rite is in other respects closely allied to the Christian institution, as will be seen by the following parallel, founded upon the authority of the Rabbins and early Christian writers:

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| 1. The Jews required of the proselytes a renunciation of idolatry, and a belief in JEHOVAH. | 1. The Christians required a renunciation of the devil and all his works, and a belief in the Trinity. |
| 2. The Jews interrogated the proselytes while standing in the water. | 2. The Christians interrogated the Catechumens as they entered the water, and also previously in the congregation. |
| 3. The Jews baptized the infant children of proselytes. | 3. The Christians baptized infants. |
| 4. The Jews required that either his father, or the church of the place, or three grave persons should answer for the child of a proselyte. | 4. The Christians observed a similar custom. |
| 5. A baptized proselyte was said to be <i>born again</i> . | 5. Our Saviour and his Apostles call baptism <i>regeneration</i> , or <i>being born again</i> . |
| 6. The Jews told the proselyte that he was now <i>clean</i> and <i>holy</i> . | 6. The same term is used in the N. T. Baptized Christians are said to be <i>sanctified with the washing of water</i> . |

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| <p>7. The Jews declared the baptized to be under the wings of the Shechinah.</p> <p>8. At the paschal season the Jews baptized proselytes that they might eat the passover.</p> <p>9. The Jews had their proselytes of the gate.</p> | <p>7. Among Christians this was shewn by the gifts of the Holy Ghost. To this end the laying on of hands was used; a custom probably borrowed from the Jewish church.</p> <p>8. Easter was a stated time at which Christians were baptized with great solemnity.</p> <p>9. The Christians had their catechumens or <i>competentes</i>.</p> |
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The propriety of infant baptism may also be inferred from the analogy which the rite bears to circumcision, as the ceremony by which the Christian is admitted into covenant with God. It was expressly commanded in the law of Moses that the children of the Jews should receive the mark of circumcision at eight days old; and there is the same reason why our children should be admitted from the beginning into the Christian, as why the infants of the Jews should be admitted into the legal covenants. Infants with us are as capable of covenanting as they were with them, and if God did not consider their age a bar against circumcision, we ought not to urge it as an objection against baptism. So close did this analogy between the two rites appear to the early Christians that a question was proposed to St. Cyprian, respecting the propriety of baptizing only on the *eighth* day; and from the earliest days to the present infants have always been baptized in the Christian church.

The outward visible sign of baptism, as a Christian sacrament, is water, by the use of which is represented the spiritual cleansing of the soul; or, in other words, its *death unto sin, and new birth unto righteousness*. In this phrase there is a reference to the primitive custom of baptizing by *immersion*; and it must be allowed, that by plunging the body under water, and raising it again, the ends and effects of baptism are more significantly represented than by *aspersion*. For St. Paul speaks of baptism as emblematic of the death and burial and resurrection of Christ, and in conformity thereto of our dying unto sin, and rising unto righteousness, *Rom. vi. 3, 4. Col. ii. 12*. Still *affusion* or *aspersion* will sufficiently express the same intention, that we are by this ordinance purified from the guilt of sin, and bound and qualified to keep ourselves pure from the defilement of it. Besides, it very naturally represents that *sprinkling of the blood of Christ*, *1 Pet. i. 2.*, to which our salvation is owing. The usage, indeed, seems to be foretold in *Isaiah lii. 15. Ezek. xxxvi. 25.* and St. Paul probably alludes to it in *Heb. x. 22*. It was certainly employed less frequently in the apostolic age; but at the same time it must of necessity have been sometimes used, as, for instance, when baptism was administered to several thousands at

once, (*Acts* ii. 41.) or when it was administered on a sudden in private houses, as upon the gaoler and his family on the night of their conversion, (*Acts* xvi. 33.) or in cases of sickness, when immersion would have been attended with danger. In these cold climates it would seldom be safe to immerse an infant in water; and therefore, our church, without forbidding *immersion* if the strength of the child will bear it, admits *aspersion* only, rather than occasion injury to a baby; wisely remembering, that in the sight of God *mercy is better than sacrifice*, *Hos.* vi. 6. *Matt.* ix. 13. xii. 7.

It is further an essential requisite to Christian baptism that it be administered *in the name of the Father, and of the Son, and of the Holy Ghost*. Some have supposed, that to be baptized in the name of these three is to be baptized by virtue of their authority: but the proper translation of the words βαπτίζοντες εἰς τὸ ὄνομα, is *baptizing into the name*; and this expression is probably a Hebraism for baptizing into the person named, the word ὄνομα being frequently redundant. Thus *John* i. 12. πιστεύειν εἰς τὸ ὄνομα τοῦ Χριστοῦ for εἰς τὸν Χριστόν. Compare *1 Cor.* i. 13. Hence the import of the form will be, that by this solemn act we are devoted to the faith and worship and obedience of these three—our Creator, Redeemer, and Sanctifier. In this profession the whole of Christianity is briefly comprehended, and on this foundation all the Christian creeds are built. There are some passages in the Acts and Epistles which have been supposed to authorize the administration of baptism in the name of Jesus only; for instance, *Acts* ii. 38. x. 48. xix. 5. *Rom.* vi. 3. *Gal.* iii. 27. It may be, that in baptizing Jews, who were already in covenant with God, it was considered a virtual compliance with the form of the institution to employ the name of Jesus only in order more especially to settle the evidence of his being the true Messiah; this being the point of controversy between the believing and unbelieving part of the nation. With respect to the Gentiles the case was different, and the prescribed form was therefore invariably used. It appears, however, from *Acts* xix. 3. that the name of the Holy Ghost was used; and probably, therefore, that of the Father also: and, in fact, *baptizing in the name of the Lord Jesus* may fairly be understood to imply baptizing according to the form which he had ordained. The early Fathers are unanimous in declaring that it was the undeviating custom of the primitive church to baptize in the name of the Holy Trinity, which custom, it is reasonable to suppose, was derived from the Apostolic practice.

In the form of administering baptism, the fundamental doctrine of the Gospel, that of the holy Trinity, is unequivocally asserted, and the equality of the three Persons in the Godhead most clearly maintained. No superiority or difference is mentioned as appertaining to either of them; but all are spoken of in precisely the

same terms. It is impossible, therefore, to suppose that while the Father is self-existent, eternal, and omnipotent, the Son should be a mere man, born of a woman, and subject to all the frailties of humanity; or that the Holy Ghost should be a mere energy or operation, without any personal existence. The very form, indeed, running in the *name*, not *names*, of the three, may insinuate that the authority of all the three is the same, their power equal, their persons undivided, and their glory one. This consideration at once overthrows the objection that being *baptized into Christ* no more implies the divinity of Christ than being *baptized into Moses* (1 Cor. x. 2.) implies the divinity of Moses. The name of Moses is not here coupled with the name of God; and in point of fact, the baptism here mentioned is only typical of the baptism of Christ: it was no covenanting rite, and carried with it no obligation to, or initiation into, the service of Moses. It is true that this important doctrine is deeply mysterious, beyond the power of human ingenuity to unravel, or human reason to explain: but though it is far above human reason, it does not contradict human reason; and if we are unable to comprehend the nature of the union subsisting between the three persons in the Godhead, we are equally unable to form any other idea of the Deity, which is so exquisitely adapted to the spiritual necessities of man. The corruption of our nature, which renders us wholly incapable of giving that perfect love and obedience which is evidently due from a creature to his Creator, naturally calls for some satisfaction. This satisfaction is offered in the atonement of the only begotten Son of God, the second person in the Trinity; and it seems almost impossible that another should have been a sufficient sacrifice. It would be clearly preposterous for any one human being to look up to any other mere human being, who by his own merits should have acquired such influence with the Almighty as to atone to him for the transgressions of his fellow-creatures. But that strict harmony which exists between the atonement and the divinity of Christ renders the case plain and consistent. There are also certain conditions to be performed by every member of the Christian covenant, for which he is wholly incompetent, and in which the assistance of any being like himself would be equally unavailable. But this difficulty again is removed by the assurance of the co-operation of God's holy spirit in his endeavours after righteousness. WALL, WHITBY, LIGHTFOOT, SECKER, BEVERIDGE, HOLDEN, &c.]

Ver. 20. τῆς συντελείας τοῦ αἰῶνος. Of the two periods denoted by this phrase see on *Matt.* xii. 32. xiii. 39. xxiv. 1. In this place it distinctly means *the end of the world*, and the words contain a promise of Christ's presence with his ministers throughout all ages. Had the promise been confined to the Apostles

only, and during the continuance of the Jewish state, he would have said *πάσας τὰς ἡμέρας ὑμῶν*, *all your days*; and in this case no person, not even the Evangelist St. John, would have had any commission to preach the Gospel after the destruction of Jerusalem, when the churches of the Gentiles were chiefly to be established. There are some, however, who maintain that the words should be rendered *the end of the age*. At all events, no support can arise from them to the Unitarian hypothesis: for if Christ was every where present from his ascension to the final salvation of the Jews, he must be omnipresent in all ages. There can be no intermission of an infinite attribute. WHITBY, HAMMOND.—[CAMPBELL.] The phrase *εἶναι μετὰ τινος*, *adesse alicui*, here implies *to render assistance or support*. So Gen. xxxix. 2. LXX. *ἦν Κύριος μετὰ Ἰωσήφ*. Josh. i. 19. *μετὰ σου Κύριος*. In Matt. xxvi. 69. the import of the expression, though analogous, is somewhat different. KUINOEL. The final Ἀμήν is wanting in some MSS.

ST. MARK'S GOSPEL.

CHAPTER I.

CONTENTS:—*The ministry of the Baptist, and the baptism of Christ*, vv. 1—11. [Matt. iii. 1. Luke iii. 1. 21.] *The temptation in the wilderness*, vv. 12, 13. [Matt. iv. 1. Luke iv. 1.] *The commencement of Christ's ministry, and four disciples called*, vv. 14—20. [Matt. iv. 18. Luke v. 1.] *A dæmoniac dispossessed at Capernaum*, vv. 21—28. [Luke iv. 31.] *Peter's wife's mother and others cured*, vv. 29—34. [Matt. viii. 14. Luke iv. 38.] *Jesus preaches throughout Galilee*, vv. 35—39. [Luke iv. 42.]; *and cleanses a leper*, vv. 40—45. [Matt. viii. 2. Luke v. 12.]

Note.—It is well known that nearly every fact related by St. Mark is also related either by St. Matthew or St. Luke. With the exception, in short, of twenty-four verses, the whole of St. Mark's Gospel is contained in the other two. In addition, therefore, to the parallel references in the synopsis of each chapter, it has been thought convenient to subjoin the following table from Griesbach, (*Comment. Theol.* p. 374.) exhibiting the comparative contents of each Gospel respectively. The middle column contains the whole of St. Mark's Gospel: those to the right and left contain the portions of St. Matthew's and St. Luke's which correspond to the stated portions of St. Mark's. Such remarks, therefore, as are omitted under St. Mark for the sake of avoiding repetition, the reader will readily find in the parallel places of the other Evangelists.

MATTHEW.	MARK.	LUKE.
iii. 1—4. 22.. .	i. 1—20.	
	21—39.. . . .	iv. 31—44.
	40—iii. 6. . . .	v. 12—vi. 11.
xii. 15, 16. . . .	iii. 7—12.	
	13—19.. . . .	vi. 12—16.
22, 23. . . .	20, 21.	

happen between any period assigned by them and the appearance of the Messiah. It was, for instance, the completion of the seventy weeks of Daniel; that is, each week being *seven* years, four hundred and ninety years from the order issued to rebuild the temple. However much the Jews misunderstood many of the other prophecies relating to the reign of this extraordinary personage, what concerned both the time and the place of his first appearance seems to have been pretty well apprehended by the bulk of the nation. From the N. T. as well as other and independent histories of that period, it is evident that there was then a prevailing expectation among them of this great deliverer; and it is in reference to this expectation that the Evangelist has inserted the article before *καιρός*. It is a point of some consequence to the cause of Christianity, that both the time and the place of our Lord's birth coincided with the interpretations then commonly given of the prophecies by the Jews themselves, his contemporaries. CAMPBELL, MIDDLETON. The expressions πιστεύειν ἐν τῷ εὐαγγελίῳ and πιστεύειν τῷ εὐαγγελίῳ are somewhat different: the latter merely implies an *assent to the truth of the Gospel narrative*, but the former includes a disposition of heart in conformity with its precepts, and a firm reliance on the promises held out in it. The preposition corresponds with the Hebrew ׀, in *Psalms* cxix. 66. GROTIUS.

Ver. 19. καταρτίζοντας τὰ δίκτυα. The verb καταρτίζειν not only signifies *to mend* or *refit*, but also *to prepare*, *to make*. Interpreters are generally agreed in preferring the former signification; and the Jewish fishing-boats, as described in Joseph. B. J. II. 43., though commodious enough for *repairing* nets, would be ill adapted for *making* them. CAMPBELL.

Ver. 22. ἔξουσίαν ἔχων. See on *Matt.* vii. 29. The dæmoniac in the next verse is mentioned only by Mark and in *Luke* ix. 31. We may compare, however, *Matt.* viii. 29. xvii. 15. It appears that the man had lucid intervals, or he could not have been admitted into the synagogue; and from his convulsions (v. 26.) it is more than probable that *epilepsy* was the complaint with which he had been afflicted by dæmoniacal agency. With respect to the construction of the passage, the preposition ἐν is used in the sense of *with*, like the Hebrew ׀ in *Exod.* xv. 19. In v. 24. ἔα is not a verb, as some have supposed, by an interjection answering to the Latin *eheu*. The verb ἀπολέσαι corresponds to βασανίσαι in *Matt.* viii. 29. and σπαράσσειν, (v. 26.) which signifies properly *to tear*, is here used of those *spasms* or *convulsions* which are usually attendant upon epilepsy; and which are called in the medical writers σπασμοὶ or σπαραγμοί. See Aratæus, *de Curat. Epileps.* 5. *de morb.* 5. Galen. *ad Glau.* I. In the expression of surprise, v. 27., which the mi-

racle elicited, the words *κατ' ἐξουσίαν* are applied to Christ, as acting by his own power, in opposition to that of the Jewish exorcists, who invoked the aid of heaven in order to dispossess *dæmons*. GROTIUS, WETSTEIN, ROSENMULLER. There seems to have been a tradition among the Jews that the Messiah would destroy Galilee, and disperse the Galilæans. Hence *Lightfoot* supposes, in opposition to the received opinion, that the ejaculation in v. 24. was spoken by the man, who was a Galilæan, and not by the *dæmon*. CAMPBELL.

Ver. 38. τὰς ἐχομένας κωμοπόλεις. One MS. has ἐγγὺς πόλεις καὶ εἰς τὰς κώμας; in conformity with the Vulgate, which translates *Proximos vicos et civitates*: but the variation doubtless originated in the uncommonness of the word *κωμόπολις*, which is found nowhere else in the LXX or the N. T. It occurs, however, in Strabo, XIII. p. 887. B. τὸ Ἰλιον, δ νῦν ἐστὶ, κωμόπολις τις ἦν. Some suppose that it is intended to denote *towns where there was no synagogue*; and it is certain that something *intermediate* is meant, greater than a village, and less than a city; either similar to those which are mentioned in Joseph. B. J. III. 2., or *unwalled* towns, as in Thucyd. I. 5. πόλεσιν ἀτειχίστοις, καὶ κατὰ κώμας οἰκουμέναις. The participle *ἐχόμενος*, in the sense of *propinquus*, occurs in *Luke* xiii. 33. *Acts* xx. 15. xxi. 26. and in Gen. xli. 23. *Numb.* ii. 17. 2 *Sam.* xxi. 1. *Psalm* lxviii. 25. xciv. 15. LXX. It is also frequent in the best writers. Herod. IV. 176. τούτων ἐχόμενοι Γινδάνες εἰσι. Joseph. VI. 1. 1. πρὸς τὰς ἐχομένας ἀπολύουσι πόλεις. See also Aristot. Pol. VI. 5. 8. Arrian, Exped. II. 8. Diod. Sic. I. p. 32. XVII. p. 142. Herod. I. 93. IV. 178. Schol. Thucyd. I. 11. Joseph. Ant. XI. 8. CAMPBELL, LIGHTFOOT, WETSTEIN, ELSNER, KYPKE. Of the verb *ἐμβριμάσθαι*, v. 43., see on *Matt.* ix. 30.

CHAPTER II.

CONTENTS:—*The cure of the paralytic*, vv. 1—12. [*Matt.* ix. 2. *Luke* v. 17.] *The call of Matthew, and the dinner at his house*, vv. 13—22. [*Matt.* ix. 9. *Luke* v. 27.] *Christ vindicates his disciples from an alleged profanation of the Sabbath*, vv. 23—28. [*Matt.* xii. 1. *Luke* vi. 1.]

Verse 1. δι' ἡμερῶν. Scil. *τινῶν.* Theophylact., δι' ἡμερῶν ἀντὶ τῶν διελθούσων ἡμερῶν *τινῶν.* So *Gen.* iv. 3. LXX. See also on *Matt.* xxvi. 61. WHITBY, GROTIUS. In *Luke* xi. 7. we have εἰς τὴν κοίτην, as here εἰς οἶκον for ἐν οἴκῳ. So also Xen. *Cyrop.* VII. 5. 41. παρῆν εἰς τὸ αὐτὸ χωρίον. RAPHELIUS.

Ver. 2. τὰ πρὸς τὴν θύραν. That is, τὸ πρόθυρον, *the vestibule*. In the end of the verse λόγος with the article is used κατ' ἐξοχὴν, of *the word of God*, i. e. *the doctrine of the Gospel*. Of the miracle recorded in the subsequent verses see the parallel place in Matthew and Horne's *Introd.* Vol. III. pp. 291. 297. *note*. Some suppose that the words τῷ πνεύματι αὐτοῦ in v. 8. are redundant: but it should rather seem that πνεῦμα is used in the second acceptation mentioned under *Matt.* i. 18. Applied to an ordinary man in this sense it would here denote the perception of what was passing in his own mind, and would be properly rendered *in himself*, as it may also be in reference to Christ, provided it be understood to include those faculties of his divine nature, by which he ascertained what was passing in the minds of others. CAMPBELL.—[ROSENMULLER, KUINOEL.]

Ver. 19. μὴ δύναται νηστεύειν. In a subject such as this, relating to the ordinary manners or customs which obtained in a country, it is usual to speak of a thing which is never done as of what cannot be done. The verb δύναται therefore is, in fact, redundant, as in the examples adduced in *Matt.* ix. 15., and there are several cases in which the same periphrasis indicates something far short of an impossibility. 1. If their actions be contrary to the rules of decency or propriety, as in *Exod.* viii. 26. *Mark* vi. 42. *Luke* xi. 7. 2. If it be illegal or unjust, as in *Deut.* xii. 13. *Acts* x. 47. 1 *Cor.* x. 21. 2 *Cor.* xiii. 8. 3. If it be not agreeable to the divine counsels, as in *Gen.* xix. 22. *Matt.* xxvi. 42. *John* v. 19. 30. 4. If it be inconvenient, as in *Gen.* xlv. 22. *Mark* i. 45. iii. 20. vi. 19, 20. *Luke* xiv. 20. 5. If the agent is prevented by some fault in the patient, as in *Mark* iv. 33. vi. 5. *Luke* xvi. 2. *John* v. 44. 6. If there be any aversion to doing it, as *Gen.* xxxvii. 4. *Jerem.* vi. 16. *Matt.* vii. 16. xii. 34. *John* vii. 7. viii. 43. xii. 39. xiv. 17. *Acts* iv. 20. *Rom.* viii. 8. 1 *John* iii. 9. *Rev.* ii. 2. CAMPBELL, WHITBY.

Ver. 26. ἐπὶ Ἀβιάθαρ τοῦ Ἀρχιερέως. E. T. *In the days of Abiathar, the high-priest.* Now it appears from 1 *Sam.* xxi. 1. which is the place here referred to, that Abimelech was then high-priest at Nob; and from 1 *Sam.* xxii. 20. xxiii. 6. 1 *Chron.* xviii. 16. that Abiathar was the son of Abimelech. In order to reconcile this historical discrepancy, some have supposed, with Theophylact, that Abiathar was the *priest* and Abimelech the *high-priest*; or that ὑστέρων is understood before ἀρχιερέως, as in *Matt.* i. 6. *David the king*, i. e. *afterwards king*; or that Abimelech, now advanced in years, employed his son as his *sagan*, or *deputy*; and he, being then present, and a more conspicuous character than his father in the days of David, and succeeding his father very shortly in the high-priesthood, is mentioned by anticipation as already in the office: or that Abiathar

and Abimelech, the father and the son, were called by either name indiscriminately. Others assign a variety of significations to the preposition ἐπὶ; such as *in the presence of, about or a little before the time that, at the suggestion of, &c. &c.* All this, however, has arisen from imagining that the words of St. Mark, explained in the obvious way, would mean *in the priesthood of Abiathar*; a sense which they will not bear. Without the article, indeed, which is omitted in some few MSS., such must have been the meaning, as in 1 Macc. xiii. 42. LXX. ἐπὶ Σίμωνος ἀρχιερέως. Luke iii. 2. ἐπ' ἀρχιερέων Ἀννα καὶ Καϊάφα. Demosth. Vol. I. p. 250. ed. Reiske. ἐπὶ Νικοκλέους ἄρχοντος. In these examples the insertion of the article would imply, as in the case of Abiathar, that these persons were subsequently distinguished by their respective offices from others of the same name. The name of *Abiathar* was certainly not uncommon among the Jews; it should seem therefore that the Evangelist has merely followed the Rabbinical mode of citation frequently adopted by the writers of the N. T. in their quotations from the O. T., which in this instance has been completely overlooked. They select some principal word out of each section, and apply the name to the section itself, saying, *in Eli, in Solomon, &c.* when they wish to distinguish the sections in which these names occur. Thus *Rashi*, on Hos. ix. 9. has *in the concubine*; i. e. Judg. xix. Aben Ezra on Hos. iv. 8. *As is said near Eli*. So Mark xii. 26. ἐπὶ τῆς βάτου, *in the section which treats of the burning bush*. Rom. xi. 2. ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; Hence the expression ἐπὶ Ἀβιάθαρ may be explained *in the chapter of Abiathar*, i. e. in that part of the book of Samuel where the history of Abiathar is related. It is objected to this interpretation that the word γέγραπται is omitted; but ἀνέγνωτε, which is found in the place of Mark cited above, occurs here also, though at some little distance from ἐπὶ Ἀβιάθαρ. MICHAELIS, MIDDLETON.—[GROTIUS, WHITBY, HAMMOND, LE CLERC, &c.]

CHAPTER III.

CONTENTS:—*The withered hand healed*, vv. 1—6. [Matt. xii. 9. Luke vi. 6.] *Divers cures, and the call of the twelve Apostles*, vv. 7—18. [Matt. xii. 15. Luke vi. 12.] *A dæmoniac cured, and the conduct of the Scribes and Pharisees thereupon*, vv. 19—30. [Matt. xii. 22. Luke xi. 14.] *Christ's kindred*, vv. 31—35. [Matt. xii. 46. Luke viii. 19.]

Verse 4. ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; κ. τ. λ. A mere negation is frequently expressed in Scripture by an affirmation of the

contrary, as in *Matt.* xi. 25., *not to reveal is to hide*. See also *Luke* xiv. 26. and elsewhere. Hence the pertinency of our Lord's argument, as the question about preference was here solely between *doing* and *not doing*. In the latter part of the question there is probably an allusion to the maxim of the Jews, that it was lawful to defend themselves on the Sabbath, and even to kill an enemy in self-defence. See 1 *Macc.* ii. 41. Joseph. Ant. XIV. 8. From this, however, and many other passages, it may be justly deduced as a Christian principle, that not to do the good which we have the opportunity and power to do, is, in a certain degree, to do the contrary evil; and not to *prevent* mischief when we can is to *commit* it. From the next verse we learn that anger is not always sinful, as it is found in him in whom was no sin: but it must never be accompanied with a desire of revenge, in which case it coincides with the ὀρεξις ἀντιλυπήσεως, as it is defined by the philosophers, and is entirely inconsistent with the Christian character. The clause συλλυπούμενος κ. τ. λ. is not found in the other Evangelists. For πωρώσει the *Codex Bezae* reads νεκρώσει; and the Vulgate translation is *cæcitate*. CAMPBELL, WHITBY, LE CLERC, A. CLARKE.

Ver. 9. προσκατερχῇ αὐτῷ. E. T. *should wait on him*; i. e. should be always in readiness to receive him. The verb is more usually applied to persons, as in *Acts* viii. 13. So Polyb. Leg. 47. προσκατερεῖ τῷ Τίτῳ. It has been thought that the verb ἐπιπίπτειν, in the next verse, has the sense of προσπίπτειν in v. 11., and should be rendered *to fall down at his feet*; *scil.* in order to touch him, as in *Mark* vi. 56. But the *pressing on him*, which is the proper sense of the word, is more agreeable to the reason why he desired a ship; *scil.* that they might not throng him. The use of the noun μαστίξ is very similar to that in which it is implied in Hom. Il. M. 37. See my note there, and Horne's Introd. Vol. III. p. 510. GROTIUS, WHITBY, WETSTEIN. — [HAMMOND.]

Ver. 14. ἐποίησε. *He chose, or appointed*. So 1 *Sam.* xii. 6. LXX. ὁ ποιήσας Μωσῆν καὶ Ἀαρών. Herodian. IV. 4. ἡγεμόνας ἢ ἄρχοντας ποιεῖν. Philostr. Apoll. V. 28. ποιήσόν με, ἔφη, βασιλέα. Of the phrase μετά τινος εἶναι see on *Matt.* xxvi. 69. In v. 17. the relative, which is supplied in *Luke* xii. 14. is omitted; and the verb to be understood in the following verses is ἐποίησε. The import of the name *Peter* is explained in *Matt.* xvi. 18. GROTIUS, ELSNER, KUINOEL.

Ver. 17. Βοανεργές. This word is neither Hebrew nor Syriac; and it has been thought that the Greek transcribers have not copied it exactly, but that בְּנֵי רֹאם, *beni roam*, i. e. *sons of thunder*, which the ancient Greeks would pronounce *Benereem*,

was probably the appellative used by our Lord. Jerome, on *Dan.* i. is in favour of this supposition ; and various methods are given by which the name, which he writes Βενερεῆμ, may have been altered into Βοανεργές. Others, however, derive the word from רעש, *roesh*, which signifies *an earthquake*, or *any great commotion*, as in *Hagg.* ii. 7., and thence, probably, *thunder*. Between these derivations it is difficult to decide : the former is nearer the interpretation given by the Evangelist, and, at all events, preferable to that from רעש, *reges*, which signifies merely *an assembly*. A. CLARKE, GROTIUS, HAMMOND, LIGHTFOOT, BEZA. Of the reason for which this name was given to the sons of Zebedee, see Horne's *Introd.* Vol. IV. p. 312.

Ver. 21. ἐξέστη. E. T. *He is beside himself*. It shocks many persons to think that so harsh an expression concerning our Lord should have been pronounced by his relations, and various methods have been suggested to get rid of the difficulty. Some contend that the verb ἐξίστασθαι here signifies *to faint*, *scil.* from exhaustion and want of food ; and in support of this interpretation they adduce *Gen.* xlii. 28. xlv. 26, 27. *Josh.* ii. 11. *Isaiah* vii. 2. xxxiii. 3. *Jerem.* xlix. 23. LXX. But these instances are not exactly in point ; not to mention that *fainting* or *swooning* denotes a visible event, or one that had been related to his friends rather than *by* them. Others are for rendering the word *to wonder*, *to be amazed*, as in *Mark* ii. 12., but there an evident subject of wonder or amazement is first mentioned, and then the passion as the natural effect. Admitting, therefore, that the word is here employed in its ordinary acceptation, another class of interpreters refer the relative αὐτὸν not to Ἰησοῦς but to ὄχλον, v. 20., but the same pronoun occurs again in the same clause, where it is admitted on all hands to refer to *Jesus*, and not to the *multitude*. Others, again, have supposed that the phrase οἱ παρ' αὐτοῦ does not here denote *his friends* or *relations*, but merely *those who were with him* ; i. e. some of his disciples. But this is altogether impossible ; for it is said not of Jesus alone, but of his disciples also, that they were oppressed by the crowd ; and consequently they could not be said to have *heard* of the distress which they had seen and felt. Unless, therefore, ἔλεγον be translated indefinitely *it was said*, of which the syntax will scarcely admit, the version of the E. T. is correct ; and it is easy to suppose that the expression might be elicited from our Lord's relations by the fear that his fervency of spirit might be injurious to his health ; not to mention that they were apt at times to encourage a disposition not altogether favourable to his claims. See *John* vii. 5. with the context. CAMPBELL, DODDRIDGE, HAMMOND, KUINOEL.—[WHITBY, LECLERC, GROTIUS, SCHOETTGEN.] With ἐξέστη there is an ellipsis of ἐκ φρενῶν or ἐκ γνώμης. So Aristæn. I. 5. ἐξέστην, ὁμολογῶ.

Alciphron. III. 2. μέμνηας, καὶ ἀληθῶς ἐξέστης. Compare *Mark* v. 42. vi. 51. *Luke* viii. 56. *Acts* ii. 7. 12. xii. 16. The omission is supplied in Eurip. *Orest.* 1019. ἐξέστην φρενῶν. *Iph. A.* 136. γνώμας ἐξέστην. *Bacch.* 840. 805. So Cic. *de Div.* II. *excidere mente.* Phavorinus: ἐξέστηκε· μαίνεται. The phrase κρατῆσαι αὐτὸν does not necessarily imply *violence*, as appears from *2 Kings* iv. 8. LXX. *Mark* ix. 27. WETSTEIN, MUNTKE.

Ver. 31. ἡ μήτηρ αὐτοῦ. Hence Theophylact accuses her *κενοδοξίας*, of *vain glory*; Tertullian of *incredulity*; and Chrysostom of *infirmity* and *madness*. WHITBY. It is not necessary to admit the charge in order to shew that the superstitious errors of Romanism are wholly at variance with the opinions of the early Fathers.

CHAPTER IV.

CONTENTS:—*The parable of the sower*, vv. 1—20. [*Matt.* xiii. 1. *Luke* viii. 4.] *The proper end of hearing*, vv. 21—25. *The parable of the progressively growing seed*, vv. 26—29. *The parable of the mustard-seed*, vv. 30—34. [*Matt.* xiii. 31. *Luke* xiii. 19.] *The tempest stilled*, vv. 35—41. [*Matt.* viii. 18. *Luke* viii. 22.]

Verse 2. ἐν τῇ διδαχῇ. *In his doctrine*; i. e. while he was teaching. The phrase occurs again in *Mark* xii. 38. and is peculiar to this Evangelist. GROTIUS.

Ver. 10. οἱ περὶ αὐτόν. None of the other Evangelists intimate that there were any besides the twelve with him: but it seems that there were others, probably some of the seventy disciples, who were constant attendants upon his public instructions. A. CLARKE.

Ver. 11. τοῖς ἔξω. It was customary with the Jews to give this title to the Heathens. Thus in Aruch: *Books that are without*; i. e. Heathen books. Our Saviour, therefore, by applying it to the Jews, seems to hint to them that in a short time the kingdom of God would be taken from them, and they themselves be οἱ ἔξω, *those that are without*. WHITBY, LIGHTFOOT.

Ver. 15. καὶ πῶς; *How then?* The conjunction καὶ is not only copulative but illative, as in *Gen.* xiii. 16. xxiv. 41. xxviii. 21. xxxi. 8. xlii. 34. 38. *Exod.* vi. 1. vii. 9. 11. *Levit.* iv. 3. 14. 23. 28. v. 5. vi. 4. *Numb.* v. 15. 21. *Deut.* vi. 21. viii. 10. *Josh.*

i. 15. xxiv. 20. 1 *Sam.* i. 11. vi. 9. *Psalms* ii. 16. vii. 7. xlviii. 42, *Joel* ii. 18. *Mic.* vii. 9. *Mal.* ii. 2. LXX, *Mark* x. 26. *Luke* ii. 15. xii. 29. 1 *Cor.* v. 13. WHITBY.

Ver. 21. This and the four following verses occur in different connexions in *Matt.* v. 15. x. 26. xi. 15. xii. 2. xiii. 12. Here and in *Luke* viii. 16. they are subjoined to the explanation of the parable of the sower, in a private conference with the disciples, and seem to be intended as a direction to them in regard to their future ministry. "I give you," says Christ, "a clear light by which you may understand this and all other parables; not that you should keep it to yourselves, and hide it as a candle under a bushel, (v. 21.); for though I instruct you privately in the doctrines of the Gospel, I do not intend that you should keep them secret, for there is nothing hid which shall not be made manifest, (v. 22.) Listen, therefore, to my instructions (v. 23.); and take heed how ye listen, that nothing be forgotten, for according to the measure of your attention and diligence greater proficiency shall be imparted to you (v. 24.); according to the proverb, *He that hath, &c.* (v. 25.)." So Theophylact. WHITBY, LE CLERC, MACKNIGHT. The word κλίνη, v. 21., does not signify *a bed*, but *a couch*, on which they reclined at meals, and which seems to have been frequently used as a hiding-place. Lucian Toxar. 28. τὰ φώρια ἐξέφερον ὑπὸ κλίνῃ τινὶ ἐν σκοτεινῷ κείμενα. Liban. Epict. 608. τοὺς μὲν ἐκ τῶν ὀρῶν κατήγαγες, τοὺς δὲ ὑπὸ κλίνας κρυπτομένους ἐπέσας, κ. τ. λ. Sueton. Calig. 51. *Sub lectum condere solebat.* Plaut. Cas. III. 5. 31. *Sub lectis latentes metu mussitant.* WETSTEIN. In v. 24. τὶ is equivalent to πῶς in *Luke* viii. 18. So also 1 *Cor.* vii. 16. The verb ἀκούειν, in the end of the verse, implies *to hear with attention*, as in *Matt.* xviii. 15, 16. and elsewhere. It has a signification nearly similar infra v. 33. WHITBY, CAMPBELL.

Ver. 26. οὕτως ἐστὶν ἡ βασιλεία κ. τ. λ. This parable is recorded only by St. Mark. Some refer it to the seed which fell upon good ground in the foregoing parable of the sower, which springs and grows and daily increaseth, though the husbandman knows not how. So the doctrine of the Gospel received into a honest heart ripens and brings forth fruit, though we know not how the word and spirit work the increase. In this case, however, Christ being the husbandman, the *sleeping* and *waking* can form no part of the comparison, nor can it be said with propriety that he *knoweth not how* the seed comes to perfection. It seems more probable, that the parable should be understood in connexion with the preceding verses, and intended to prevent the Apostles from being dispirited when they did not see their labours attended with immediate success. As the husbandman does not by any efficacy of his own cause the seed to grow, but

leaves it to the natural and imperceptible nourishment of the soil and sun; so Christ, having taught men his religion, no longer interposes visibly in the furtherance thereof, but suffers it to spread by the secret influence of his spirit, till it shall at length attain its full effect. But as the reapers in the harvest collect the ripened corn into the granary, so also Christ will then visibly reappear, to take to himself and reward those who have received his doctrine and brought forth the fruits of it. Of course the ornamental circumstances of the parable are not to be taken into the account. S. CLARKE, MACKNIGHT.—[WHITBY.]

Ver. 27. καθεύδῃ, καὶ ἐγείρηται κ. τ. λ. The order is clearly this: καθεύδῃ νύκτα καὶ ἐγείρηται ἡμέραν. In the next verse the adjective αὐτομάτῃ signifies *by its own energy*; i. e. without the industry of man. Apoll. Rhod. I. 1143. αὐτομάτῃ φύε γαῖα τρεῖνθης ἄνθεα ποίης. Hesiod. Op. D. I. 117. καρπὸν δ' ἔφερε ζείδωρος ἄρουρα Αὐτομάτῃ πολλόν τε καὶ ἄφθονον. Arrian. Exped. Alex. VII. 4. 8. οἱ λειμῶνες, οἱ νάρκον αὐτόματοι ἐκφέρουσι. Virg. Æn. II. 10. *Nullis hominum cogentibus ipsæ Sponte sua veniunt.* With the expression πλήρη σίτον we may compare Lucian. Diss. Hesiod. p. 663. οὐδὲ ἄμῃν χλωρὸν ἔτι τὸν σταχύν, ἢ κενὸν εὐρεθήσεσθαι τὸν καρπόν. The whole expression is similar to Simplic. in Epict. p. 224. τὸ γὰρ σπέρμα φυτῶν, καταβαλλόμενον ἐπὶ γῆν, τεγγόμενον ὕδατι, ρίζας ἀφίησι καὶ βλαστοὺς, εἴτα καλάμην καὶ κλάδους τρέφει, καὶ τὰ ἐξῆς μέχρι τῆς ἀποδόσεως τοῦ καρποῦ καὶ πεπάνσεως. Again, p. 231. καὶ ἀπὸ πυροῦ καλάμη, καὶ ἄσταχυς, καὶ πάλιν πυρός. Compare also Cic. de Senect. 15. WETSTEIN, KYPKE, A. CLARKE.

Ver. 29. παραδῶ. Supply ἑαυτόν. *Shall deliver itself*; scil. to the gatherer; i. e. *shall be ripe*. There is a similar ellipsis in Eurip. Phœn. 21. See my note; Pent. Gr. p. 305. So in Latin, *dare* for *dare se*: Terent. Heaut. V. 1. 43. The omission is supplied in Virg. Georg. I. 287. *Multæ adeo gelidæ melius se nocte dederunt.* In the same way the Hebrew פָּרָד is used in *Isaiah* xxxviii. 13., where the LXX employ παραδίδωμι. Luke has τελεσφορεῖν. By a common metonymy, δρέπανον, *the sickle*, is put for the *reapers*, who used it. The verb ἀποστέλλειν is properly used only of *persons*. BOS, HAMMOND. Our Lord has been supposed to intimate here, that as soon as a man has reached the highest degree of holiness of which his nature is capable, he is taken into the kingdom of God. But such is evidently not the scope of the parable; and though in many cases it would be *gain to die and be with Christ*, yet to live may be better for the church. See *Philip.* i. 21. 24. The time of *harvest* here, as in *Matt.* xiii. 38. 43. is the *day of judgment*. A. CLARKE.

Ver. 35. ἐν ἐκείνῃ τῇ ἡμέρᾳ. Hence it appears at first sight

that the following events of the storm and the Gadarene dæmoniac are immediately connected with the delivery of the parable of the sower, whereas, according to Matthew, they took place at a different time. But it should be remembered that the Jews used the word *days* for *time* generally, so that the expression here employed is equivalent to ἐν ἐκείνῳ τῷ καιρῷ, *Matt.* xii. 1., where a similar transition occurs. It is true that in this case the plural ἡμέραι is usually employed, as in 1 *Sam.* iii. 1. LXX. Compare also *Nehem.* xiii. 1. with ch. xii. 37. But there may be an *enallagè* of the singular for the plural, as in *John* xviii. 20. In *Luke* viii. 22. the words employed are ἐν μιᾷ τῶν ἡμερῶν. The Evangelist's meaning is, therefore, that on one of those days, after our Lord had taught the people, he desired his disciples to go with him to the other side of the lake. There is another difficulty, however, arising from the words ὥς ἦν ἐν τῷ πλοίῳ in the following verse, which seem to connect the transaction with v. 1. supra: but this may mean nothing more than that he had been preaching from a vessel to the multitude on the shore, as his custom was on other occasions, and that they carried him away just as he sat in the vessel. Or it may be that ὥς ἦν, like ὥς εἶχε, will denote *quam celerrime*. *Xen. Cyrop.* IV. 1. 19. εὐθὺς ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον. So in Latin *ut* implies *swiftness*, as in *Virg. Eclog.* VIII. 41. *Ut vidi, ut perii, ut me malus abstulit error!* In this case ἐν τῷ πλοίῳ must be put for εἰς τὸ πλοῖον; and the interchange of these prepositions is sufficiently common. Compare *Matt.* xiv. 3. *Mark* i. 16. 1 *Cor.* xv. 19. *Esd.* vii. 10. *Ecclus.* xlii. 12. LXX. Of the verb παραλαμβάνειν, see on *Matt.* iv. 5. Other solutions also have been given, but they are so extremely far fetched as to be altogether unworthy of attention. MACKNIGHT, GROTIUS, KUINOEL, SCHLEUSNER.—[ELSNER, KYPKE, RAPHELIUS, &c.]

CHAPTER V.

CONTENTS:—*The Gadarene dæmoniac*, vv. 1—20. [*Matt.* viii. 28. *Luke* viii. 26.] *The daughter of Jairus raised, and the issue of blood cured*, vv. 21—43. [*Matt.* ix. 1. *Luke* viii. 40.]

Verse 3. οὐτε ἀλύσεσιν οὐδείς κ. τ. λ. Instances of great strength in maniacs, during their paroxysms, are very usual: in this instance, however, it was clearly the effect of *dæmoniacal* agency. It is also very common with them to tear and maim themselves with their hands or sharp stones, or whatever may fall

in their way. Pausan. in *Laconicis* : ἐπέτρωσκε αὐτὸς αὐτὸν, καὶ δαξέει τὸ σῶμα ἅπαν, κόπτων τε καὶ λυμαινόμενος. Justin. XIII. 6. 17. *Macedonia exemplo furentium manus et membra sua ipsa cæsura*. The use of sharp stones for cutting is noticed in Arrian, Indic. XXIV. 9. τὰ δὲ ἄλλα τοῖς λίθοισιν ὀξέσιν ἔκοπτον· σίδηρος γὰρ αὐτοῖς οὐκ ἦν. WETSTEIN, RAPHELIUS.

Ver. 7. τοῦ Θεοῦ τοῦ ὑψίστου. The name of the *Most High* is given to God in the O. T. to distinguish him from all others who are called *gods*, as in *Gen.* xiv. 18. *Deut.* xxxii. 8. *Heb.* vii. 1. Hence it seems to have been adopted as a general name of the Deity by the Canaanites and Phœnicians; for we find the invocation *Ythalonim Vualomuth*, i. e. *Superos superasque*, being the masculine and feminine plural of the Hebrew יָלֵן, *Halion*, corrupted into *Alon*, in Plaut. *Pœnul.* V. 1. 1. Philo also relates that Augustus had sacrifices offered in Jerusalem to the *most high God*. It is not surprising, therefore, that the *dæmoniac*, though an Heathen, should make use of the appellation in addressing Christ. Of the formula ὀρκίζω σέ, see on *Matt.* xxvi. 63. Here, however, it does not amount to the exaction of an oath, but is merely an expression of earnest supplication, equivalent to δέομαί σου in *Luke* viii. 28. Some have supposed that the request here made corresponds with the first petition in Luke, and therefore, that βασανίζειν denotes a milder punishment than εἰς τὴν ἄβυσσον ἀπελθεῖν, *Luke* viii. 31. But it seems more probable that this latter is only a repetition of the former entreaty in a different form. The word ἄβυσσος signifies *bottomless*, and is applied by the Greeks to their *Tartarus*, as in Eurip. *Phœn.* 1620. Ταρτάρου ἄβυσσα χάσματα. Hence the Jews and early Christians, in writing Greek, transferred it to the abode of evil spirits; or, as it is called, *the bottomless pit*, *Rev.* ix. 1, 2. xi. 7. xvii. 8. xx. 1. 3. Compare also 2 *Pet.* ii. 4. It appears also from v. 10. *infra*, that the devils begged that Jesus would not *send them out of the country*. To explain this circumstance some pretend that particular genii preside over particular regions, founding their opinions on *Dan.* x. 13. 20.; and because the prophet speaks of angels contending with each other, and Michael's assisting one of the parties, they think the war was waged between good and bad genii, respectively appointed to protect and injure mankind. Hence they conjecture that the *dæmons* who tormented these miserable men were stationed in this country to oppose Christ; and here they begged to remain, thinking that they can do more mischief than elsewhere. Be this as it may, they bore the most unequivocal testimony to the Omnipotence and the divinity of Christ; and it may be questioned if the person speaking, or any of the hearers, except Christ himself, fully understood the nature or the propriety of the petition which they put up to him. MACKNIGHT, GROTIUS, HAMMOND, DODDRIDGE.—[WHITBY.]

Ver. 9. τί σοι ὄνομα; Spirits are continually represented in Scripture as having names, for instance, *Gabriel, Michael, Beelzebub, &c.* *Le Clerc* supposes that these names were either of human invention, or assumed by the spirits to accommodate themselves to human capacities. That the latter was the case, in some instances at least, appears from this passage, as well as from *Luke* i. 19. and elsewhere. Christ did not ask the dæmon's name from ignorance, but in order that the surrounding multitude might be convinced by the answer of the dreadful affliction to which the possessed was exposed, of the stupendous power by which the miracle was effected, and of the benevolence which released the sufferer from a tyranny so oppressive. The term *legion*, borrowed from the Romans, was constantly employed by the Jews to denote a *great multitude*. In *Bereshith Rabba*, §. 20. *R. Eliezer Ben Simeon saith, It is easier for a man to nourish a legion of olives in Galilee, than to bring up one child in the land of Israel.* It has been supposed that the *legion* is here put for the *chief* of the legion, but the tenor of the narrative is decisive in favour of the literal meaning of the word. What the Romans thought of their legions may be readily conceived from the boast of Cæsar, *de Bell. Hisp.* §. 42. *An, me deleto, non animum advertetis, decem habere legiones populum Romanum, quæ non solum vobis obsistere, sed etiam cælum diruere possent?* LIGHTFOOT, KUINOEL.

Ver. 18. ἵνα ἡ μετ' αὐτοῦ. See on *Matt.* xxvi. 69. The man may have been induced to make this request lest he should again become subject to the dæmon's power as soon as Christ had departed. But our Lord was willing to shew that his presence was not necessary in order to protect those who put their trust in him. So Theophylact. It may be also that he wished to have a living record of his miracles among the Gentiles, for the purpose of preparing their minds for the reception of the Gospel, when it should be preached to them after his resurrection. In the next verse the Camb. MS. followed by the Syriac version, inserts ὅτι before ἐλήθησε, but the received reading presents a very easy construction. GROTIUS, KUINOEL.

Ver. 23. τὸ θυγάτριον. It appears from v. 42. that she was about *twelve years old*, and from *Luke* that she was his only child. Hence the term θυγάτριον, and κοράσιον, v. 41. *Maimonides* in *Ashuth*, c. 2. *A daughter from her birth-day, until she is twelve years old complete is called a little maid, but when she is full twelve years old, and one day over, she is called a young woman.* Of the phrase ἐσχάτως ἔχειν we have frequent examples in the best writers. *Lucian.* *Abdic.* 14. ἐν ἐσχάτοις οὔσαν τὴν γυναῖκα. *Diod. Sic.* XVIII. 48. ὁ δ' Ἀντίπατρος ἐσχάτως ἤδη διακείμενος. XXI. 12. τὸν βασιλέα διακείμενον ἐσ-

χάτως ἤδη. Joseph. Ant. IX. 9. καταλαβὼν δ' αὐτὸν ἐν ἐσχάτοις ὄντα, κλαίειν ἤρξατο. Artemid. Oneirocr. III. 61. τοῖς ἐσχάτοις ἔχουσι σωτηρίαν προαγορεύει. So *in ultimis esse*, Petron. Arb. 101. Before *ἵνα* there is an ellipsis of *δέομαι*; and it often happens that some verb or sentence is omitted before this particle, as in *Mark* xiv. 49. *Ephes.* v. 33. 1 *John* ii. 19. In petitions however, more especially, the verb is omitted. See my note on Hom. Il. B. 413. The imperative *ἐπιθες* is used in *Matt.* ix. 18. LIGHTFOOT, WETSTEIN, ELSNER, WHITBY.

Ver. 26. πολλὰ παθοῦσα κ. τ. λ. That the sufferings as well as the expences of the woman must have been excessive, we may readily conceive from the nostrums which the Jewish physicians were accustomed to apply to the disease under which she laboured. In *Schabbath*, p. 110., we find the following: *R. Jochanan saith: Take of gum of Alexandria the weight of a suzee; of alum, the weight of a suzee; and of crocus hortensis, the weight of a suzee: let these be bruised together, and be given in wine to the woman who hath an issue of blood. If this does not benefit, take of Persian onions three logs, boil them in wine, give it to her to drink, and say, Arise from thy flux. If this does not prevail, set her in a place where two ways meet, and let her hold a cup of wine in her hand, and let somebody come behind her, and affright her, and say, Arise from thy flux.* If these do no good other doses and remedies are prescribed, and among them the following: *Let them dig seven ditches, in which let them burn some cuttings of such vines as are yet uncircumcised, i. e. under four years growth, and let her take in her hand a cup of wine. Lead her away from this ditch, and let her sit down over that, and so of the rest; and at every removal you must say unto her, Arise from thy flux.* LIGHTFOOT. There is a story related in Euseb. Eccl. Hist. VII. 18. that this woman, who by the way had spent all that she had, afterwards erected a statue commemorative of her cure; and that near it an unknown plant miraculously sprung up, which was a sovereign remedy against all diseases. *Credat Judæus.* WHITBY.

Ver. 30. τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν. So *Luke* vi. 19. Hence it appears that the power of performing miracles was not *adventitious*, but *inherent in Jesus*. The miraculous cures performed by the Prophets and Apostles are always attributed to a superior agency; but those of Christ sometimes to a divine virtue residing in him, and sometimes to the Father, as in *John* xiv. 10. Their being therefore equally ascribed to the Father and himself proves that they are one in mysterious union. WHITBY, HOLDEN.

Ver. 38. ἀλαλάζοντας. From ἀλαλή, of which see Pent.

Gr. Lex. *in voce*. In v. 41. some Latin copies have *Tabitha*, as in *Acts* ix. 40.; but the common reading is correct. The word טליתא, *Talyitha*, occurs in the Chaldee paraphrase on *Prov.* ix., and in *Bava Bathra*, p. 91, 2. we have the words טליתא וטליתא, which the Gloss explains *a boy and a girl*. Somewhat similar both in sound and signification is the Æolic word τάλις, of which see Lex. Pent. Gr. *in voce*. The verb κοῦμι is the imperative of ὀψ, *surgere*. In the interpretation the Evangelist has inserted σοὶ λέγω, as indicative of the self-derived authority by which our Lord performed this miracle. LIGHTFOOT, GROTIUS.

Ver. 43. ἵνα μηδεὶς γνῶ τοῦτο. One reason of this might be, lest he should receive too frequent applications to raise the dead. The miracles of Christ were designed as proofs of his mission, and not to alter the course of nature upon every request that might be made to him. Hence, after restoring the damsel to life, he left her, for the preservation of her existence, to the use of ordinary means, and *commanded that something should be given her to eat*. LE CLERC, A. CLARKE.

CHAPTER VI.

CONTENTS:—*Ill treatment of Christ at Nazareth*, vv. 1—6. [Matt. xiii. 54.] *His commission to the twelve*, vv. 7—13. [Matt. x. 1. Luke ix. 1.] *Various opinions of Christ*, vv. 14, 15. [Matt. xvi. 14.] *Death of John the Baptist*, vv. 16—29. [Matt. xiv. 2.] *The twelve return*, vv. 30—34. [Matt. xiv. 13. Luke ix. 10. John vi. 1.] *Five thousand fed miraculously*, vv. 35—44. [Matt. xiv. 16. Luke ix. 12. John vi. 3.] *Christ prays in private*, vv. 45, 46. [Matt. xiv. 22. John vi. 15.] *He walks on the sea, and quells a storm*, vv. 47—52. [Matt. xiv. 24. John vi. 16.] *Divers cures*, vv. 53—56. [Matt. xiv. 34.]

Verse 5. οὐκ ἠδύνατο. See on *Mark* ii. 19. Christ required faith in the patient in order to his cure; and, therefore, where this was wanting, he could do no mighty work; not that he wanted power, but that they wanted the condition upon which alone it was fit that he should heal them. WHITBY.

Ver. 13. ἤλειπον ἐλαίῳ. Of the use of oil in cases of sickness and disease, see Horne's *Introd.* Vol. III. p. 510. To this there is an allusion in *James* v. 14. and in the Talmud. See *Berach*, p. 3, 1. *Schabbath*, p. 14, 3. It is also mentioned as a

medicinal application in Celsus, Galen, and Hippocrates. It is a question however, whether, in the case of the Apostles, it was used as symbolical of that *oil of gladness* which they imparted to the patient, or as a remedy, which though uncertain in human hands, could not be otherwise than effectual in the hands of God. The former is, perhaps, the more probable opinion, not only because it was not pointed out to them as a remedy by Christ, but because it was frequently used as a religious emblem both by Jews and Christians. Thus we are told of the *unction of faith*, and of the *spirit*, 2 Cor. i. 21. 1 John ii. 20. 27. WHITBY, LIGHT-FOOT, GROTIUS, ROSENMULLER.—[MICHAELIS, KUINOEL.]

Ver. 15. ὅτι προφήτης ἐστὶν, ἥ ὡς κ. τ. λ. According to Euthymius some copies had ὁ προφήτης, so that the sense would be *He is the prophet predicted of old*. But the almost general consent of the best MSS. in omitting the particle ἥ forbids us to admit the article or the interpretation founded upon it. The meaning is, *He is a prophet resembling one of the prophets of ancient times*. MIDDLETON, CAMPBELL, GROTIUS.

Ver. 19. ἐνεῖχεν αὐτῷ. *Was greatly enraged at him*. Hesych. ἐνεῖχον· ἐχόλουν, ὠργίζοντο. Compare Luke xi. 53. There is probably an ellipsis of χόλον, which is supplied in Herod. I. 118. VIII. 27. Nearly in the same sense is used the Hebrew כָּדַשׁ, which the LXX render by ἐγκοτεῖν in Gen. xxvii. 41. Psalm liv. 3. by μνησικακεῖν in Gen. i. 15., and by ἐνέχειν in Gen. xlix. 23. HAMMOND, GROTIUS, WETSTEIN. In the next verse there is some difference of opinion as to the meaning of the verb συνεθήρει: the E. T. renders it *observed*, and some commentators understand it of the attention which Herod, in common with others, had occasionally paid to John's advice. See Joseph. Ant. XVIII. 7. But this is rather implied in the ensuing clause. The Vulgate has *custodiebat*; i. e. from the effects of Herodias' resentment: and this seems to be the true version. Compare Matt. ix. 17. Luke ii. 19. v. 38. There seems to be a needless repetition of the verb ἀκούειν in the next clause; but in the first instance it is merely an explanation of ἐποίει. The sense is, *He heard him with pleasure, and frequently put what he heard in practice*. CAMPBELL, KUINOEL, LE CLERC.—[WHITBY.]

Ver. 21. ἡμέρας εὐκαιρίου. E. T. *a convenient day*. It rather means *a day of leisure*; i. e. *a holy day*. In v. 31. *infra*, the verb εὐκαιρεῖν signifies *to be at leisure*. HAMMOND.—[GROTIUS.] The word μεγαῖνες is of Persic origin, and thence adopted both by the Greeks and Latins to designate *nobles* generally, but more especially the immediate friends or *ministers* of the king. Suidas: μεγαῖνες· οἱ τοῦ βασιλέως περίβλεπτοι, ὑπεξούσιοι. Compare Joseph. Ant. IX. 3. 2. XX. 2. 3. Sueton.

Calig. 5. Senec. Epist. 21. Tacit. Anal. XV. 27. It occurs in 2 Chron. xxxvi. 8. Prov. viii. 16. Jerem. xiv. 3. Jonas iii. 7. Nah. iii. 10. Dan. iii. 34. v. 1, 2. 3. 9. 23. Zach. xi. 2. Rev. vi. 15. viii. 23. LXX. By *πρῶτοι* we are probably to understand the *chief magistrates* of the city or province. SCHLEUSNER.

Ver. 23. ἕως ἡμῶν κ. τ. λ. There is a similar promise in Esth. v. 3. LXX. So Hom. Il. I. 612. ἴσον ἐμοὶ βασιλευε, καὶ ἡμῖν μείρεο τιμῆς. WETSTEIN. The verb ἀθετεῖν in v. 26. signifies *to deny, to refuse*, in which sense it is used in Joseph. Ant. XV. 2. 6. οὐδενὸς ἀθετήσιν ὧν ἀξιοῖ. Plut. Coriolan. p. 252. C. μηδὲν ἀθετεῖν μήτ' ἀναίνεσθαι τῶν τοιούτων δυναμένου. Its primary meaning is *to displace*; and thence *to abrogate*, Gal. iii. 15. *to frustrate*, Luke vii. 30. 1 Cor. i. 19. *to reject*, Luke x. 16. with some other cognate significations. SCHLEUSNER. The word σπεκουλάτωρ, v. 27., signifies *a soldier of the guard*. It is the Latin *speculator*, which occurs in Tac. Hist. I. 24. It is found also in Hebrew characters in the Talmud. HAMMOND, LIGHTFOOT. See Horne's Introd. Vol. I. p. 100.

Ver. 31. ὑμεῖς αὐτοί. *You yourselves*; i. e. *by yourselves, or alone*. So αὐτὸς is sometimes used, as in Theogn. v. 373. σὺ γὰρ πάντεσσιν ἀνάσσεις Τιμὴν αὐτὸς ἔχων. PALAIRET.

Ibid. οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. *Coming*; that is, *to be instructed, or to be healed of their infirmities*; and *departing*, when they had received the benefits for which they petitioned.

Ver. 33. There is, perhaps, no verse in the N. T. which has suffered more from transcribers than this. In the first clause οἱ ὄχλοι, and in the next αὐτὸν are omitted by a variety of the best MSS., and Griesbach has properly ejected them from the text. Christ would scarcely embark in sight of the *multitude* since his intention was to be private, though *many* might discover it; nor would the historian be likely to say that *many knew him*, after he had been occupied so long in teaching them that his person could not be otherwise than familiar to them. It may be said, indeed, that when αὐτὸν is excluded there seems to be some defect, as it is not expressly said *what* they knew; but this is so fully supplied by the following words, which acquaint us that the people *went thither*, as to put it beyond a doubt that what they knew was *the place* to which our Lord intended to sail. Indeed, many of those who retain the common reading refer αὐτὸν not to *Jesus*, but to τόπον in the preceding verse: but there is sufficient reason for supposing that the words in question are intruders. Upon the authority also of several MSS. and versions Griesbach rejects the last clause of the verse altogether, and emends the preceding sentence as follows, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον, καὶ ἦλθον ἐκεῖ. CAMPBELL, GRIESBACH. Of v. 34.

see on *Matt.* ix. 36. The expression ὥρα πολλή, (v. 35.) signifying *late in the day*, is of frequent occurrence both in Greek and Latin writers. *Dion. Hal.* II. 54. διέμενον ἄχρι πολλῆς ὥρας. *Cæs. B. G. I.* 22. *Multo die.* *Cic. Epist. Attic.* XIII. 9. *Multus sermo ad multum diem.* WETSTEIN.

Ver. 37. διακοσίων δηνarıων. This would amount to about 6£ 5s. sterling. Some suppose that the disciples made an offer of laying out their whole stock in hand to supply provisions for the multitude; but the question seems rather to indicate an expression of admiration: and this opinion is confirmed by the import of Philip's answer in *John* vi. 7. It appears also from the Talmud that *two hundred denarii* was the sum fixed as a fine for various offences, as the dowry of a virgin, as the portion to be paid by a husband to his divorced wife, &c. &c. whence it became at length a general phrase for any round sum. LIGHTFOOT, GILL, WHITBY.—[GROTIUS, DODDRIDGE.] The preposition ἀντὶ must be supplied with δηνarıων.

Ver. 39. συμπόσια, συμπόσια. The word συμπόσιον signifies properly *compotatio*; and thence generally *an entertainment*, and, by an easy transition, *the company assembled at an entertainment*. *Cic. Epist. Fam. IX.* 24. *Sapientius nostri quam Græci.* Illi συμπόσια, αὐτὶ σύνδειπνα, i. e. *compotationes, aut concœnationes; nos convivias, quod tum maxime simul vivitur.* See also *de Senect.* c. 13. The word is here doubled after the idiom of the Hebrew language, which is deficient in phrases of distribution. In the same manner we have δύο δύο, *infra* v. 7. and πρασιαὶ πρασιαὶ in the next verse. So *Exod.* viii. 10. LXX. συνήγαγον αὐτοὺς θημωνίας θημωνίας. The word πρασιὰ denotes a *small plot*, such as a flower-bed in a garden. Theophylact: πρασιαὶ λέγονται τὰ ἐν τοῖς κήποις διάφορα κόμματα, ἐν οἷς φυτεύονται διάφορα πολλάκις λάχανα. It is found in this sense in some of the later Greek writers; as also in *Ecclus.* xxiv. 31. but not elsewhere in the LXX or in the N. T. Some have supposed that the whole multitude sat down in one body, one hundred in front, and fifty deep, because $50 \times 100 = 5000$. But such a disposition would have rendered the distribution of the bread extremely inconvenient: and the use of the plural both by Mark and Luke plainly indicates several detached companies. These companies formed themselves into oblong squares, like beds in a garden, the persons in each company sitting face to face. The word κλισιαὶ, employed by St. Luke, refers to the manner of *reclining* at meals. KUINOEL, CAMPBELL, WETSTEIN. In v. 44. the adverb ὥσεί is omitted by many of the best MSS.

Ver. 46. αὐτοῖς. That is, τῷ ὄχλῳ, *the multitude*, *Matt.* xiv. 23. Compare *Mark* viii. 1. With ἐλαύνειν in v. 48. there is an

ellipsis of τὴν ναῦν, as in *John* vi. 19. The omission is supplied in *Arist. Equit.* 1179. GROTIUS.

Ver. 52. ἐπὶ τοῖς ἄρτοις. That is, ἐπὶ τῷ θαύματι τοῖς ἄρτοις γενομένῳ. Some understand ἐπὶ to mean *after*, as in *Joseph. Ant.* V. 1. 26., ποιήσετε σωφρονήσαντες καὶ ἐπὶ νεαροῖς μετατιθέμενοι ἀμαρτήμασι. It should seem rather to signify *by means of*, as in *Matt.* iv. 4. and elsewhere. The verb συνιέναι denotes *to gain wisdom, to grow wiser*: and so in *Josh.* i. 7. *1 Sam.* xviii. 4. LXX, *Matt.* xvi. 8. *Mark* viii. 17. The verb προῦσθαι is here metaphorically applied, as again in *Mark* viii. 17. *John* xii. 40. *Rom.* xi. 7. *2 Cor.* xiii. 14. It signifies properly *to be hardened*; and thence, *to be mentally dull, or stupid*. SCHLEUSNER.—[KREBS.] Of the verb ὀρμίζω, v. 53., see my note on *Hom.* Il. Ε. 75.

CHAPTER VII.

CONTENTS:—*The conversation of our Lord with the Scribes and Pharisees on the subject of traditions*, vv. 1—23. [*Matt.* xv. 1.] *The cure of the Syro-Phœnician woman's daughter*, vv. 24—30. [*Matt.* xv. 21.]; *and of the man with an impediment in his speech*, vv. 31—37.

Verse 2. κοινᾷς χερσί. *With common, i. e. defiled hands.* See on *Matt.* xv. 11. It was quite in the Jewish idiom to oppose *common* and *holy*; the most usual signification of the latter word in the O. T. being *separated from common*, and devoted to *sacred* uses. The superficial Pharisee, however, uniformly attending to the letter and neglecting the spirit of religion, here used the word in the sense of *unclean* or *unwashed*, not understanding that their meals were *sanctified by the word of God and by prayer*, (*1 Tim.* iv. 5.) rather than by ceremonial ablutions. This sense of the word κοινός seems to be recognized in the Latin derivative *cœnum*, and in the old verb *quino*; whence *inquino*, to pollute. Some suppose that the explanation, τοῦτ' ἔστιν, ἀνίπτοις, is added from a gloss; but as Mark wrote for Gentile as well as Jewish readers, he added it no doubt for the information of the former. CAMPBELL, HAMMOND. The word ἐμέμψαντο is wanting in several MSS., and *Griesbach* has rejected it from the text. But the authorities in favour of the common reading are abundantly sufficient, and though vv. 3, 4. are parenthetical, the word ἔπειτα, at the beginning of v. 5., indicates the commencement of another sentence, and not the continuation of v. 2.

Ver. 3. εἰ μὴ πύγμῃ νύψωνται. Except they wash their hands oft. For this signification of the word πύγμῃ there is no authority whatever; and though in the modern Lexicons *crebro* is admitted as one meaning, it is only because the Latin Vulgate so translates the word in this passage. *Erasmus* would therefore read πυκνῇ, which *Besa* suspects that the old translator found in his copy; but πυκνῇ, as an adverb, is as little known as πύγμῃ, though πυκνὰ frequently occurs, as in *Luke* v. 33.: and even πυκνὰ would be ambiguous, as it may imply that they washed *often* before every meal. *Theophylact* explains the word ἄχρι ἄγκυρος, *up to the elbow*; and that such was the Jewish manner of washing is evident from a variety of passages in their writings. Thus in *Jadaim*, II. 3. *The hands are polluted and made clean unto the joining of the arm.* The same custom, borrowed in all probability from the Jews, is recognized in the *Koran*, Sur. V. 7. *O believers, when ye wish to pray, wash your faces, and your hands up to the elbows, and your feet up to the ancles.* But this idea would scarcely have been conveyed by the dative; nor does πύγμῃ even signify *the elbow*, but *the fist*, or *the hand contracted for grasping*. It is more natural, therefore, to consider the word as representing the *manner of washing*; and hence it is rendered by some *with the fist*, i. e. with one hand closed, and passing over the other. But it should rather seem that the word is here used, by metonymy, to signify *a handful*, as we say *a foot for the length of a foot*; and as the sense immediately supplies the word *water*, the sense will be *with a small quantity of water*. This is confirmed by the circumstance that the verbs rendered *wash*, both in this and the next verse of the E. T. are different in the original; the former of which, νίπτειν, signifies *to wash* simply, and is distinguished from βαπτίζειν, which signifies *to immerse, to dip*, (whence βαπτισμός, *immersion*, in the same verse,) by the addition of πύγμῃ. Both these modes of washing of hands appear to have been in use; the *baptism* or *immersion* of the whole body was, for the most part, a religious ceremony. CAMPBELL, WETSTEIN.—[HAMMOND, LIGHTFOOT, LE CLERC, WHITBY.]

Ver. 4. ἀπὸ ἀγορᾶς. Scil. ἐλθόντες, or perhaps γενόμενοι or ὄντες, the former of which is supplied in Herod. II. 78. ἐπεὶ ἀπὸ δείπνου γένωνται, and the latter in Herod. I. 126. ἀπὸ δείπνου ἦσαν. The ellipsis occurs in *Theophr. Char.* 24. ἀπὸ δείπνου ἐντεύξεσθαι φάσκειν. Compare *Ecclus.* xxxiv. 27. LXX. There is no occasion therefore to insert δταν ἔλθωσι, which has found its way into some MSS. from a marginal gloss. ELSNER. The word ξιστῶν may either be the genitive plural of ξιστῆς, the name of a liquid measure, corresponding with the Latin *sextarius*, or of ξιστὰ, *polished vessels*, subaud. ποτήρια. Perhaps the former derivation is preferable. The word ξιστῆς occurs fre-

quently in Galen, and in Arrian, Dissert. II. 16. Epict. I. 2. Joseph. Ant. VIII. 2. 9. Vit. 15. GROTIUS, WETSTEIN.—[LIGHTFOOT.] The cleansing of brazen drinking vessels, (χαλκίων,) only is mentioned; as earthen-ware, if it became polluted, was *broken*. A similar custom is attributed to the Egyptians in Herod. II. 37. ἐκ χαλκίων ποτηρίων πίνουσι, διασμέωντες ἀνὰ πᾶσαν ἡμέραν· κ. τ. λ. *Couches*, κλῖναι, upon which they reclined at meals, were supposed to incur impurity if any person legally unclean made use of them: *Celsus*, p. 66, 1. ROSENMULLER, KUINOEL.

Ver. 9. καλῶς ἀθετεῖτε. Some commentators disjoin the adverb καλῶς from ἀθετεῖτε, and prefix it to ἔλεγεν: but the structure of the sentence will scarcely admit of this; nor is it at all suited to the manner of the Evangelists, who tell the world simply what Christ said and did, leaving the judgment which ought to be formed about both to the discernment of their readers. Others take the words interrogatively; but the expression is evidently ironical. See on *Matt.* xxiii. 32. CAMPBELL.—[PEARCE, HAMMOND.]

Ver. 13. παρόμοια τοιαῦτα. Namely, such things as make the word of God of none effect by your traditions. Accordingly Dr. Pocock, (*Miscel.* p. 415.) cites from them an ancient canon, that *vows take place even in things commanded by the law, as well as in things indifferent; and that any one is so bound by them that he cannot without great sin do that which is commanded; i. e. a vow which cannot be legally ratified, must be ratified even in violation of the law.* WHITBY.

Ver. 21. ἔσωθεν γὰρ κ. τ. λ. The defilements here mentioned are, in the first place, sins committed against the second table of the Law, as *murder and an evil eye* against the sixth commandment; *fornication, adultery, lasciviousness*, against the seventh; *theft, deceit*, against the eighth; *false witness* and *blasphemy*, against the ninth; and *covetousness* against the tenth. See *Rom.* xiii. 9. They include also the evil dispositions which incline us to these vices: as, 1. ἀφροσύνη. 2. πονηρία. 3. ὑπερηφανία. 4. διαλογισμοὶ κακοί. Of these last ἀφροσύνη is variously interpreted: some render it *foolishness*; others *boasting*, from 2 *Cor.* xi. 1. 19. xii. 6. 11.; and it is supposed to include not only a carelessness about religion but a want of reverence for the Divine Majesty. It is evidently the reverse in signification of σωφροσύνη, which usually denotes *temperance*, and therefore most probably implies *a want of command over the passions*. By πονηρία, which is a general name for *vice*, is here more particularly meant *malice*, as in *Rom.* i. 29. Of the terms ὀφθαλμὸς πονηρὸς and βλασφημία, see on *Matt.* vi. 22. ix. 3. respec-

tively. In this place the former rather denotes *envy* than *covetousness*; but the two vices are nearly related, and the expression is used of *envy* in *Deut.* xv. 9. and in *Prov.* xxiii. 6. where the LXX has ἀνὴρ βάσκανος, and the Vulgate *homo invidus*. The word πλεονεξίαι denotes *covetousness*; or perhaps rather, as the plural is used, *inordinate desires* generally: and so *2 Pet.* ii. 14. WHITBY, GROTIUS, CAMPBELL, &c.

Ver. 34. κωφὸν μογιλάλον. E. T. *One that was deaf, and had an impediment in his speech.* Some, however, maintain that the adjective μογιλάλος should be rendered *dumb*, in which sense it occurs in *Exod.* iv. 11. *Isaiah* xxxv. 6. LXX, for that the man was *dumb* as well as *deaf* appears from v. 37. and from *Matt.* ix. 33. *Luke* xi. 14. But the miracle here related is different from that referred to in Matthew and Luke; and the word ἀλάλους, in v. 37., is rather a general expression than employed in reference to this particular case. After the cure also the man is represented as *speaking plain*, (ἐλάλει ὀρθῶς. v. 35.) which clearly characterises the cure of an *impediment*, and not of a complete *deprivation* of speech; and that he was only *tongue-tied*, as it is called, is evident from the expression ὁ δεσμὸς τῆς γλώσσης, in the same verse. Artemid. I. 32. τὸ δὲ μὴ δύνασθαι φθέγγεσθαι ἢ τὴν γλῶσσην δεδεμένην ἔχειν. Justin. XIII. 7. *Battus, linguæ nodis solutis, loqui primum cœpit.* GROTIUS, LE CLERC, WETSTEIN.—[WHITBY, HAMMOND.] It has been asked why Christ in this, and two other of his miracles, made use of external signs, which could have nothing to do with the cure. This was no doubt intended to intimate that the power which he was about to exert resided in himself. By putting his finger on the man's ear, he intimated, that as he appeared to have his ears closed he would exert his power to open them; and his tongue, cleaving, as it were, through drought, to the palate, he moistened it with spittle, to signify that he would loose it. WHITBY.

Ver. 35. ἐφφαθά. This word is explained by some as the imperative *Hithrahel*, and by others as the imp. *Niphal* of the Hebrew verb פלח, *aperuit*. But it is rather Syro-Chaldaic than pure Hebrew. As our Lord pronounced the word *Ephphthathach*, for such is its proper sound, with a solemn and authoritative emphasis, the Evangelist thought proper to retain it, though the last letter could not be properly expressed by any in the Greek alphabet. The verb λύεσθαι would have been more properly applied to the *loosing* of the tongue, but διανοίγεσθαι comes nearer to the signification of the word of which it is here given as the interpretation, and it signifies *to open the mouth* in *Psalms* xxxviii. 14. xxxix. 9. *Prov.* xxxi. 8. LXX. *Luke* i. 64. and elsewhere. SCHLEUSNER, GROTIUS, A. CLARKE.

CHAPTER VIII.

CONTENTS :—*The feeding of the five thousand*, vv. 1—9. [Matt. xv. 32.] *Hypocrisy of the Pharisees*, vv. 10—21. [Matt. xvi. 1.] *A blind man restored*, vv. 22—26. *Jewish opinions respecting Christ*, vv. 27—30. [Matt. xvi. 13. Luke ix. 18.] *Our Lord's prediction of his death and resurrection*, vv. 31—38. [Matt. xvi. 21. Luke ix. 22.]

Verse 11. συζητεῖν αὐτῷ. E. T. *To question with him*, i. e. *to dispute with him*: the ancient mode of disputation being by question and answer. Hence Aristotle enumerates among the sophisms, πλείω ἐρώτηματα. Compare *Luke* ii. 46. GROTIUS, KUINOEL.

Ver. 12. τῷ πνεύματι. This is strongly expressive of the violence of his emotion, and the sorrow which he felt at their obduracy and hardness of heart. Compare *Acts* xvii. 16. In the end of the verse εἰ δοθήσεται is an elliptical form of adjuration, very common in the O. T., in which the words *Let me not live*, or the like, are omitted at the beginning. So in *Deut.* i. 35. 1 *Sam.* iii. 14. *Psalms* lxxxix. 3, 4. xcv. 11. cxxxii. 2, 3. The sense is complete in *Ezek.* xiv. 16. LXX. Ζῶ ἐγὼ, εἰ υἱοὶ ἡ θυγατέρες σωθήσονται. By degrees, however, the conditional particle came to be considered merely as a negative, and hence it is expressed in *Matt.* xii. 39. xvi. 4. *Luke* xi. 29. by οὐ. WHITBY, CAMPBELL, MACKNIGHT.

Ver. 15. Ἡρώδου. Matthew couples the Sadducees with the Pharisees, and omits the mention of Herod. But Herod and the Herodians, whom Jesus in all probability meant to include with their head, seem to have belonged to the sect of the Sadducees, and that they were infected with the *leaven* of hypocrisy, is evident from *Luke* xiii. 31. ROSENMULLER.

Ver. 22. φέρουσιν αὐτῷ τυφλὸν, κ. τ. λ. This miracle is recorded only by St. Mark, and it contains three particulars worthy of notice:—1. Jesus led him out of the town, thereby declaring, that after so many mighty works had been wrought in Bethsaida without leading the people to repentance, it was undeserving of beholding any further display of the power of Christ. 2. The man upon whom the miracle was performed does not appear, as in other similar cases, to have been born blind; this is evident from his *looking up*, for the purpose of ascertaining the recovery of his sight, and from his reply to our Lord's inquiry, that his vision was indistinct and imperfect: *he saw men, as trees, walk-*

ing; i. e. he could distinguish men from trees only by their walking: from which it is plain that the idea of a tree had been previously impressed upon his mind when in possession of his sight. A confusion of objects is mentioned by Plato as the first signs of returning vision; which, he observes, τῆς αἰσθήσεως σημεῖα παραλλάττει. The verb ἀναβλέπειν, it is true, frequently signifies in the N. T. *to recover sight*, and in this sense many of the commentators understand it; but in all such cases it denotes a *complete* recovery, as in *Matt.* xi. 5. xx. 34. *Mark* x. 51. *Luke* vii. 22. xviii. 41. *John* ix. 11. 15. 18. and elsewhere, which does not hold here, as in the very next verse it is used again, the cure being not yet complete; and the perfection of the cure is afterwards declared in the words ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντα. In this passage, therefore, it signifies simply *to look up*; and so it is used in *Matt.* xiv. 19. *Mark* vi. 41. vii. 34. *Luke* ix. 16. xix. 5. Occasionally it denotes nothing more than *to behold*, as in *Mark* xii. 41. *Luke* xxi. 1. 3. Lastly, in giving sight to this man, Jesus did not, as on other occasions of a like nature, perform the cure *instantaneously*, but by degrees. It was probably his intention to make it evident that he was not confined to one method of operation, but could dispense his mercies in whatever manner he chose. Of the use of external signs in this and other of Christ's miracles, see on *Mark* vii. 34. and Horne's *Introd.* Vol. I. p. 238. GROTIUS, CAMPBELL, MACKNIGHT, HAMMOND.

Ver. 26. μηδὲ εἰς τὴν κώμην κ. τ. λ. Some have thought that there is an impropriety in this reading, as it seems to suppose that the man could relate the miracle to the people in the village though he did not enter it. But the words τινὶ ἐν τῇ κώμῃ are merely a periphrasis for *any of the villagers*; and some of these might frequently pass his house, which, though not in Bethsaida, seems to have been at no great distance. The Vulgate, indeed, renders the passage *et si in vicum introieris*; but this version seems to have arisen from a different reading, for which, however, there is no authority. CAMPBELL, WHITBY, ROSENMULLER.—[MILL.]

Ver. 31. ἀποδοκμασθῆναι. *To be rejected.* There is an allusion to *Psalms* cxviii. 22. In other places of the LXX the Hebrew word there employed is rendered by ἐξουθενεῖν. The word παρρησίᾳ, in the next verse, signifies *plainly*, i. e. without any figure of speech or parable: and so it is also used by the classic writers. Of vv. 34. sqq. see on *Matt.* x. 33. 38. xvi. 24. and of the word μαχαλὶς, in v. 38., on *Matt.* xii. 39. GROTIUS.

CHAPTER IX.

CONTENTS:—*The transfiguration*, vv. 1—13. [Matt. xvii. 1. Luke ix. 28.] *A deaf and dumb spirit dispossessed*, vv. 14—29. [Matt. xvii. 14. Luke ix. 37.] *Christ again foretells his death and resurrection*, vv. 30—32. [Matt. xvii. 22. Luke ix. 43.] *Contention among the disciples, and the admonition of Christ consequent thereupon*, vv. 33—50. [Matt. xviii. 1. Luke ix. 47.]

Verse 8. ἐξάπινα. This word is found occasionally in the LXX: and so Jamblich. in *Protrept.* 20. p. 125. μὴ ἐμφόβους ἐξάπινα καθίστασθαι. The pure Greek writers, however, always write ἐξαίφνης or ἐξαπίνης. Thom. M. οἱ ῥητορικοὶ ἐξαπίνης τὸ δὲ ἐξάπινα οὐχ Ἑλληνικὸν δλως. Hom. Il. O. 325. ἐλθόντ' ἐξαπίνης. In v. 11. ὅτι is for διότι, *quare*. Compare Matt. xvii. 10. Some consider this an Hebraism, but ὅτι is sometimes found in the same sense in Greek writers. Hom. Il. A. 64. ὅς κ' εἴπῃ, ὅτι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων. So also v. 28. infra. Arist. Plut. 19. KYPKE, WETSTEIN, PALAIRET.

Ver. 12. καὶ πῶς γέγραπται κ. τ. λ. This passage has been a source of considerable difficulty to the commentators. According to the rules of construction, no proper meaning can be adduced from the words as they now stand. Instead of καὶ πῶς several good MSS. read καθὼς, which *Michaelis* supposes is the gloss of some transcriber, who placed it in the margin as the interpretation of Mark's indifferent Greek. *Bishop Marsh*, however, observes that πῶς occurs fourteen times in the Gospel, and always in its proper sense; and accordingly, he would receive καθὼς as the true reading. But even upon this supposition the sense of the passage does not seem to be elicited; nor does the explanation of *Grotius* appear more satisfactory: *And how then, if this be true, can Christ suffer according to the Scriptures?* Perhaps some light may be thrown upon the question by a reference to the parallel place in St. Matthew. It thence appears that the fate of John the Baptist and of Christ are contrasted with each other; and the substance of this clause and of the following verse are transposed. By a similar transposition in this place, and by reading καὶ οὕτως, as in Matthew, instead of καὶ πῶς, the two Evangelists would precisely coincide, and the connection and drift of the argument would be plain and intelligible. In v. 13. the clause καθὼς γέγραπται ἐπ' αὐτὸν must be understood of the coming not the sufferings of the Baptist, as these latter are nowhere predicted in the O. T. Instances of similar transposition are not unfrequent. Compare *Gen.* xiii. 10. *Exod.* xii. 15.

Cant. I. 5. *Mark* xii. 12. xvi. 3, 4. *Acts* viii. 7. *Rom.* i. 13. WHITBY.

Ver. 16. τί συζητεῖτε. From the reply of the man in the following verses it appears that the Scribes were disputing with the disciples respecting the cure of the youth, which they had unsuccessfully attempted. See on the parallel place in Matthew. MACKNIGHT.

Ver. 18. ῥήσσει αὐτόν. E. T. *teareth him*. But the verb ῥήσσειν has two significations; 1. *To break or rend*, as in *Matt.* vii. 6. ix. 17. *Mark* ii. 22. *Luke* v. 37.: and 2. *To throw down*, as in *Luke* vi. 49. Compare *Matt.* vii. 25. 27. *Wisd.* iv. 19. LXX. ῥήξει αὐτοὺς πρηνεῖς. Artemid. Oneir. I. 62. ῥῆξαι τὸν ἀντίπαλον. Horapoll. II. 57. ῥήσσει ἑαυτὸν ἐπὶ τὴν γῆν. So in this passage it is rightly interpreted by *Euthymius*, καταβάλλει εἰς γῆν. Hesych. ῥῆξαι· διελεῖν, καταβαλεῖν. The Hebrew דָּרַךְ, rendered in other places ῥηγνύναι, is expressed by καταβάλλειν in *Job* xii. 14. *Ezek.* xxvi. 4. 12. LXX. At v. 20. *Besa* explains ἐσπάραξεν by ῥῆξεν, but see on *Mark* i. 22. The verb ξηραίνεσθαι signifies not only *to be dried up*, and thence *to pine away*, as in *Zech.* xi. 17. LXX, but also *to swoon or faint*. So *Isaiah* xxxvii. 27. *Zech.* x. 2. WHITBY, WETSTEIN, GROTIUS.

Ver. 22. ἀλλ' εἴ τι δύνασαι. Some imagine that this expression does not imply *doubt*, but denotes simply κατὰ δύναμιν, in which sense it occurs in *Hom.* II. A. 393. *Thucyd.* VI. 25. *Herod.* VIII. 57. *Soph.* Aj. 329. and elsewhere in classical Greek. But the whole tenor of the narrative is at variance with such an interpretation, and it is very probable that the failure of the disciples in working the cure, and the encreasing violence of his paroxysms as the dæmoniac approached Christ, contributed to produce that weakness of faith which dictated the words in question. The particle ἀλλὰ is frequently, as here, redundant in petitions. So *Arist.* Pac. 266. *Acharn.* 578. 582. *Vesp.* 459. *Lysist.* 747. *Plut.* 1203. And so *tamen* in Latin. *Terent.* And. V. 3. 23. *Tamen, Simo, audi*. In the following verse the insertion of the article τὸ has greatly perplexed the commentators; some maintain that it is redundant, and others that it is an interpolation: but though it is wanting in some MSS., and is not translated in the Vulgate and other versions, the variations and omissions seem to have arisen from the grammatical obscurity of the passage. Others, again, suppose that τὸ should be substituted either with or without an interrogation; and *Markland* yet farther, that δύνασαι should be repeated, thus: τί, εἰ δύνασαι; δύνασαι πιστεῦσαι; κ. τ. λ. It has been conjectured also that the sentence is elliptical, and may be thus supplied: τὸ, εἰ δύνασαι, πιστεῦσαι βοηθήσει σοί. But whatever ingenuity there may

be in these several opinions, they are for the most part equally unauthorized and unsatisfactory. Our Lord evidently alludes to the wavering faith exhibited in the words εἰ τι δύνασθαι, with which the father had qualified his entreaty. In reference to this the article τὸ is put absolutely, with the preposition κατὰ understood; and thus runs the sense of the passage: *As to this matter*, i. e. my ability to perform the cure, *if you are able to believe, all things are in my power, for the good of him that believeth.* Of the *dativus commodi* see Matt. Gr. Gr. §. 387. KUINOEL, ROSENMULLER.—[WETSTEIN, PALAIRET, GROTIUS, KNATCHBULL, &c.]

Ver. 24. ἀπιστία. E. T. *unbelief.* It is evident, however, from the preceding clause, that a total *want of faith* is not intended, but merely a *deficient* or *wavering faith*. In the next verse, and no less than eight times out of nine in this Gospel, the verb ἐπετίμησε is rendered in the Vulgate *comminatus est*; but in all the other Gospels it is rendered in conformity with the E. T., which has *rebuked*. That the verb will not admit this sense, viz. *to threaten*, is evident from its being sometimes adopted to *the wind, the sea, &c.* to which, as including the idea of punishment, it cannot be so applied even in a *prosopopœia*. Sometimes too, as in this very place, the very words of the ἐπιτίμῃς are given, and never do they contain any thing of the nature of a *menace*. The verb is even used to express St. Peter's *rebuke* of his Master in *Matt.* xvi. 22.; and Euthymius, on *Matt.* xii. 16., explains it by παραγγέλλειν. In short, the only terms for *threat* in the Gospels is ἀπειλή and its derivatives. CAMPBELL. In v. 25. also the pronoun ἐγὼ is emphatic, as marking the superior and self-exerted power of Christ above that of his disciples, who had failed in their attempt to eject the dæmons. The paroxysm which succeeded the command of Christ is recorded as a proof that the cure had not been previously effected; and our Lord added the prohibition that he should *enter no more into him*, lest an impression should remain that the fit had naturally subsided, and would return again at the end of the month. WETSTEIN, A. CLARKE.

Ver. 35. εἷς τις θέλει κ. τ. λ. See on *Matt.* xx. 26. and of vv. 37. 41. on *Matt.* x. 40. 42. Between these last verses the observation of John seems to have been inserted out of its proper connection. It has been supposed that the man who is represented by him as ejecting devils in the name of Christ was one of the seventy disciples, who had given up his commission after their return, and retired from the company of the other disciples, though he still held fast his faith in Christ. Others suppose that he was only partially converted, but that an efficacy was allowed to his adjurations, which was withdrawn after the descent of the

Holy Ghost. It seems more likely that he was one of the Baptist's disciples, who had been led by his master to believe in Jesus : and it would be no small proof of the truth of Christianity, both to himself and to others, that the name of Christ was thus powerful even among those who did not follow him, and therefore could do nothing in compact with him. For that the miracle was actually performed is evident from the whole tenor of the narrative. If he stedfastly believed, however, that Jesus was the Christ, it is difficult to give a reason for his keeping aloof from his disciples. At all events it cannot be supposed that a man who knew nothing of Christ, or one so abandoned as the Jewish exorcists, could have been allowed to work a miracle in his name. The proverb in v. 40. is the reverse of that in *Matt.* xii. 30., but that it is equally true, see the note there. He that does not oppose our endeavours to subvert the kingdom of Satan, but rather pursues the same end with us, cannot be against us, but is rather for us; and he that so sensibly feels the power of my name cannot speak evil of me. **WHITBY, A. CLARKE.**—[**GROTIUS, DODDRIDGE.**]

Ver. 41. ὅτι Χριστοῦ ἵσται. *Scilicet μαθηταί.* From the note on *Matt.* i. 18. it should seem that Χριστοῦ in this place, without the article, is a proper name. The more general use of the word in the N. T., and especially in the Gospels, is unquestionably as an appellative descriptive of office or dignity, and some have thought that it is never employed otherwise, except when the Evangelists themselves adopt the practice of their time. *Michaelis*, indeed, asserts that *in the time of the Apostles* the word was never used except as an epithet expressive of the ministry of Jesus. But, on this supposition, how are we to explain among other instances, *Rom.* v. 6. *1 Cor.* i. 12. 23. *2 Cor.* iii. 3. *Gal.* ii. 17. *Col.* iii. 24. *1 Pet.* i. 11., in all of which the article is omitted, and to say *the anointed* is more than any of the passages will bear? Upon the whole it can scarcely be doubted, that even during our Saviour's life Χριστός had become a proper name, though its appellative use was more frequent. Compare especially *Matt.* xxvii. 17. 22. with *Matt.* x. 2. An expression similar to that of this passage occurs in *1 Cor.* iii. 23. ὑμεῖς δὲ Χριστοῦ, Χριστός δὲ Θεοῦ : where Χριστός is clearly a proper name. **MIDDLETON.**—[**CAMPBELL, MICHAELIS.**]

Ver. 44. ὅπου ὁ σκόληξ κ. τ. λ. This expression is taken from *Isaiah* lxvi. 24. where the prophet is describing the miserable end of hardened and impenitent sinners. From *Isaiah* the allusion has been borrowed in *Ecclus.* vii. 17. *Judith* xvi. 17. As our Lord is here speaking of *Gehenna*, which was looked upon by the Jews as an emblem of the place of torment, it may be that the metaphor here employed is connected throughout with

this idea. In detestation of the odious sacrifices which the idolatrous Jews had there offered to Moloch, Josiah had caused the Valley of Hinnom to be desecrated by dead carcasses; and the allusion has been supposed to refer to the fire which consumed the victims, and to the worms which preyed upon the carcasses. But the reign of Josiah was prior to the age of Isaiah, and it is therefore more probable that the prophet alludes to the two different modes in use among the Jews of disposing of their dead; by one of which the body is consumed by worms in the grave, and by the other burnt with fire. From these sensible images our Lord describes *Hell*, as from those of *resting in Abraham's bosom*, &c. he described *Heaven*. There has been much contention also among the learned respecting the nature of this *fire* and *worm*, whether they be real and material, or whether they denote the *worm of conscience* and the *fire of sharp burning pain*. The Fathers are greatly divided on this point, and the same Father often differs from himself, particularly St. Jerome and St. Austin. It has even been affirmed, that though the *worm* is metaphorical the *fire* is unquestionably material. This confusion, however, of trope and letter can scarcely be admitted; and as the constant phraseology of Scripture plainly declares that the bodies of the wicked shall be tormented in everlasting fire, as in *Matt.* iii. 10. 12. x. 28. xxv. 45. *John* xv. 6. *2 Thess.* i. 8. *2 Pet.* iii. 10. *Jude* 7., the probability is in favour of the literal sense. In this sense the Jews would certainly have understood our Lord, for the Targum, on *Gen.* xv. 17. represents Gehenna as *a furnace sparkling and flaming with fire, into which the wicked fall*: and on *Ecclus.* viii. 10. ix. 15. x. 11. it speaks of *the fire of Hell*, and of the *wicked who shall go to be burned in Hell*. At all events the punishment will be *eternal*. On this our Lord, both here and every where, is remarkably explicit; nor could he be otherwise understood by the Jews, who had always held that the punishment of the wicked in Hell would be eternal. According to Joseph. B. J. II. 12. Ant. XVIII. 2. the Pharisees maintained that the wicked would be tormented *αἰδίᾳ τιμωρίᾳ*, and that *an eternal prison*, (*εἰργμὸς αἰδίου*), was prepared for them. Philo also (*de præm et pæn.* p. 713, 6.) observes that their fate is *ζῆν ἀποθανόντας αἰεί*, *to live for ever dying*; and *διαβιβάσειν ἐν ἀλγυδίᾳ, καὶ ἀνταῖς, καὶ συμφοραῖς ἀδιαστάτοις*. MACKNIGHT, LE CLERC, DODDRIDGE.—[WHITBY, LOWTH, GROTIUS.]

Ver. 49. *πῶς γὰρ πρὸς κ. τ. λ.* This is confessedly one of the most difficult passages in the N. T.; and it is scarcely possible to satisfy oneself, much less to direct others, in selecting that interpretation which is liable to the least objection. The *Codex Bezae* is without the first clause of the verse, and some other MSS. omit the second; but the authorities in favour of entire genuineness are indisputable. *Kuin* supposes that the con-

clusion of the chapter has been inserted from some other place in the Gospel, to which it properly belongs; but for this supposition again there is no authority, nor has any more appropriate context been pointed out. Besides, various interpretations have been given by the commentators, which, however uncertain, are not improbable; and the main difficulty lies in determining to which of the two preceding verses our Lord's declaration refers. If it refers to v. 47. *πᾶς* must be understood generally of *every Christian*, i. e. every one *who plucks out the offending eye*, and mortifies the evil inclinations of his heart; and those who advocate this side of the question have proposed one or other of the following explanations: 1. Every Christian is *salted* or *purified with fire*, i. e. by the fiery trials and sorrows of life; *in the same manner as every sacrifice is salted with salt*. See *Levit. ii. 13*. The particle *καὶ* in the sense of *ὡς* is not unfrequent, as in *Mark x. 12. John xiv. 20.* and elsewhere. *Salt* was used in sacrifices on account of its seasoning and preserving qualities, as an emblem of that purity and persevering fidelity which are necessary in the worshippers of God. 2. *Every Christian shall be salted with fire*, i. e. shall be purified by the Holy Ghost, *as every sacrifice, &c.* Compare *Matt. iii. 11. Acts iii. 3.* 3. *Every Christian shall be salted for the fire*, scil. of God's altar, i. e. shall be prepared by the Apostles' doctrine to be offered *a holy and lively sacrifice unto God*. So *2 Pet. iii. 7. πρὸς τηρούμενοι, reserved for the fire*. On the other hand there are those who understand *πᾶς* of *every wicked man*, i. e. of those *whose worm dieth not, &c.* This connection seems to be pointed out by the particle *γάρ*: and here also there are various interpretations, of which it will be sufficient to notice one or two of the most remarkable. 1. *Every wicked man shall be consumed by fire, as every sacrifice is salted with salt*. In defence of this rendering it is urged that the Hebrew *סָלַח*, which signifies properly *to salt*, denotes also *to consume*, as in *Isaiah li. 6.*; and that in this ambiguity of signification the emphasis of the comparison lies. 2. *Every sinner shall be salted with fire, but every sacrifice, (i. e. every true Christian, Rom. xii. 1.) shall be seasoned with the salt of grace to the incorruption of glory*. 3. *Every sinner shall be salted with fire*, so as to become *imperishable, as every sacrifice, &c.* This, after all, is perhaps the best explanation, which depends upon the property of salt to preserve things from corruption. Hence our Lord may be supposed to mean, that as salt preserves the flesh with which it is connected from corruption, so this *everlasting fire* will make those cast into it as *inconsumable* as itself. There seems to be a transition from the mention of *unquenchable* fire to the fire on the altar, which was never extinguished; then to the sacrifices on the altar; from these to the salt, and thence to the *peace and friendship* (v. 50.) of which, as well as of *purity, of incorruption, and of wisdom* it is some-

times the emblem. Hence, to have *eaten a man's salt* is considered in the East to this day a bond of indissoluble attachment. See Harmer's Obs. Vol. IV. p. 458. Of the precept in the next verse see on *Matt.* v. 13. It has been proposed for $\pi\acute{\alpha}\varsigma \pi\upsilon\lambda\iota$ to read $\pi\acute{\alpha}\sigma\alpha \pi\upsilon\lambda\iota\alpha$, *every wheaten sacrifice*; but there is no such word as $\pi\upsilon\lambda\iota\alpha$ in Greek, and if there was nothing is gained by the alteration. WHITBY, A. CLARKE, GROTIUS, LE CLERC, LIGHT-FOOT.—[GILPIN, ROSENMULLER, MACKNIGHT, &c.]

CHAPTER X.

CONTENTS:—*The question of divorce*, vv. 1—12. [Matt. xix. 3.] *Christ blesses little children*, vv. 13—16. [Matt. xix. 13. Luke xviii. 15.] *The young ruler, and the dangers of wealth*, vv. 17—31. [Matt. xix. 16. Luke xviii. 18.] *Christ again predicts his death and passion*, vv. 32—34. [Matt. xx. 17. Luke xviii. 31.] *Ambition of the sons of Zebedee*, vv. 35—45. [Matt. xx. 20.] *Blind Bartimæus*, vv. 46—52. [Matt. xx. 29. Luke xviii. 35.]

Verse 6. $\kappa\rho\iota\sigma\epsilon\omega\varsigma$. This word is found in all the MSS. except the Alexandrian, and almost all the versions. It cannot therefore be suspected from not appearing in *Matt.* xix. 4. as $\acute{\alpha}\pi' \acute{\alpha}\rho\chi\eta\varsigma$ conveys the same sense, and Matthew is more likely to have omitted, than Mark to have added, a word in our Lord's discourse. WHITBY.

Ver. 12. $\kappa\alpha\iota \epsilon\grave{\alpha}\nu \gamma\upsilon\nu\eta\kappa \tau. \lambda.$ The practice of divorcing the husband, unwarranted by the law, had been, according to Joseph. Ant. XV. 7. 10., introduced by Salome, sister of Herod the Great, who sent a bill of divorce to her husband, Costobarus: which bad example was afterwards followed by Herodias and others. In this they were probably instructed by the Roman women, who, in this age, carried the practice to a most scandalous extent. See Juv. Sat. VI. 222. and compare 1 Sam. xxv. 44. 1 Cor. vii. 13. By law, it was the husband's prerogative to divorce the wife; and the bill, which she received, was an evidence that she had not deserted her husband, but that he had parted from her, and left her free. Christ, however, puts both parties on the same level, and makes adultery in one as great an offence as in the other. It is clear also from this text that *polygamy* is unlawful, for adultery does not consist in the repudiation of the first wife, however unjust and cruel such repudiation may be, but in entering into a second marriage during the legal existence of the first. CAMPBELL, DODDRIDGE, WHITBY, PALEY.

Ver. 19. μὴ ἀποστερήσης. The *tenth* commandment, as rendered by the LXX, and cited by St. Paul in *Rom. vii. 7.*, is *μὴ ἐπιθυμήσεις*; and as cited in *Matt. xix. 19.*, *thou shalt love thy neighbour as thyself*. With Matthew also agree Joseph. Macc. 3. and R. Tranchuma, p. 167, 2.; and it seems to have been a scruple with the Jews to quote the Decalogue either in the exact words or the exact order. Joseph. Ant. III. 5. 4. λέγων, οὗς Μωϋσῆς ἐν ταῖς δύο πλάξιν γεγραμμένους κατέλιπεν· οὗς οὐ θεμιτόν ἐστιν ἡμῖν λέγειν φανερώς πρὸς λέξιν, τὰς δὲ δυνάμεις αὐτῶν δηλώσομεν. Compare *Rom. xiii. 9.* Under ἀποστερεῖν St. Mark includes all those secret acts of fraud or injustice which are not included in the foregoing prohibitions, and with which the law cannot interfere. The verb itself is used with considerable latitude in the Scriptures, as implying any act of injustice generally. Hence it is nearly synonymous with ἀδικεῖν in *1 Cor. vi. 8.* and properly employed by the LXX. to render the Hebrew *פָּשַׁע*, in *Lev. vi. 2.* It imports also the detention of any thing when it is due, the injustice of which is expressed in the forensic maxim, *Minus solvit qui tempore minus solvit*. From the different forms in which the commandment is given by the Evangelists and St. Paul it is fair to conclude that it contains the importance of them all; obliging us to rest satisfied with our own condition, and to think others as worthy of enjoying what belongs to them as we are of enjoying what belongs to us. WERSTEIN, HAMMOND, WHITBY, GROTIUS.

Ver. 21. ἡγάπησεν αὐτόν. There is considerable diversity of opinion respecting the meaning of the verb ἀγαπᾶν in this place. Some suppose that it is employed to indicate some outward gesture by which Christ manifested his approbation both of the question and the reply of the young man. The Rabbins frequently employed some token of this sort, as a kiss, an inclination of the head, or the like, to signify their admiration of a disciple's conduct. But in these cases the Talmudic verb specifies the particular action. Thus in *Horaioth*, p. 48, 3. R. Abba Bar Catina heard R. Levi disputing profoundly, and when he had made an end R. Abba rose up, and kissed his head. In *Psalms lxxviii. 36.* the expression ἀγαπᾶν ἐν στόματι signifies to flatter, whence it has been thought that the verb here has a similar sense, and that Christ praised the youth ironically, knowing him to be a covetous and worldly-minded man. This interpretation, however, proceeds upon the supposition that the young ruler was insincere, which is highly improbable: not to mention that irony would scarcely have been used by our Lord in a question of such serious importance. Besides, in the passage cited, the meaning of the verb is settled by the addition of ἐν στόματι, which alone could authorize its usage in so uncommon an acceptance. There are yet other senses more or less unsatisfac-

tory, which have been affixed to the verb in this instance; and after all, the E. T. seems to be not only the least objectionable, but the most natural and appropriate. *He loved him*, i. e. he was well pleased with him, *scil.* because of his youth, his earnestness, and his sincerity. He was unwilling, it is true, to give the test which our Lord subsequently required of him; but hitherto his life had been passed in strict obedience to the law, and so far he was praiseworthy, though he afterwards manifested too strong an attachment to the world. The citations from *Psalms* cxvi. 1. *Isaiah* lx. 10. LXX, which are adduced in support of the interpretation first stated, are more applicable to this last; and to these we may add, with all reverence, the heavenly voice in *Matt.* iii. 17. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. WHITBY, A. CLARKE, MACKNIGHT. — [LIGHTFOOT, ELSNER, &c.] The import of the verb *στυγνάζειν*, in the next verse, as applied to a *sorrowful* and *dejected countenance*, will be abundantly illustrated by the following examples. Eustath. Ismen. IV, p. 98. συνέχει τὴν ὀφρὺν, στυγνάζει τὸ πρόσωπον. Eurip. Hipp. 290. στυγνὴν ὀφρὺν λύσασα. Alcest. 782. στυγνῇ προσώπῳ καὶ συνωφρυνμένῳ. Diog. Laert. VII. 1. 18. στυγνὸν καὶ τὸ πρόσωπον συνεσπασμένον. See also my note on Soph. Ant. 528. Pent. Gr. p. 246. WETSTEIN, KYPKE.

Ver. 26. καὶ τίς δύναται σωθῆναι; *Matt.* xix. 25. τίς ἄρα; But καὶ τίς, which is by some taken for a Hebraism, occurs in the same sense in the best writers. Herod. III. 140. καὶ τίς ἐστι Ἑλλήνων εὐεργέτης; Arist. Pac. 123. καὶ τίς πόρος σοὶ τῆς ὁδοῦ γενήσεται; So v. 834. Acharn. 86. Ælian. II. 31. VIII. 16. Arrian, Alex. V. 2. 4. Epict. IV, 4. *et alibi*. WETSTEIN, ELSNER, BOS.—[GROTIUS.]

Ver. 30. οἰκίας, καὶ ἀδελφούς, κ. τ. λ. Two difficulties have been pointed out in this passage: the first in the *promise itself*, the second in the *limitation*, μετὰ διωγμῶν. With respect to the first, the declaration that the sincere Christian shall receive a *hundredfold houses, and brothers, &c.* seems to imply that the compensation shall be *in kind*. Hence the impious sneer of Julian, who asked whether the Christian was to get a hundred wives. But, not to mention that the word *γυναῖκας* does not appear in this to correspond with *γυναῖκα* in the preceding verse, it is clear that the promise is not to be taken *literally*: it plainly implies, that those who forsake all for the sake of Christ shall find among genuine Christians *spiritual* relatives, who shall be as dear to them as *fathers, mothers, &c.*; and in this sense, especially in the Apostolic age, the promise of receiving a *hundred fold* may have been even *literally* fulfilled. For the disciples, as they travelled from place to place, were admitted by the brethren to the shelter of their houses and the product of their lands, and

welcomed with every token of friendship and filial affection. As to the qualifying words, *μετὰ διωγμῶν*, a promise regarding things merely temporal, accompanied *with persecutions*, has been considered as illusory, and compared to the feast which was given by Dionysius to Damocles, at the same time that a sword was suspended by a hair over his head. Hence, some have suggested that *μετὰ* should be rendered *after*; but as this sense is extremely rare with a genitive, others would read *διωγμὸν*, with Theophylact. But the idea of temporal blessings, during the time of persecution, is by no means inconsistent with the state of the church militant, wherein the godly are always, in some shape or other, exposed to persecution: hence there is no authority for rejecting the passage altogether, as some have wished; or to alter it, as others. See the parallel place in *Matt.* xix. 29. and compare *2 Cor.* vii. 4. *James* i. 2. LE CLERC, DODDRIDGE, A. CLARKE.—[WETSTEIN, CAMPBELL, PEARCE, KUINOEL, ROSENMULLER.]

Ver. 32. ἐθαμβοῦντο, κ. τ. λ. This *wonder* and *fear* is ascribed by some to the prediction which Christ now delivers of his death and passion; the words καὶ παραλαβὼν being rendered *for he took*. Examples of καὶ in this sense are found in *Luke* i. 22. *John* xii. 35. and elsewhere. But it should seem that his going to Jerusalem was the cause of their terror, where the Sanhedrim had already endeavoured to apprehend him, *John* xi. 53. 57. WHITBY, GROTIUS.—[A. CLARKE.]

Ver. 42. οἱ δοκοῦντες ἄρχειν. The participle is here redundant. *Matt.* xx. 25. οἱ ἄρχοντες. *Luke* xxii. 25. οἱ βασιλεῖς. Compare also *1 Cor.* vii. 40. xl. 16. xii. 23. xiv. 37. *Phil.* iii. 4. *Epict.* Ench. XXX. 11. τῶν ἐν ὑπεροχῇ δοκούντων. *Polyb.* I. 5. τοὺς δοκοῦντας ἀδικεῖν. *Ælian.* V. H. X. 15. δοκοῦντες διαφέρειν. See also on *Matt.* iii. 9. DODDRIDGE, WHITBY, PALAIRET.

Ver. 46. υἱὸς Τιμαίου Βαρτίμαιος. Some suppose that the Evangelist is here guilty of tautology; but probably an interpretation of the name *Bartimæus* is intended, the words τοῦτ' ἐστὶ being understood, as in *Abba, Father*, which occurs oftener than once. LIGHTFOOT, CAMPBELL. With προσαιτῶν there is an ellipsis of βίον, as in *Job* xx. 14. LXX. So *Arist.* *Acharn.* 429. χωλὸς προσαιτῶν. The omission is supplied in *Eurip.* *Helen.* 512. 792. KYPKE.

Ver. 50. ἀποβαλὼν τὸ ἱμάτιον. *Scil.* that he might run the faster. *Hom.* *Il.* B. 183. βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε. *Eustath.* *in loc.* ἵνα ἐν τῷ θέειν ῥᾶον τρέχοι. WETSTEIN. Of the title *Rabboni*, see *Horne's Introd.* Vol. III. p. 482.

CHAPTER XI.

CONTENTS:—*Christ's entry into Jerusalem*, vv. 1—11. [Matt. xxi. 1. Luke xix. 29. John xii. 12.] *The barren fig-tree cursed*, vv. 12—14. [Matt. xxi. 18.] *The Temple purged*, vv. 15—18. [Matt. xxi. 12. Luke xix. 45.] *The fig-tree withered*, vv. 19—26. [Matt. xxi. 29.] *Christ refuses to tell the Chief Priest by what authority he acted*, vv. 27—33. [Matt. xxi. 23. Luke xx. 1.]

Verse 4. ἐπὶ τοῦ ἀμφοδου. *In bivio*; or perhaps merely *near the street*. The word does not occur again in the N. T., but so it is used in *Prov.* i. 20. *Jerem.* xi. 13. *Amos* v. 16. LXX. Hesych. ἄμφοδα· αἱ ῥύμαι, ἀγνιαι, διόδοι. Suid. ἄμφοδον· δίοδον, ῥύμην. The noun στοιβάς, in v. 8., or as it is more generally written, στιβάς, signifies more properly *a bed of leaves*. See my note on Hom. Il. Ω. 670. Hesych. στιβάς· ἀπὸ ῥάβδων ἢ χλωρῶν χόρτων στρώσις καὶ φύλλων. Hence the verb στιβαδοικεῖν in Polyb. II. 17. Here, however, it denotes simply *leaves*, though with a reference to their being *strawed* on the ground. Compare *Matt.* xxi. 8. SCHLEUSNER, WETSTEIN.

Ver. 10. ἡ ἐρχομένη βασιλεία κ. τ. λ. *The kingdom of David* is the kingdom which God was now about to erect according to his promise made to David. In several of the principal MSS. and versions the words ἐν ὀνόματι Κυρίου are wanting, and their insertion between βασιλεία and its regimen τοῦ πατρὸς ἡμῶν gives them very much the appearance of an interpolation. Besides, the phrase ἐρχόμενος ἐν ὀνόματι Κυρίου, in the preceding verse, may very easily have given rise to an inadvertent repetition of it in this. There is, therefore, some reason for rejecting these words, but none for rejecting the whole clause. WHITBY, GROTIUS, MILL, GRIESBACH.

Ver. 13. οὐ γὰρ ἦν καιρὸς σύκων. E. T. *For the time of figs was not yet*. Did Christ then curse the tree because it had not figs before the time of figs? To solve the difficulty it has been proposed to read οὐ instead of οὐ: but the translation thus affixed to the passage, *where he was it was the season of figs*, is extremely harsh and intricate, and irreconcilable with the general simplicity of the N. T. writers; not to mention that the sentence thus rendered would affix to the words, without any assignable reason, a sense precisely contrary to that which they now bear. Neither is there any authority for translating καιρὸς σύκων, *a good year for figs*, or *a good country for figs*; and if it could be proved that καιρὸς was ever so used, it cannot be supposed that the Evangelist would have applied it in a sense so artificial and

extraordinary. The fact is, that the expression *καὶρὸς σύκων* denotes *the season for gathering figs*. So *Matt. xxi. 34. ὁ καιρὸς τῶν καρπῶν*. Compare *Job v. 26. Psalm i. 3. LXX. Mark xii. 2. Luke xx. 10*. And this, indeed, coincides with the interpretation which a reader would naturally give it. The declaration however, that the *season of figs was not yet come*, cannot be, as the order of the words would lead one at first to imagine, the reason why there was nothing but leaves on the tree; for the fig-tree has the property of forming its fruit before the leaves appear. Hence the words *καὶ ἐλθὼν κ. τ. λ.* must be read in a parenthesis; and thus the appearance of the tree in full foliage, together with the fact that fig harvest had not yet arrived, would justify the expectation of finding fruit on the tree; and the disappointment of this expectation could only have proceeded from the barrenness of the tree. Parentheses of this kind are not without example, and there is one precisely similar in *Mark xvi. 3, 4*. Compare *Gen. xiii. 10. Numb. xiii. 20, 23. Luke xx. 19. John i. 14*. It has been objected, indeed, that, at all events, the figs at this time of the year, in the beginning of the month *Nisan*, (March or April,) must have been so unripe as to be totally unfit to eat. But it frequently happens in Barbary, and of course in the hotter climate of Judea, that some of the more forward and vigorous trees will occasionally yield a few ripe figs six weeks or more before the full season, which are esteemed a great dainty. Something like this may be alluded to in *Hos. ix. 10*. See *Shaw's Travels*, p. 342. Compare also *Isaiah xxviii. 4*. CAMPBELL, MACKNIGHT, KUINOEL, WETSTEIN, ROSENMULLER.—[HEINSIUS, HAMMOND, MICHAELIS, &c.]

Ver. 16. ἵνα τίς διενέγκῃ σκεῦος, The Hebrew word כֵּל, *keli*, which properly signifies *a vessel*, is employed with considerable latitude in the O. T.: it denotes *arms* in *Jer. xxi. 4. Ezek. ix. 1., clothes, Deut. xxii. 5., and musical instruments, Psalm lxxi. 22*. Hence, it is likely that the meaning of the word *σκεῦος* is equally comprehensive, and intended to include any article of traffic whatsoever. In this prohibition, however, our Lord merely enforced the received doctrine of the Jews; for to this effect they interpreted *Levit. xix. 30. Deut. xii. 5.* as it appears from Josephus, *adv. Apion.* p. 1066. The Talmud also, in *Jevamoth*, p. 6, 2. explains the *reverence of the Temple* to mean that none go into it *with his staff, and his shoes, and his purse, and dust upon his feet*; and that none *make it a common thoroughfare, or a place of spitting*. It may be that the abuses, which had now risen to a great height, were in some measure increased by the proximity of the Castle of Antonia, as the markets held in the Temple would be very convenient for the garrison, which was there stationed. LIGHTFOOT, WETSTEIN, KUINOEL, ROSENMULLER.

Ver. 17. πᾶσι τοῖς ἔθνεσι. The E. T. has given this passage as if the words had been ὑπὸ πάντων τῶν ἔθνων; and this is more remarkable, as in the translation of *Isaiah* lvi. 7. it is correctly rendered *for all people*. As the court of the Gentiles, which was the part of the Temple more generally profaned, was designed for the devout of all nations, the Temple itself was justly styled *a house of prayer for all nations*; and upon this principle our Lord commanded that no part of it was to be desecrated. CAMPBELL, HAMMOND.

Ver. 21. κατηράσω. The use of this verb, which the E. T. renders *to curse*, has afforded occasion for cavil, as conveying an idea very unsuited to the character of our Lord. But the expression which our Lord made use of on the occasion, *supra*, v. 14., was in every respect becoming, and St. Peter merely follows the Jewish mode of speaking in reference to things which have become worthless and unprofitable. Compare *Heb.* vi. 8. MACK-NIGHT.

Ver. 22. πίστιν Θεοῦ. That is, *faith in God*; the genitive Θεοῦ being put for εἰς τὸν Θεόν. The noun πίστις is frequently used with the genitive of the object precisely in this manner. Compare *Acts* iii. 16. *Rom.* iii. 22. 26. *Gal.* ii. 16. 20. iii. 22. *Phil.* iii. 9. So also ἐλπὶς, 1 *Thess.* i. 3. Some, however, understand the expression as a mere Hebraism, denoting *a strong faith*; and it is common in the Jewish idiom to use the name of *God* with a substantive to denote *great, mighty, excellent*; or with an adjective as the sign of the superlative. See 1 *Sam.* xiv. 15. *Isaiah* xxix. 1. *Exod.* iii. 1. and elsewhere. But the substantives so employed, with which alone we are concerned, are always names either of real substances, as *mountain, cedar, lion, city*; or of visible effects, as *wrestling, trembling*, and the like; never of any abstract quality, as *faith, hope, justice*, &c. The received translation, therefore, is unquestionably correct. CAMPBELL, GROTIUS, KUINOEL.—[PEARCE, A. CLARKE.] Of the phrase ἔσται ὑμῖν, in v. 24., see on *Matt.* xviii. 19. and of the two following verses on *Matt.* vi. 5. 12. vii. 7. xviii. 21. sqq. Some MSS. and versions omit v. 26., and in others two verses are added from *Matt.* vii. 7, 8. The origin of these variations is easily perceptible.

CHAPTER XII.

CONTENTS:—*Parable of the vineyard*, vv. 1—12. [Matt. xxi. 33. Luke xx. 9.] *The tribute-money*, vv. 13—17. [Matt. xxii. 15. Luke xx. 20.] *Christ's reply to the Sadducees respecting the resurrection*, vv. 18—27. [Matt. xxii. 23. Luke xx. 27.] *His answer to the Pharisees*, vv. 28—34. [Matt. xxii. 34.] *and his enquiry respecting the Messiah*, vv. 35—37. [Matt. xxii. 41. Luke xx. 41.] *His caution against the Scribes*, vv. 38—40. [Matt. xxiii. 1. Luke xx. 45.] *The widow's mite*, vv. 41—44. [Luke xxi. 1.]

Verse 4. λιθοβολήσαντες ἐκεφαλαίωσαν. E. T. *At him they cast stones, and wounded him in the head*; i. e. they wounded him in the head with stones. This is no doubt the sense of the passage, although the commentators are greatly divided in the meaning of the verb κεφαλαιοῦν. In *Rom.* xiii. 9. the compound ἀνακεφαλαιοῦν signifies *to sum up, to comprise*; and so it has been proposed to render it here, to this effect, *they threw stone after stone at him*. But the parallel word in Luke is τραυματίζειν, which favours the received translation. Others would translate it *to load with insult*. So Theophylact: συνελέσαν καὶ ἐκορύφωσαν τὴν ὕβριν. This meaning, however, is totally unsupported and unsatisfactory. The interpretations *to shave the head*, scil. *in derision, to beset with sticks, &c.* need only be noticed in order to their refutation; and *to despatch* is contrary to the tenor of the narrative. It is true that there is no positive classical authority for the sense above assigned to it, but analogy is altogether in its favour. Thus we have γαστρίζειν, *to strike in the belly*, and μηρίζειν, *to strike on the thigh*. Diog. Laert. VII. p. 544. εἰ δ' εἰς τὴν γαστέρα τύπτων γαστρίζει, καὶ δ' εἰς τοὺς μηρούς τύπτων μηρίζει. Compare Arist. *Equit.* 273. 454. *Vesp.* 1529. Hence κεφαλαιοῦν, *to strike on the head*, and this signification is confirmed by Arist. *Ran.* 854. κεφαλαίῳ τὸν κρόταφον ῥήματι θένων. WHITBY, CAMPBELL, KUINOEL, SCHLEUSNER.—[LIGHTFOOT, WAKEFIELD, ALBERTI, &c.]

Ver. 12. πρὸς αὐτούς. *Against them*. So Luke xx. 19., but Matt. xxi. 45. περὶ αὐτῶν. The preposition πρὸς has the same import in *Judg.* xii. 3. *Isaiah* xxxii. 6. *Ezek.* xiii. 9. LXX. *Acts* xxiii. 30. xxvi. 14. *Ephes.* vi. 11. *Heb.* xii. 4. WHITBY.

Ver. 26. ἐπὶ τῆς βάτου. See on *Mark* ii. 26. In the next verse there is a great variety in the reading, arising probably from an apparent difficulty in the construction of the article. The words ὁ θεὸς νεκρῶν could not be tolerated in *regimen*;

but there is evidently an ellipsis of another Θεός before νεκρῶν, which is supplied in *Matt.* xxii. 32. Instead, therefore, of omitting the article with some MSS., and making the proposition exclusive, *There is no God*, &c. it seems more accurate with others to omit Θεός before ζώντων, which seems to have crept in from the margin. MIDDLETON, GRIESBACH.

Ver. 29. Κύριος ὁ Θεός κ. τ. λ. Some would render this clause as two sentences: *the Lord is our God; the Lord is one.* It is true that the verb substantive is wholly omitted in the Hebrew of *Deut.* vi. 4., but the construction in the Greek, with ἐστιν in the last member, does not favour this construction; and in the original the idiom of the language will not permit the separation of the words יהוה אחד. RENNELL.—[CAMPBELL.] Mark, as writing more especially for the Gentiles, has quoted the precept more at large than St. Matthew. The answer of the Scribe also, and our Lord's reply in v. 32. sqq., are only recorded by this Evangelist. With the former we may compare the Talmudic Tract *Succa*, p. 49, 2. *R. Eliexer said: It is far better to give alms than to offer all oblations.* By the declaration *these are not far*, &c. v. 34., our Lord intimated that the lawyer had expressed sentiments which became a Christian, and such as might eventually dispose him to embrace Christianity, and make him a partaker in the privileges and promises of the Gospel. WETSTEIN, MACKNIGHT. The vv. 38—40. correspond with *Matt.* xxiii. 5, 6, 7. 13.

Ver. 41. γαζοφυλακίου. This word, which is of rare occurrence, seems to denote the *chests* into which the money designed for the Temple and the sacred service was put. The first mention we have of such a repository is in *2 Kings* xii. 9., where it is called κιβωτόν. These chests were thirteen in number, set apart for different purposes, and inscribed accordingly. See Maimonides in *Shekalim*, c. 2. Joseph. B. J. V. 14. Antiq. XIX. 5. and Horne's Introd. Vol. III. pp. 183. 241. From signifying the chest that contained the treasure the name was at length applied to that part of the Temple where the chest was deposited, as here, and in *John* viii. 20. It appears from the Mischna, in *Shekal.* p. 8, 4. that *according to his pleasure any one might cast into the chests how little soever he would*; i. e. any thing not less than two *prutahs*. Now the *prutah* was the small Hebrew coin equal to the eighth part of an Italian *as*, the *as* being the twenty-fourth part of a silver denarius: *Bava Metzia*, p. 44, 2. *Kiddush*, p. 58, 4. Hence it is called λεπτόν in Greek, and *mite* in English, which is an old word for *crumb*. The *brass money* (χαλκός) here mentioned was probably of this species; of which the rich cast in πολλὰ, scil. λεπτά. CAMPBELL, GROTIUS, LIGHTFOOT.

Ver. 44. ὑστερήσεως. Of her want, or poverty. So ὑστέρημα, which is opposed to περισσεῦμα, abundance, in 2 Cor. viii. 14. The word βίος is used for the support of life in the best authors; and so Luke viii. 43. xv. 12. 30. Here it rather implies what is necessary to support life during the day. GROTIUS, WHITBY.

CHAPTER XIII.

CONTENTS:—*The destruction of Jerusalem foretold, the signs which should precede and accompany it described, and the necessity of watchfulness and prayer inculcated, vv. 1—37. [Matt. xxiv. 1. Luke xxi. 5.]*

Verse 11. μελετᾶτε. This word is frequently used by the rhetoricians of an elaborate disquisition or discourse. Isocr. de Pace: καὶ γὰρ αὐτοὶ πεποίηκατε τοὺς ῥήτορας μελετᾶν καὶ φιλοσοφεῖν. Lucian. de Merc. cond. 35. ῥήτορα μελετήσαντα. Hence the phrase μελέτη ῥήτορος, a declamation. WETSTEIN. Of the Quakers' misinterpretation of this passage see on Matt. x. 20. It is clear from this place, compared with Luke xxi. 14, 15. that the promise is peculiar to the Apostles and to the times of persecution. WHITBY.

Ver. 19. αἱ ἡμέραι ἐκείναι θλίψεις. An emphatic abstractum pro concreto not unusual in the best writers. Herod. I. 16. πᾶς ἐστὶν ἄνθρωπος συμφορῇ. Achil. Tat. IV. p. 267. καὶ ἦν ἅπας ὁ ποταμὸς ἐορτή. KYPKE. Of the ἐκλεκτοὶ, v. 20., see on Matt. xx. 16. A similar phraseology occurs continually in the Fathers. Thus Clemens speaks of sedition, as ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, Epist. ad Corinth. § 1. and again, ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἐαυτῷ. WHITBY.

CHAPTER XIV.

CONTENTS :—*The rulers conspire against Christ*, vv. 1, 2. [Matt. xxvi. 1. Luke xxii. 1.] *He is anointed in the house of Simon*, vv. 3—9. [Matt. xxvi. 6. John xii. 1.] *The covenant of Judas with the chief priests*, vv. 10, 11. [Matt. xxvi. 14. Luke xxii. 3.] *The last supper, and the institution of the Eucharist*, vv. 12—31. [Matt. xxvi. 17. Luke xxii. 7. John xiii. 17.] *The agony in the garden*, vv. 32—42. [Matt. xxvi. 36. Luke xxii. 40. John xviii. 1.] *The betrayal*, vv. 43—50. [Matt. xxvi. 47. Luke xxii. 47. John xviii. 3.] *The seizure and escape of a young man in the train*, vv. 51, 52. *The examination of Christ, and Peter's denial*, vv. 53—72. [Matt. xxvi. 57. Luke xxii. 54. John xviii. 12.]

Verse 3. νάρδου πιστικῆς. The *nard* is a highly aromatic plant, two species of which are mentioned by Dioscorides, the *nardus Syriaca* and *Indica*. The latter terminates, like wheat or lavender, in ears or spikes, from which a rich unguent is extracted, and thence denominated *unguentum nardinum*, or *unguentum nardi spicatae*; Anglicè, *spikenard*. See Dioscor. I. 6. 8. 75. Plin. N. H. XII. 12. XIII. 2. Sometimes, however, the *unguent*, as well as the *herb* itself, was called simply *nard*. It was so extremely prized, and so valuable, that a small box of it furnished at an entertainment was considered equivalent to a large vessel of wine. Hor. Od. IV. 12. 16. *Nardo vinum merebere*: *Nardi parvus onyx eliciet cadum*. With respect to the epithet *πιστικῆς*, which is here applied to it by St. Mark, there is a considerable diversity of interpretation; but the opinions of some of the commentators are so improbable, that it will be sufficient merely to mention them, and to examine those only which seem to be worthy of notice. Passing by, therefore, the conjectures of *πιστικῆς* from *πίσσειν*, *contundere*, and *Ὀπιστικῆς* from *Opis*, a town near Babylon; and the derivations from *πιέζειν*, *premere*, from the Syriac *ܢܪܕܝܢܐ*, *an acorn*, and from *Πιστὰ*, a city of Persia, supposed to be mentioned in Æsch. Pers. 2.—the first hypothesis which deserves attention is that which supposes the word to be of Latin origin, and substituted for *spicata*. It is clear, however, that in this case it should have been applied to the *herb* rather than to the *unguent*. Those, again, who would render the word *liquid*, as if from *πίνειν*, *to drink*, evidently confound it with *πιστός* in Æsch. Prom. 489., which they cite in their defence. Upon the whole the most probable opinion seems to be that the epithet denotes *pure, unadulterated*, and is derived from *πίστις*. Thus the sacramental wine is called in Euseb. Dem. Ev. VIII. κρᾶμα πιστικὸν τῆς καινῆς διαθήκης.

KUINOEL, KYPKE, LE CLERC.—[GROTIUS, LIGHTFOOT, WETSTEIN, SCHLEUSNER, &c.]

Ver. 13. κεράμιον. Scil. ἀγγεῖον or σκεῦος, an earthen vessel. Polyb. IV. 56. ἠτοίμασαν οἶνον κεράμια μύρια. Joseph. Ant. VIII. 13. 2. ἐλαίου τὸ κεράμιον. Diog. Laert. VI. 2. ὁ δὲ κεράμιον δλον ἐπεμψεν αὐτῷ. So in Juv. Sat. X. 25. *fictilia, subaud. vasa.* Pollux VII. 162. ἀγγεῖα κεράμεια καὶ γήϊνα, καὶ τὰ εἶδη κεράμεια. RAPHELIUS, WETSTEIN. It has been thought that the person whom the disciples were to meet with this vessel of water was a servant of the house in which our Lord intended to eat the Passover. *Fetching water* seems to have been a servile occupation among the ancients generally. We have a striking instance of it in the *Electra* of Euripides.

Ver. 14. κατάλυμα. E. T. the guest chamber. The same word occurs in *Luke* ii. 7., where, in the E. T. it is rendered *inn*. In Judea there seem to have been two sorts of public-house for the reception of strangers, of neither of which we have any precise counterpart among ourselves. Of these the *καταλύματα* were the most commodious, being divided into separate apartments for the accommodation of different parties, who brought their provisions with them. It was necessary that there should be at Jerusalem a great number of these houses for the reception of the vast concourse of people who came thither at the Passover; and rooms also in private houses, which at the time were set apart for a similar purpose, and to one of which our Lord seems here to allude, were called by the same name. This apartment is called in the next verse *ἀνώγειον ἐστρωμένον, an upper room, furnished, or more properly carpeted.* The term, however, as used of a dining-room, does not refer simply to the floor, but to the couches also, on which they reclined at meals, and over which was spread a coverlet or carpet. See Horne's *Introd.* Vol. III. pp. 393. 397. The other word translated *inn* in the E. T. is *πανδοχεῖον, Luke* x. 34. This was far less comfortable than the *κατάλυμα*, as all the travellers and their cattle also were under the same roof, separated only by a low partition-wall from each other. Hence the derivation of the name is evident. It is distinguished in the Vulgate from *κατάλυμα*, where the one is rendered by *diversorium*, and the other by *stabulum*. CAMPBELL. Some have thought that *chambers, (καταλύματα,)* were let out during the feast, and that the disciples were simply directed to engage this particular one, wherein to prepare the Passover. But it is well ascertained that it was the custom of the Jews to give to strangers the use of their rooms and furniture for this purpose, without any pay except the skins of the lambs sacrificed. See the Talmud, in *Joma*, p. 12, 1. LIGHTFOOT, LE CLERC.—[ROSENMULLER.]

Ver. 19. εἰς καθ' εἰς. Some take κατὰ for καὶ εἰτα, and render the expression *one and then another*: so *unus* is sometimes repeated instead of *alter* in Latin. Mart. Epigr. I. 20. 2. *Expuit una duos tussis, et una duos*. But it should rather seem to be a Hebrew idiom for καθ' ἑνα, and not altogether dissimilar from the form noticed at *Mark* vi. 39. Compare *John* viii. 9. *Rom.* xii. 5. *Ephes.* v. 33. GROTIUS.—[WETSTEIN.]

Ver. 36. Ἀββᾶ, ὁ πατήρ. There has been much discussion respecting these words. Some are of opinion that ὁ πατήρ is merely added to Ἀββᾶ as being equivalent in meaning, in the same manner as we frequently find in the early Jewish writings a word of the same signification in *Greek* added to their own term, by way of explanation. But in all these cases, such as מִרִּי קִרִּי, *Mori κύριε*, מִלִּי שָׁנָא, *shangnar πύλη*, &c. the article is never prefixed to the Greek word. Others, therefore, would read ὁ πατήρ, i. e. ὁ ἐστὶ μεθερμηνευόμενον πατήρ; for which, however, there is no authority either here or in the other two places, *Rom.* viii. 15. *Gal.* iv. 6. where the expression recurs. Now in these places the Syriac version renders *my* Father, or *our* Father, respectively, as the circumstances of the case require, thereby plainly indicating that the article here, as elsewhere, has the force of a possessive pronoun, and that ὁ πατήρ must be taken for the vocative case, as ὁ βασιλεὺς, *Matt.* xxvii. 29. ὁ υἱὸς, *Mark* x. 47. ὁ θεὸς, *Rev.* xv. 3. The addition is expressive of the most impassioned feeling. Among the Hebrew the words אַבִּי, *Abbi*, and אַבְבָּא, *Abba*, have a distinct signification, the former being a term of merely *civil* respect, and the latter of *filial* affection. Compare the Targum on *Gen.* xxii. 7. xxvii. 34. xlviii. 18. and on *Gen.* iv. 20. 1 *Sam.* x. 12. 2 *Kings* ii. 12. *et passim*. MIDDLETON.—[SCHOETTGEN, LIGHTFOOT, &c.]

Ver. 41. ἀπέχει. Considerable doubts exist with respect to the meaning of this word, and the proper mode of supplying the ellipsis occasioned by the abrupt manner in which our Lord's agitation led him to express himself. Most of the commentators would understand καὶρὸς or ὥρα in reference either to the *time* when the Apostles could assist their Master, or to *the agony of Christ*. But the verb itself is unquestionably *impersonal*, and so it is explained by all the Fathers and Lexicographers, supported by the authority of classical examples. Hesych. ἀπέχει· ἀπόχρη, ἐξαρκεῖ. Anacr. Od. 28. ἀπέχει, βλέπω γὰρ αὐτόν. Perhaps the true interpretation is that which is noticed in the parallel passage, *Matt.* xxvi. 45. WETSTEIN, WHITBY. — [HAMMOND, KYPKE, KUINOEL, &c.]

Ver. 47. εἰς τις. So again v. 51. The pleonasm is of frequent occurrence. Thucyd. VI. 61. τινὰ μίαν νύκτα. Aristoph.

Equit. 1297. *μίαν τινα*. Plutarch. *de Adulat.* p. 63. E. εἰς τις ἰωρακῶς τὸ γενόμενον. WETSTEIN.

Ver. 51. νεανίσκος. Many idle conjectures have been formed respecting this youth. Epiphanius and Jerome suppose him to have been *James the Less*; Chrysostom and others have a tradition that he was John: but all the disciples had forsaken him and fled. It has also been conjectured that he was some young man whose house lay near the garden, and who, being roused by the tumult, was excited by curiosity to see what was going forward. The most probable conjecture seems to be that he was a Roman soldier not on duty, for *νεανίσκος*, as *juventus* and *juvenes* in Latin, is frequently employed as a denomination for soldiers. Thus again in this very verse, where the article points to a particular part of the company, which could be no other than the soldiery. Compare *Josh.* ii. 1. vi. 22. *Isaiah* xiii. 18. LXX. and in the Hebrew, 2 *Chron.* xiii. 3. where the LXX have *πολεμότης*. Of the word *σινδὼν* see on *Matt.* xxvii. 59. Some suppose that it here signifies the *talith*, or upper cloak, which the Jews generally wore, since the word *γυμνός* does not necessarily mean *naked*. See on *Matt.* xxv. 35. In this case, however, the words *ἐπὶ γυμνοῦ* would be superfluous; nor does their use agree better with the notion that the *under linen tunic* is intended, which was always close to the skin. Besides, a man's appearing only in his tunic would not have excited surprise, as the common people, when at work, seldom appeared otherwise. See on *Matt.* xxiv. 17. It should rather seem, therefore, to have been the *linen cloth* or *sheet* in which he had been sleeping. So Kimchi: *Sindon est vestis nocturna, quam induunt super carnem, factus ex lino*. Galen. *μὴ γυμνός κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα*. Herod. II. 95. *ἦν μὲν ἐν ἱματίῳ ἐνελιζάμενος εὖδρ ἢ σινδόνι*. Dion. H. *ap. Euseb. Eccl. Hist.* VI. 40. *ἤμην γυμνός ἐν τῷ λίνῳ ἐσθήματι*. Compare Thucyd. II. 49. Liban. Or. XI. p. 377. D. WETSTEIN, GROTIUS, SCHLEUSNER, WHITBY.—[PEARCE.] This incident is related only by St. Mark; but though of much less importance than the cure of Malchus, it adds greatly to the credibility of the history. It is an occurrence which is very likely to have happened, but very unlikely to have been invented. CAMPBELL.

Ver. 54. πρὸς τὸ φῶς. E. T. *At the fire*. In pure Greek the word *φῶς* almost always, if not invariably, denotes *light*. Its usage, therefore, in this place for *fire* may fairly be considered as a Hebraism, the word *אֵשׁ*, which signifies *light*, being frequently used in this acceptance. By a comparison with this place the same metonymy seems to be indicated in *Luke* xxii. 56., though it has there been ingeniously proposed to render it *the light* or *blaze* of the fire. GROTIUS, HAMMOND.—[PALAIRET, WETSTEIN.]

Ver. 56. ἴσαι αἱ μαρτυρίαι. It has been said that it does not appear by the Evangelist that there was any disagreement in the testimony of the witnesses against our Lord, and a reason is thence deduced for rendering ἴσος here and at v. 59. *sufficient*. That the testimony adduced was not sufficient to condemn him is certain, but it does not appear that it was not at the same time contradictory, though the Gospels do not record the precise points of contradiction. There may possibly be a reference both to the *inconsistent* and the *insufficient* nature of the evidence, though the Sanhedrim seem rather to have studied a show of justice than to have regarded the magnitude of the alleged offence; and there is no good authority for the use of this adjective in the sense proposed. The traditional canons divided testimonies into three kinds:—1. a *vain*, or discordant testimony; 2. a *standing*, or presumptive testimony; and 3. an *even* testimony, ἴση μαρτυρία. It was not agreeable to the Jewish canon to seek for witness at all in capital cases, as it appears from the Talmud in *Sanhedrim*, c. 4. LIGHTFOOT, WETSTEIN, WOLF.—[HAMMOND, GROTIUS, WHITBY.] In v. 61. the name Θεοῦ is prefixed to τοῦ εὐλογήτου in some MSS. and versions, but it is entirely suitable to the Hebrew idiom to employ the adjective without the substantive as a distinguishing appellation of God. CAMPBELL.

Ver. 69. ἡ παιδίσκη. The article seems here to indicate the maid recently mentioned, v. 66., whereas Matthew puts this second charge into the mouth of *another*. This discrepancy is unnoticed in *Matt.* xxvi. 69., but will be easily solved to the satisfaction of every candid enquirer, and that too without rejecting the article, or making it equivalent to τις, for which there is no reason or authority. The maid who first recognized Peter may have joined in the second accusation, which seems to have been made by several persons together; and it is natural, from her reiterated attack, that she should make the deepest impression upon his mind. Hence, in relating the circumstance to Mark, he might have said, *the maid*. MICHAELIS, MIDDLETON.—[GROTIUS, ROSENMULLER.]

Ver. 72. ἐπιβαλὼν ἔκλαιε. E. T. *When he thought thereon he wept*: and much as the import of the participle ἐπιβαλὼν has been canvassed, this seems to be the true interpretation of the passage. Any change, such as ἐπιλαβὼν, which has been proposed, is altogether without authority; and the other meanings which have been attached to ἐπιβάλλειν, are either inadmissible or unsuited to its present use. The examples produced by some in favour of its signifying *to rush out*, conclude nothing, for in these it implies *to rush in* rather than *to rush out*; and the preposition, if used, is εἰς or ἐπὶ, never ἐξ or ἀπό. Others, therefore, prefer one of two other explanations, upon the authority of Theo-

phylact, who observes : ἐπιβαλὼν ἔκλαιε, τουτέστιν, ἐπικαλυψάμενος τὴν κεφαλὴν, ἢ ἀντὶ τοῦ, ἀρξάμενος μετὰ σφοδρότητος. With respect to the former of these interpretations, it was a well-known, and indeed a natural custom with the Greeks and Romans, and also with the Jews, *to cover the head* when they wept. Compare 2 Sam. xv. 30. xix. 4. Esth. vii. 8. Jerem. xiv. 3, 4. Joseph. Ant. VII. 10. 5. Hom. Od. Δ. 114. Æsch. Choëph. 75. Eurip. Orest. 274. Suppl. 110. 295. Arist. Ran. 942. Platon. Phæd. p. 97. Wyt. Isocr. Trapez. p. 714. Anthol. V. 33. Herod. VI. 67. Plin. Epist. xxxv. 10. But, not to mention that such an expression of grief would have published the emotion of Peter to all present, such an ellipsis can scarcely be allowed as that suggested by Eurip. Elect. 1232. ἐπιβαλὼν φάρη κόραις ἐμαῖσι. Compare Levit. xix. 19. LXX. The other interpretation of Theophylact would require ἐπέβαλεν κλαίειν rather than ἐπιβαλὼν ἔκλαιε, even if the word would admit of this meaning; for which there is no more authority than for rendering it, according to another supposition, *to look upon*, scil. *Jesus*. It is true that the expression is elliptical, and that by supplying this or that particular word a given sense may be elicited; but an ellipse cannot be fairly established unless where an instance similar to the case in point can be exhibited. Now in the sense of the E. T. there are abundant examples of ἐπιβάλλειν, scil. τὴν διανοίαν, both with and without the ellipsis. Polyb. Leg. 37. ἐπιβαλὼν ὁ πρεσβευτὴς πολλοὺς τινας διετίθετο λόγους. M. Anton. X. 30. τούτῳ γὰρ ἐπιβαλὼν, ταχέως ἐπιλήση τῆς ὀργῆς. Hierocl. Carm. Pythag. p. 14. ἄλλως δὲ καὶ ἄλλως ἐπιβάλλει. Diod. Sic. XX. 44. πρὸς οὐδὲν ἐπέβαλε τὴν διανοίαν τῶν παρὰ τοῖς πολεμίοις συντελουμένων. Hence Suid. ἐπιβολή· ἔννοια. Diog. L. Epicur. X. 31. τὰς φανταστικὰς ἐπιβολὰς τῆς διανοίας. If these authorities do not put the matter beyond doubt, they at least give it a greater probability than has been yet given to any other hypothesis; and the incident is certainly such as would naturally produce reflection in the mind of the Apostle. CAMPBELL, WETSTEIN, KYPKE.—[ROSENMULLER, SCHLEUSNER, ELSNER, BEAUSOBRE, BOS, GROTIUS, LE CLERC, &c.]

CHAPTER XV.

CONTENTS:—*The accusation, crucifixion, death, and burial of Christ, with the attendant circumstances*, vv. 1—47. [Matt. xxvii. 1. Luke xxiii. 1. John xviii. 28.]

Verse 3. At the end of this verse the clause αὐτὸς δὲ οὐδὲν ἀπεκρίνατο are added in a few MSS. and retained by the E. T.

and some other versions. Hence, perhaps, the error in the translation of v. 5., *yet answered nothing*, whereas the adverb οὐκέτι should have been rendered *no longer*. The clause was probably inserted from *Matt.* xxvii. 12. GROTIUS, CAMPBELL.

Ver. 6. ἀπέλυνεν. *Matt.* xxvii. 15. εἰώθει ἀπολύειν. Of the use of the aorist simply in this sense see *Matt.* Gr. Gr. §. 503. 3. The same sense, however, will result by rendering κατὰ ἑορτὴν, *ad morem festi*, or *after the manner of the feast*; and this is the import of the preposition κατὰ in *Rom.* iii. 5. 1 *Cor.* iii. 3. xv. 32. *Gal.* iii. 15. So also in Attic Greek, κατὰ τὰ αὐτὰ, i. e. κατὰ τὸν αὐτὸν τρόπον. It cannot be now ascertained, either from Josephus or elsewhere, to what sedition the Evangelist alludes in the next verse. The phrase φόνον ποιεῖν, *to commit murder*, occurs in *Deut.* xxii. 8. LXX. So Polybius: ποιεῖν αἷμα καὶ φονούς. WHITBY, KUINOEL, RAPHELIUS.

Ver. 8. ἀναβοήσας. Several MSS. read here ἀναβὰς or ἀναβήσας, and thence the Vulgate *cum ascendisset turba*; unless the MSS. in question were made conformable to the Vulgate, whose translators had probably mistaken ἀναβοήσας for ἀναβήσας. That the received reading is correct is evident from the words πάλιν ἔκραξαν in v. 13. WHITBY, GROTIUS.

Ver. 11. ἀνέσεισαν. *Stirred up, incited*. Some copies have ἔπεισαν, evidently from a marginal gloss. *Dion. Hal. Ant. R.* VIII. p. 748. οὐκ ἐπιτρέψοντες τοῖς ἀνασείουσι τὸ πλῆθος. RALLAIRET. The adverb μᾶλλον is here used in a *negative* rather than a *comparative* sense: and so *Matt.* x. 6. *Mark* ix. 43. and elsewhere. WHITBY.

Ver. 15. τὸ ἱκανὸν ποιῆσαι. *To content, to satisfy*. The phrase seems to be of Latin origin, derived from the forensic expression *satis facere*. Hence it is found in those Greek writers who lived after the subjugation of Greece to the Romans. *Diog. Laer. in Bion.* IV. 50. τὸ ἱκανόν σοι ποιήσω, εἰς παρακλήτους πέμψης. *Appian. Punic.* p. 68. εἰ τὸ ἱκανὸν ποιήσετε Ρωμαίοις. GROTIUS, WETSTEIN.

Ver. 21. Ἀλεξάνδρου καὶ Ῥούφου. The latter of these is supposed to have been the person saluted by St. Paul in *Rom.* xvi. 3., and if so, he and his brother were probably at Rome when St. Mark published his Gospel. Hence he very naturally inserts their names together with that of their father, appealing thereby to their testimony in support of the truth of his history. Lucius, another brother, is said to have preached the Gospel in Germany. GROTIUS. Of the statement in v. 25. compared with that in *John* xix. 14. See Horne's *Introd.* Vol. II. pp. 505. 510.

Ver. 27. δύο ληστές. A copy of the Italic version tells their names, *Zoathan* and *Chammatha*. A. CLARKE. The prophecy cited in the next verse is *Isaiah* liii. 12. *Abarbanel*, on the passage, testifies that the Rabbins unanimously refer the whole chapter to their Messiah. WHITBY, GROTIUS.

Ver. 42. ὁ ἐστὶ προσάββατον. This explanation is added by Mark for the information of the Gentiles, for whom he principally wrote. GROTIUS. See Horne's *Introd.* Vol. III. p. 308.

CHAPTER XVI.

CONTENTS:—*The two Marias and Salome see an angel in the sepulchre, vv. 1—8. [Matt. xxviii. 1. John xx. 1.] Christ appears to Mary Magdalene, and sends her to the disciples, vv. 9—11. [Luke xxiv. 10. John xx. 14.] His appearance on the road to Emmaus, vv. 12, 13. [Luke xxiv. 13.] His final commission and ascension into Heaven, vv. 14—20. [Matt. xxviii. 18. Luke xxiv. 50. Acts i. 6.]*

Verse 1. διαγενομένου. Being past, or ended. So *Acts* xxv. 13. xxvi. 9. Polyb. II. 19. διαγενομένων πάλιν ἐτῶν δέκα. Herodian. I. p. 475. χρόνου δὲ οὐ πολλοῦ διαγενομένου. Polyæn. Strat. VII. 31. χρόνου διαγενομένου. RAPHELIUS, GROTIUS. The verb ἡγόρασαν is rendered in the E. T. *they had bought*; and in this acceptation the aorist is sometimes used. It is most probable, however, that this translation originated in *Luke* xxiii. 56., where it is stated that the spices were prepared before the evening of the Sabbath. The two Evangelists, however, refer to different parties of women respectively; and though the one party had procured their spices on the evening before, there is no reason to suppose that the other did not purchase an additional supply after the Sabbath. The Vulgate correctly has *emerunt*. From this notion also, that only one party of women visited the sepulchre on the morning of the resurrection, as well as from confounding the times of their setting out and their arrival, has arisen the difficulty of reconciling the words ἀνατείλαντος τοῦ ἡλίου, v. 2., with the statement of the other Evangelists, and especially the expression πρωτὶ σκοτίας ἐτι οὔσης, in *John* xx. 1. Some contend, therefore, that the aorist does not here denote times *past*, but *passing*, or *about to pass*, and that the phrase means simply *about sun-rise*: while others would adapt the various expressions of the Evangelists to the different distinctions of twilight among the Rabbins. But the difficulty is much more na-

turally removed by harmonizing the incidents so as to suit the times severally described by the Evangelists. TOWNSEND.—[WHITBY, LIGHTFOOT, &c.]

Ver. 4. ἦν γὰρ μέγας σφόδρα. This is referred by some to an elliptical sentence, to be thus supplied: *And they were anxious, because the stone, &c.* But the clause should rather be connected with the preceding verse, the intervening sentence being parenthetical. See on *Mark xi. 13.* KUINOEL. — [GROTIUS, WHITBY, ROSENMULLER.]

Ver. 7. καὶ τῷ Πέτρῳ. Peter is here named, not as prince of the Apostles, but for his consolation, and the assurance that his repentance after the threefold denial of his Master was accepted. Theophylact: ἐπέδθη ἡρνήσατο ὁ Πέτρος. So Chrysostom, Jerome, and others. The conjunction καὶ is elliptical for καὶ μάλιστα, *especially*. Thus Homer, *passim*: Τρῶας καὶ Ἑκτορά. Virg. *Æn. I. Danaum atque immitis Achillis.* WHITBY, GROTIUS. In the next verse the words οὐδενὶ οὐδὲν εἶπον are to be limited to those whom the women might meet on their return, as they doubtless published the occurrence afterwards. So Euthymius. Compare *Luke xxiv. 22, 23.* HAMMOND, GROTIUS.

Ver. 9. ἑπτὰ δαιμόνια. Some understand this merely of so many epileptic fits; others explain *seven* as a certain for an uncertain number, and the German theorists even go so far as to maintain an opinion that the expulsion of these dæmons was nothing more than a delusion of Mary's mind. The intent and origin of such opinions are too obvious to require refutation. KUINOEL, PAULUS, &c. Of the genuineness of the concluding verses of this Gospel see Horne's *Introd. Vol. IV. p. 235.*

Ver. 12. ἐν ἑτέρᾳ μορφῇ. Commentators are not agreed whether this change was in the *dress* of Jesus, or in his *visage*. Possibly μορφή may include both; and, at all events, it is a point of no material importance. The alteration in his appearance, whatever it might be, was doubtless the cause which prevented his immediate recognition by the two disciples, who were going εἰς ἀγρὸν, *into the country*, i. e. to *Emmaus*. See *Luke xxiv. 18.*, where the particulars are more fully related. The incredulity of the Apostles, mentioned in the next verse, has been thought inconsistent with *Luke xxiv. 34.*, and it has been proposed to remove the discrepancy by reading that passage interrogatively, *Has the Lord risen, &c.* But, though many of the assembled disciples yielded their assent to the testimony of Simon, there were still some who would probably entertain doubts respecting the resurrection. Some, we know, were scarcely led to believe by the evidence of their own eyes, *Matt. xxviii. 17. Luke xxiv. 41.*

We may therefore fairly conclude that St. Luke means only *some*, probably the *majority*, of the eleven; and by a figure of common occurrence in the best writers, puts the *whole* for the *part*. Some, indeed, suppose that *ἐνδεκα*, in v. 14., is used in the same way, and that only *ten* is meant, Thomas being absent. But the appearance of Christ there recorded is not parallel with that in *Luke* xxiv. 36. *John* xx. 19., but with that in *John* xx. 26., which took place a week after the resurrection. In his previous meetings there was nothing like reproof; and it was the stubbornness of his unbelieving Apostles, and especially of Thomas, which called forth the rebuke here mentioned, and the other circumstances related at large by St. John. GROTIUS, MACKNIGHT, KUINOEL.—[MARKLAND.]

Ver. 15. πάσῃ τῇ κτίσει. So *Col.* i. 23. In *Matt.* xxviii. 18. the expression is πάντα τὰ ἔθνη: which has been supposed to mean more particularly *the Gentiles*. The phrase also employed by Mark was very common in this limited sense among the Jews. Thus in *Bereshith R.* §. 13. *The speech of all the creatures, i. e. the Heathen, is only of earthly things: but all the prayers of Israelites are for the holy place.* But that it is here to be understood of the *whole creation*, Jews as well as Gentiles, is manifest from *Luke* xxiv. 47., where the words *beginning at Jerusalem* are added; and in this extended sense it is also sometimes found in the Rabbinical writings. WHITBY.—[LIGHTFOOT, HAMMOND.] Of the objection which has been raised against Christianity on the ground of its non-universality, see Horne's *Introd.* Vol. I. p. 340. sqq. The damnatory sentence in the ensuing verse has not only been a fruitful source of cavil to the unbeliever, but a stumbling-block to many sincere Christians. Not only has it been said to make human salvation depend upon a mere speculative belief, and to involve the greater part of mankind, to whom the Gospel has not reached, in ruin; but it has been endeavoured to bring the declaration within limits by which it does not appear to be confined. But by comparing the words of the Apostolic commission as dictated here, in *Matt.* xxviii. 20. and *Luke* xxiv. 47. it will appear that not only *faith* but *obedience* and *repentance* were to be preached in the name of Christ; and that consequently *belief*, as a *part* of the Christian system, is here put for the *whole*. With respect to the necessity of baptism, as a condition of salvation, i. e. of being placed in a state of salvation, our Church does not undertake to say that it is impossible to be saved without it. The words of Scripture, however, seem to urge its absolute necessity; and the early Fathers, too strongly indeed, insist upon the danger even of infants dying unbaptized; nor is it for us, who need salvation, to sound and examine the means by which salvation is offered, but seriously to do what is required, and religiously to fear the danger which

may be incurred by neglecting it. There are some, it is true, who limit the damnatory declaration before us to the age of the Apostles, when the spiritual gifts, promised in the very next sentence, could not fail of producing conviction in any unprejudiced mind. But there are other passages, which, without any such qualifying appendix, represent the terrible doom of the unbelieving, as *Luke* xii. 46. *Rev.* xxi. 8., and it is enough for us to infer from the command *to preach the Gospel to all nations*, that there is a broad distinction between unavoidable ignorance and the voluntary rejection of the Gospel. See *Rom.* x. 14. Opportunity and capacity of believing are supposed both in this and other texts to the same effect, which cannot possibly be applied to any case, where these, from whatever causes, are wanting. Nor can we hence conclude that infants are incapable of *baptism* because they are incapable of *faith*, for the same reasoning would render them incapable of *salvation*. In the second clause, however, *baptism* is omitted; so that it is not simply the want of baptism, but the contemptuous neglect of it, which constitutes the sin; as infants might otherwise be punished for the mistake or profaneness of their parents. The extent of the declaration, therefore, amounts to this, that by virtue of *faith* and *baptism* we are placed in a state of salvation; if we continue in faith, and do not wilfully recede from the duties of the baptismal covenant, we shall actually be saved; if otherwise, Scripture warrants but one alternative. WHITBY, LONSDALE, DODDRIDGE, &c. Many render the verb *κατακρίνεσθαι* *to be condemned*, as less strong in expression than the E. T., and doubtless the verb may be so translated. But this makes little difference as to the sense of the passage. The two clauses are evidently antithetical; and upon the lowest interpretation of *σωθήσεται*, as signifying a mere *salvable* state in the admission to Gospel privileges, the reverse of it must imply a state, which, if persevered in, must end in everlasting perdition. At the same time, the solemnity of the declaration, as well as of the occasion on which it was delivered, may reasonably be considered as pointing at the final condition of the believer and the infidel. GROTIUS, ROSENMULLER, HAMMOND, DODDRIDGE.

Ver. 17. *σημεῖα δὲ κ. τ. λ.* For the first promulgation of the Gospel the extraordinary display of the spirit was necessary, to draw the attention of mankind more forcibly to a consideration of its merits, and the admission of its truth. Hence our Lord, in giving his final injunction to his Apostles, promises them the sensible co-operation of his grace, and certain supernatural endowments to those who, by their means, were introduced into the kingdom of God. Of the nature and extent of these spiritual gifts we shall have to speak in the note on *1 Cor.* xii. 28. At present, therefore, it will be sufficient to attend to the fulfilment of our Lord's promise in regard to those which are here

enumerated by St. Mark.—1. *Casting out devils.* Of the expulsion of the most inveterate dæmons, not only from *men*, but from *temples, altars, &c.* by the name of Christ, we have the most convincing testimony of the early Fathers, who do not hesitate to appeal to the very infidels in support of their veracity; and offer, upon pain of death, to make the experiment in the presence of an inquisitorial tribunal. Clem. Recogn. IV. 33. *Fidelis quisque dæmonibus imperat.* Justin. M. Dial. p. 302. A. τὰ δαιμόνια πάντα καὶ πνεύματα πονηρὰ ἐξορκίζοντες ὑποτασσόμενα ἡμῖν ἔχομεν. Origen (*cont. Cels.* I. p. 7.) speaks of the *name of Jesus* as ὑπὸ φαυλῶν ὀνομαζόμενον ἀνύειν; and St. Austin affirms, T. IX. p. 63. *Illi ipsi qui seducunt per ligaturas, per præcantationes, per machinamenta inimici, miscent præcantationibus suis nomen Christi.* Compare Matt. vii. 22. Mark ix. 38. Acts xix. 4.—Minut. F. p. 31. *Hæc omnia sciunt plerique vestrum, ipsos dæmonas de semetipsis confiteri, quoties a nobis et tormentis verborum, et orationis incendiis, e corporibus exiguntur.* Tertull. Apol. 23. *Edatur hic aliquis sub tribunalibus vestris, quem dæmonē agi constat. Jussus a quolibet Christiano loqui, spiritus ille tam se dæmonem confitebitur de vero, quam alibi Deum de falso. Et nisi sic dæmones confessi fuerint, Christiano mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite.* See also Origen *c. Cels.* I. p. 20. III. p. 133. VII. pp. 334. 376. *ed. Spenc.* Just. M. Apol. I. p. 45. Dial. *c. Tryph.* p. 311. 341. Lactan. IV. 27. V. 27. Iren. II. 56, 57. Julian. *ap. Cyril.* p. 198. Porphy. *ap. Euseb. Præp. Ev.* V. 1. Clem. Alex. *ad Græc.* p. 9. A. Cyprian *de Idol.* pp. 4. 14. Tertull. Apol. 37.—2. *Speaking with new tongues.* This was a gift highly requisite for the speedy propagation of the Gospel; and there is frequent mention of its exercise in the N. T. Compare Acts x. 46. xix. 6. 1 Cor. xii. 9. 30. xiv. 26. sqq. 2 Cor. i. 5. and elsewhere. Irenæus also (Lib. V. 6.) speaks of the Christians as παντοδύπαις λαλούντων διὰ πνεύματος γλώσσαις. It is somewhat strange that this *miraculous* faculty should have been represented, as it has been by some of the German commentators, as the result of previous study; while others have proposed to limit its extent to the promise made by Christ to his Apostles in Matt. x. 19, 20. of supernatural assistance when they were brought before the courts of judicature.—3. *Taking up serpents.* Of this we find only one instance in the N. T. viz. that of St. Paul in Acts xxviii. 3.; and there are but few of any credit in the Ecclesiastical writers. Tertullian, however, observes, Scorp. c. 1. *Hoc denique modo etiam Ethnicis sæpe subvenimus, donati a Deo ea potestate quam Apostolus dedicavit, cum morsum viperæ sprexit.* Jamblicus, in *Vit. Pyth.* 28., says that Pythagoras had this gift; and many impostors have also pretended to possess it. Julius Paulus (Lib. I. 15.) speaks of *circulatores, qui serpentes circumferunt.* So Plato in *Euthydem.* p. 201. E. ἡ μὲν τῶν

ἐπώδων τέχνη ἔχων τε καὶ φαλαγγέων καὶ σκορπίων καὶ τῶν ἄλλων θηρίων τε καὶ νόσων κήλησίς ἐστι. Virg. Eclog. VIII. 71. *Frigidus in pratis cantando rumpitur anguis.* Ovid. Met. VII. 203. *Vipereas rumpo verbis et carmine fauces.* It has also been asserted by very credible writers, that in the East there is an art of charming serpents by music, so as for a short time to suspend their disposition to hurt. From the possibility, therefore, of deception in this respect, it is probable that this miracle was less frequently exercised; but there can be no reason to render the verb αἶρειν *to kill*, as some have proposed. The sense of the passage is clear from *Luke* x. 19. *Isaiah* xliii. 2.; and the power undoubtedly included the ability to heal the most dangerous wounds inflicted by the bites of venomous animals. To complete the sense the words καὶ οὐ μὴ αὐτοὺς βλάψουσι must be supplied from the next clause.—4. *Drinking poison without injury.* Considering the refinement to which the art of poisoning was by this time brought, and that it was even applied as a capital punishment, such a promise as this will appear highly important. Four instances are recorded of the exercise of the gift: that of Barsabas, by *Papias*, ap. Euseb. Ecc. H. III. 39.; of the Cæcilian soldiers, by *Ado*, in his Martyrology; of *Sabinus*, Bishop of Canoso, by *Gregory of Tours*; and of *Joshua Ben Levi*, in the Talmud, *who was cured by pronouncing the name of Jesus*. It is worthy of remark, that *Mohammed*, who styled himself the *Apostle of God*, lost his life by poison; a circumstance which, compared with our Lord's promise, at once exhibits his imposture. With θανάσιμόν τι we must understand φάρμακον. The same ellipsis occurs in *Plutarch in Cæsare*: ὡς ὑπνωστικὸν οὐ θανάσιμον πεπωκότα. It is supplied in *Eurip. Ion.* 616. ὅσας σφαγὰς δὴ φαρμάκων θανάσιμων Γυναῖκες εὔρον.—5. *Healing the sick.* To this salutary influence we find ample testimonies during the first three centuries. See *1 Cor.* xii. 19. 30. *James* v. 14, 15. *Epiphanius* relates, *de Mensuris*, §. 15. that soon after the destruction of Jerusalem the Christians returned from Pella, σημεῖα μέγαλα ἐργαζόμενοι ἰάσεων. Among the operations of the Holy Spirit at baptism, *Justin M.* enumerates τὸ τῆς ἰάσεως, *Dial. Tryp.* p. 258. *Tertullian* thus appeals to *Scapula*, a judge at Carthage, *Apol. c. 4. Et quanti honesti viri, de vulgariibus enim non dicimus, aut a dæmoniis aut valetudinibus remediati sunt?* He then particularizes one *Proculus*, who so ingratiated himself with *Severus* by the cure of *Euodus*, that he was retained in the palace till his death. Compare also *Iren.* II. 56, 57. *Origen c. Cels.* I. p. 34. II. p. 80. *Arnob. adv. Gent.* I. p. 35. VIII. p. 418. *WHITBY, GROTIUS, DODDRIDGE, A. CLARKE, KUINOEL.*

Ver. 19. ἀνελήφθη εἰς τὸν οὐρανόν. Of our Lord's ascension into heaven see *Horne's Introd.* Vol. I. p. 522. for a sufficient

reply to the leading objections which have been raised against it. Upon the assumption that the last twelve verses in this Gospel are spurious, it has been insinuated that Luke's is the only narrative which has been given of the event. To this we may reply that our Lord himself predicted the event, and that the fulfilment of it was repeatedly asserted by St. Peter and St. Paul. Compare *Acts* ii. 32. sqq. *Ephes.* iv. 10. vi. 9. *Col.* iv. 1. 1 *Tim.* iii. 16. *Heb.* vi. 19. viii. 1. ix. 12. 21. The phrase ἀναφέρεισθαι εἰς οὐρανὸν is used also of the translation of Elijah in 2 *Kings* ii. 10. Compare also *Ecclus.* xlviii. 9. xlix. 16. 1 *Macc.* ii. 58. LXX. Of the phrase καθίσαι ἐκ δεξίων see on *Matt.* xx. 20. It is here quoted from *Psalms* cx. 1., which is therefore to be understood as prophetic of the ascension. GROTIUS, KUINOEL.

Ver. 20. τοῦ Κυρίου συνεργοῦντος. In accordance with his promise given in *Matt.* xxviii. 20. Compare 1 *Cor.* iii. 9. xv. 10. and elsewhere in the Epistles. The *signs following* are those mentioned *supra*, vv. 17, 18. GROTIUS.

ST. LUKE'S GOSPEL.

CHAPTER I.

CONTENTS:—*The Preface*, vv. 1—4. *The birth of John the Baptist foretold*, vv. 5—25. *The annunciation*, vv. 26—38. *Interview between Mary and Elizabeth*, vv. 39—45. *Mary's song of praise*, vv. 46—56. *Birth of John*, vv. 57—66. *The prophetic song of Zacharias*, vv. 67—79. *Education of the Baptist*, v. 80.

Verse 1. ἐπειδήπερ πολλοὶ κ. τ. λ. On this *Preface* see Horne's *Introd.* Vol. IV. pp. 304. 515.; and of the *Apocryphal Gospels*, to some of which the Evangelist has been supposed to allude, see Appendix I. of the same work, Vol. I. p. 499. Many, however, if not all of these spurious productions, were of a later date than the Gospel of St. Luke; nor does it by any means follow that the narratives to which he refers were intentionally false or heretical, though we may fairly, perhaps, infer, that they were defective and erroneous. Such, at least, is the impression which this introductory statement of his object in writing naturally makes upon the mind: although the verb ἐπιχειρεῖν by no means necessarily implies failure, as it sometimes signifies not merely *to attempt*, but *to accomplish*. Æschin. *Dial. Soc.* II. 12. ἀλλὰ τί οὐχ αὐτὸς, ἐπεὶπερ εἰσηγεῖ τὸν λόγον, ἐπεχείρησας λέγειν, κ. τ. λ. Ulpian had evidently his eye upon this place in *Demosth.* p. 159. ἐπειδήπερ περὶ τούτου πολλοὶ ἐπεχείρησαν ἀπολογήσασθαι. With respect to the word ἀνατάξασθαι, which has been understood as signifying to *re-arrange a history already written*, it is certain that the preposition does not always in composition retain its proper force. The word itself is not repeated in the N. T., and is generally of very rare occurrence: but ἀναγράφειν is frequently no more than γράφειν, as in Dion. Hal. Vol. I. p. 182. *ed.* Reiske: Καλλίας δὲ ὁ τὰς Ἀγοθοκλέους πράξεις ἀναγράφας. That ἀνατάξασθαι διήγησιν is here simply *to write a narrative*, seems probable from what follows: ἔδοξε καὶ μοι γράψαι. In the N. T. the verb πληροφορεῖν, applied to *things*, signifies *to per-*

form, fulfil, accomplish, as in 2 Tim. iv. 5. or applied to *persons, to persuade, convince, embolden*, as in Rom. iv. 21. The derivative πληροφορία occurs also in the Epistles. In this passage, though applied to *persons*, most of the commentators coincide with the E. T. in adopting the latter signification of the word; and similar *catachreses* are frequent in the best writers. The sense is the same as if the construction were τῶν πραγμάτων ἃ ἐν ἡμῖν γενέσθαι πληροφορούμεθα: and this, in fact, seems to be the sense best suited to the tenor of the passage. The different derivations which have been assigned to the verb are of minor importance: it is found in the sense here affixed to it in Ctesias, Pers. 38. πολλοῖς λόγοις καὶ ὀρκίοις πληροφορήσαντες Μεγάβυζον. Isocr. Or. Trap. ἐμὲ ἔξαρνον πληροφορηθεὶς γεγενῆσθαι. KUINOEL, SCHLEUSNER, WETSTEIN, PALAIRET, GROTIUS. —[HAMMOND, CAMPBELL, &c.]

Ver. 2. ἀπ' ἀρχῆς. So Acts xv. 7. ἀφ' ἡμερῶν ἀρχαίων. The expression is sometimes supposed, as ἄνωθεν in the next verse, to refer to the period at which Luke begins his narrative; but it should rather seem to indicate the commencement of Christ's ministry: and so Mnason is called ἀρχαῖος μαθητής, Acts xxi. 16. Neither is it probable that λόγος is here to be understood of Christ *personally*, in which acceptation it seems peculiar to St. John. *The word of God*, or simply *the word*, was a common expression with the Jews for whatever God communicated to men for their instruction. See Luke viii. 11. and compare Mark iv. 14. Hence it came to denote *the Gospel*; and the idiom, even in the abridged form, occurs in Luke viii. 12, 13. 15. Acts iv. 4. vi. 4. viii. 4. x. 44. xi. 19. xiv. 25. xvi. 6. xvii. 11. Hence it appears that it is very familiar with this Evangelist; nor is there any reason for a different interpretation in this place. Some, indeed, would render τοῦ λόγου *the thing*, not *the word*, supposing it to mean the same with πραγμάτων in the preceding verse, and understanding by ὑπηρέται those connected in the events, as the relations and immediate connections of Jesus. But in this case the plural would rather have been used as in v. 4. and ὑπηρέτης always denotes a *servant* or *agent* employed by another in the performance of some work, as were the Apostles by Christ in the ministry of the Gospel. In the N. T. it is synonymous with διάκονος: and in Acts vi. 4. we have ἡ διακονία τοῦ λόγου opposed to διακονία τραπέζων, an inferior ministry, which was soon to be committed to a set of stewards elected for the purpose. Luke, therefore, doubtless received his information from those who had attended Jesus during his public ministry, and who, after his ascension, were entrusted with the propagation of his doctrine through the world. See also Horne's Introd. Vol. III. p. 293. *note.* CAMPBELL, LIGHTFOOT. —[HAMMOND, BEZA, GROTIUS, KUINOEL.]

Ver. 3. παρηκολουθηκότι πᾶσιν ἀκριβῶς. E. T. *Having had perfect understanding of all things.* But the verb παρακολουθεῖν signifies *to follow up, to examine, to investigate.* See 1 Tim. iv. 6. 2 Tim. iii. 10. So Demosth. p. 1178. τοῖς εἰδόσιν ἀκριβῶς ἅπαντα ταῦτα τὰ πράγματα ὡς ἔχει καὶ παρηκολουθηκόσιν ἀπ' ἀρχῆς. 1463. ὅσα τυγχάνω δι' ἐμπειρίαν καὶ τὸ παρηκολουθηκέναι τοῖς πράγμασιν εἰδῶς. Plin. Epist. VII. 16. *Unum adjiciam, omnia me, quibus interfueram, quæque statim, cum maxime vera audiantur, audieram, vere persecutum.* The historian intended to assert his diligence in procuring exact information rather than the possession of that information; thus contrasting himself with the αὐτόπται καὶ ὑπηρέται, from whom he derived his knowledge. CAMPBELL, GROTIUS, WETSTEIN, KYPKE. Some would render ἄνωθεν *from above*, i. e. *by inspiration*, comparing John iii. 3. 31. xix. 11. James i. 17. iii. 15. 17. But it frequently denotes simply *from the top or beginning*, as in Matt. xxvii. 51. Mark xv. 38. John xix. 23. Acts xxvi. 5., and such is unquestionably its import here, in reference to the early period at which this Gospel commences above that of St. Matthew and St. Mark. So Demosth. c. Nearch. p. 1370. βούλομαι δ' ὑμῖν ἀκριβέστερον περὶ αὐτῶν ἄνωθεν διηγήσασθαι καθ' ἕκαστον. Virg. Georg. IV. 575. *Prima repetens ab origine famam.* WHITBY, WETSTEIN, LIGHTFOOT. The word καθεξῆς does not necessarily refer to *time*, so that we cannot conclude from it, as some have hastily done, that St. Luke has strictly observed the true chronological order of events. It means *distinctly, particularly*, as opposed to *confusedly, generally*; and relates to the orderly classification of the several transactions recorded. Compare Acts xviii. 23. and see Horne's Introd. Vol. IV. p. 306. CAMPBELL, GROTIUS, WHITBY. —[BEZA, LE CLERC.] Of the *individuality* of Theophilus see also Horne. We may add that, on the other supposition, it would be the only instance of a feigned name in the N. T. Moreover, in the composition of an epithet, analogy requires that φίλος should be placed in the beginning of the word; and we actually have the word φιλόθεος in 2 Tim. iii. 4. Of the epithet κράτιστε, it has been observed that it may be nothing more than an affectionate designation, as in Hor. Ep. I. 16. *Optime Quincti.* But in this sense φίλτατε would rather have been employed; and in the N. T. it is always used as a title of *excellency* to men of rank, as in Acts xxiii. 26. xxiv. 3. xxvi. 25. So Hor. Sat. I. 10. 82. *Octavius optimus.* There was certainly a person of this name resident at Jerusalem at the time when Luke wrote his Gospel. He is thus mentioned in Joseph. Ant. XX. 8. *King Agrippa, removing Jesus the son of Gamaliel from the high-priesthood, ἔδωκεν αὐτὴν Ματθίᾳ τῇ Θεοφίλου.* CAMPBELL, WETSTEIN, LIGHTFOOT.—[HAMMOND.]

Ver. 4. κηρύχτης. There is some doubt whether this verb is to be understood in the sense of *catechetical* or *viva voce in-*

struction, or in that of *information* simply. It is derived from ἡχῇ, *vox*; and thence signifies, in the active voice *demittere vocem per aures*, and in the passive, *to hear*, as in *Acts* xxi. 21. 24. in Plutarch, *de flumin.* pp. 1152. 1160, 1161, 1162. and so in Philo, *Leg. ad Caium*, p. 1020. κατήχηται δὲ ὅτι καὶ πάντων ἱερῶν τῶν πανταχοῦ κάλλιστόν ἐστιν. *Instruction*, however, is evidently intended in *Acts* xviii. 25. *Rom.* ii. 18. 1 *Cor.* xiv. 19. and this seems to be the sense best suited to the present passage, from which two arguments are deducible against the Romanists:—1. against the sufficiency of oral tradition; and 2. against withholding the Scriptures from the laity. WHITBY.—[ΚΥΡΚΕ.]

Ver. 5. Ἡρώδου. This was Herod, surnamed the *Great*, an *Idumean* by birth, and the first king of Judah who was not of Jewish extraction. Hence the prophecy of Jacob in *Gen.* xlix. 10. was now fulfilled; for *the sceptre had departed from Judah*, and now was the time to look for the appearance of the Messiah. For an account of the family of the *Herods*, and also of the courses of priests, see Horne's Introduction. The word ἐφημερία properly denotes *a daily service*, as that of the *Prytanes* at Athens; and thence, by *metonymy*, the tribe itself, which officiated. Hesych. ἐφημερία ἡ τῆς ἡμέρας λειτουργία. Hence, because the Jewish courses of priests resembled, in several respects, the Athenian *Prytanes*, the name was transferred to them, though with some impropriety, as theirs was a *weekly* service. It has been supposed that Zacharias was either the high-priest or his deputy, and was now performing his grand office on the-day of expiation. But he is called merely ἱερεὺς τις, not ἀρχιερεὺς, as *Luke* iii. 2. ix. 22. and elsewhere: and Josephus states that *Simon, son of Boethus*, was high-priest that year; not to mention that the high-priest was of no course at all. The name of the Baptist's mother, which was that of the wife of Aaron, (*Exod.* vi. 23.) is mentioned to shew that he was of the sacerdotal line both on his father's and mother's side; for though a priest might marry a Levitess, or indeed any daughter of Israel, (*Esra* ii. 61. 2 *Chron.* xxii. 11.) it was more honourable to take a wife of priestly descent. See Joseph. *Vit. init.* c. Apion. l. 7. Hence also Elizabeth and Mary might be relations, as stated in v. 36. though one was of the tribe of Levi, and the other of Judah. Elizabeth, who was of the family of Aaron, and therefore also of Moses and Miriam, was descended from the most illustrious characters in the whole Jewish history. LIGHTFOOT, WHITBY, GROTIUS, MACKNIGHT, A. CLARKE, KUINOEL, &c.

[ON THE CIRCUMSTANCES CONNECTED WITH THE BIRTHS OF JOHN THE BAPTIST AND OF CHRIST.]

It will readily be granted, that if the account of the conception and birth of John the Baptist, as contained in this first chapter

of St. Luke's Gospel, is true, his mission is necessarily divine. The whole train of events which are here affirmed to have taken place, are of a nature so clearly beyond the power of human means to produce, that if they really happened as they are said to have happened, the authority of any fact founded upon them becomes unquestionable. Now it is certain, admitting the genuineness of this part of the history, (of which see Horne, *ubi supra*,) that these extraordinary facts have been on record from the time of the publication of St. Luke's Gospel to the present day; and, therefore, if they were invented at all, they must have been invented either by Luke himself, in conjunction with the Apostles, and after the death of John, for the purpose of assisting the propagation of Christianity; or by John himself, and his disciples, during his life, in order to support a pretended claim to inspiration; or, lastly, by Zacharias, with a view to some future and distant advantage to be derived from their fabrication. As to the first of these alternatives, it is utterly impossible that events of this nature could have been suppressed for so long a period, and given to the world nearly a century after they are said to have taken place. Had such miraculous occurrences, which had never before been heard of, appeared in a work purporting to be written by a professed advocate of a new religion, which was making its way in face of the most determined opposition, they must have been enquired into, detected, and exposed. The Apostles themselves must have known that there were ready means, and those who were ready and willing to employ those means, of sifting the matter to the bottom; and that the slightest deviation from veracity would have involved in certain ruin the cause in which they were engaged. Nor is it less improbable that the events in question should have been the invention of the Baptist himself. From their very nature, the knowledge of their existence, or of their supposed existence, must have been public during the infancy, and indeed before the birth of John. At the time when the angel appeared to Zacharias in the Temple, *the whole multitude of the people were praying without*. Now on the ordinary days of the week twenty-four men only, who from the nature of their office were called *stationary men*, attended the Temple service as representatives of the people. The day, therefore, on which Zacharias saw the vision, must either have been the Sabbath or some public festival, on which, exclusive of the whole course of priests in attendance, there was a more than ordinary concourse of worshippers in the Temple: and even of the priests alone, according to Josephus, there were thousands in each course of the twenty-four. Compare *2 Kings* xi. 5. It must be allowed, then, that circumstances far less extraordinary than those recorded by St. Luke must have been remembered by some of the numerous assembly who witnessed them; and consequently, that they could not afterwards have been set on foot;

and declared to have happened at such a time, in the face of so many who would have been able to contradict the assertion. The circumstances, in fact, whether real or pretended, can have happened at no other time than that to which they are assigned by the Evangelist. In the first place Zacharias must have been prevented by his blindness, which his incredulity had brought upon him, from pronouncing the benediction after the burning of the incense: and this omission of what the Israelites regarded as the most essential and solemn part of the service, and received with the profoundest veneration, and which had probably never occurred before, would render the time of its occurrence particularly remarkable. It was also the lot of Zacharias to *burn incense when he went into the Temple of the Lord*; which was the most honourable part of the whole sacerdotal office, and no priest could perform it more than once. Sigon. Rep. Heb. I. 13. *Novi semper accedebant sacerdotes, ut sortiantur ad suffiendum, et nullus bis suffitum adolebat.* There was yet another circumstance, which, from its public nature, would prevent any subsequent invention of the miraculous birth of John the Baptist, and fix the precise date of its occurrence. At the circumcision of a child the relatives and friends of the family, to the number of ten at least, were invited to celebrate the event in a social entertainment. In the presence of these assembled guests, at the administration of the rite to John, Zacharias suddenly recovered his speech, according to the promise of the angel, and uttered a remarkable prophecy respecting his son. Independently, therefore, of the miracle, the expectation of the fulfilment of the prediction would not allow them to forget the occasion and the time of its delivery: the terror which they felt, and the conjectures which they formed, could not soon have been obliterated from their minds. John could never, therefore, have ventured to attract the attention of the Jews by a relation of facts which he stated to have happened at a certain time and place, and by appealing to multitudes as witnesses of those facts, when there was not a being in existence who had so much as heard of them. The imposture must have been immediately detected and exposed, and even if it did not at once confound the Christian cause, Luke could never have hazarded a repetition of it. Waiving the impossibility, however, is it probable that John would have been the person to set the contrivance on foot? Human impostures are invariably conducted on calculating principles: they are never undertaken without a view to present, or a prospect of future advantage. But the severe austerities of the Baptist can never be reconciled with worldly considerations: while his steady opposition to prevailing vices, and the undaunted firmness with which he rebuked sin, even in Herod himself, are a convincing proof that he had no ambitious views to promote, and that he must needs have been prepared for that death which was the conse-

quence of his perseverance. Had John been so inclined, the most favourable opportunities offered of gratifying the most aspiring wish; at one time in particular the Jews seem to have required but his own sanction to receive him as their expected Messiah. *But he confessed, and denied not; but confessed, I am not the Christ: John i. 23.* With every unbiassed enquirer this candid declaration alone would be sufficient to establish his mission, and confirm his pretensions as a messenger from Heaven.

The only remaining supposition of imposture abounds with such extravagant absurdities that it cannot stand for an instant. If any part of the miraculous events in question were the invention of Zacharias, they must all have been so; and among the rest the prediction of the angel concerning the future destination of John. Now it has been already proved that this prediction, whether truly delivered by the angel, or pretended to have been so delivered, must have been public at that very period to which it is assigned, i. e. nine months previous to the Baptist's birth. In the case of fraud then the supposed promise of a son, was given to Zacharias at a period when Elizabeth was not only *unlikely*, but from her peculiar situation, independently of her advanced age, *unable* to bear a child at all. Admitting, however, that contrary to all expectation and probability she had actually conceived, and that upon this foundation Zacharias had hazarded the prediction, could he possibly have ventured to declare that her delivery, especially in her particular case, would be untended with danger either to herself or her child? And even should the hope of success have induced him to prosecute a scheme so absurd, could he have presumed still further that the infant should assuredly be a *male*, and that he should live, particularly under the disadvantages which attended the birth of John, to the age of manhood? Still further, could he promise himself that the child, should he live, would turn out so utterly depraved as to engage in an imposture so iniquitous, and that he should have strength and abilities to support the character assigned him? These multiplied absurdities evince, beyond the slightest possibility of doubt, that the prediction could not, in the case of forgery, have been delivered before the birth of the Baptist, nor indeed till he had attained a vigour of constitution far beyond the promise which his early years would naturally exhibit. The same observations will apply to the prophecy of Zacharias himself at the time of his son's circumcision. But it has already appeared, from a consideration of the events which attended these prophecies, that they must have been public at a much earlier period, and that they could not have been brought into subsequent notice. It appears, therefore, with the strictly logical force of a mathematical *reductio ad absurdum*, that an imposture in the case supposed is not only morally improbable, but physically impossible.

Nor does the matter end here.—The whole train of events recorded in this chapter are so inseparably connected, that the authenticity of each and all must be at once admitted, or rejected. If Zacharias was concerned in their fabrication, he could not have been the only person in the plot; Elizabeth, and Mary, and the rest, must each have had their share in it, and their particular parts to act. Now it is certain that the character for virtue and piety attributed to all of these persons in the Gospel, must have been in accordance with the general opinion of the times. Would Zacharias then, or whichever of them was the first contriver of the supposed imposture, have hazarded his reputed character, which was indispensable to the prosecution of his design, by trusting his secret to any person, whosoever he might be? From the very nature of the undertaking, the incitements to treachery were infinitely more powerful than those to concealment; not to mention the extreme improbability of success. The benefits which they could expect from the enterprise were at all events uncertain, and could not be looked to for the next thirty years at least; whereas the reward of exposure would be instant and sure; and, if at all corresponding with the well-known aversion of the Jews from the whole Christian scheme, considerable. Again, success would appear still less likely from the fears and doubts and incapacities naturally attendant upon old age on the one hand, and from the inconstancy and inexperience of youth on the other. For Joseph and Mary, on the supposition that the former had not been previously married, which is the opinion most strongly supported, must have been very young at this time. Wedlock was reckoned by the Jews among the affirmative precepts, and from the strong desire of issue the espousals frequently took place at *ten* years of age, and few men were unmarried at *eighteen*. In short, whether the character, circumstances, and condition of the persons concerned, or the nature of the plot itself, or the probable chance of success, are jointly or separately considered, the whole affair is so completely immersed in absurdity, and so totally inconsistent with the ordinary views of human prudence and foresight, that infidelity itself must surely pause before it trust to its boasted reason, in denouncing such manifest truths as mere fabrication and falsehood.

With respect to the miraculous conception of our blessed Lord, however extraordinary in itself, and above the reach of human reason to comprehend, it is not on that account to be rejected as incredible. Not only is the evidence upon which it rests of that irrefragable nature, that it cannot, without sophistry, be impeached, but no other mode of generation could have consisted with the Gospel scheme of redemption. It was necessary that Christ should in no degree partake of the natural pollution of the human race, as in that case he would have himself been included in the general condemnation of Adam's progeny. *In*

Adam all die: and as the sentence upon universal guilt was also universal, a Redeemer was to be found pure of every stain of innate and contracted guilt. Since, therefore, every person produced in the natural way could not but be contaminated by original corruption, the purity requisite to the efficacy of the Redeemer's atonement, made it necessary that the manner of his conception should be supernatural. Had the office of Christ been merely that of a teacher or prophet, a mere man might have done the whole business; but to this higher office such an one would have been unequal. So close is the connection of this extraordinary fact with the cardinal doctrines of the Gospel. See on *Matt.* xxviii. 19. BELL, LIGHTFOOT, WHITBY, ALLIX, HORSLEY, MACKNIGHT, &c.

Ver. 6. ἐνώπιον τοῦ Θεοῦ. In the sight of God; i. e. truly and sincerely pious; an Hebraism of which there is a similar example in *Gen.* vii. 1. To the same effect we have in *Plut. Probl. Rom.* p. 274. A. καὶ τὸ ἐν ὑπαίθρῳ μάλιστα πῶς εἶναι δοκεῖ τοῦ Διὸς ἐνώπιον. See on v. 15. *infra*. The word ἀμεμπτοὶ more immediately regards their irreproachable conduct in the eyes of men. In the explanatory sentence which succeeds ἐντολαὶ and δικαιώματα are referred by the generality of commentators, either to the moral and ceremonial, or to the Levitical and natural law, respectively; but perhaps the terms are nearly synonymous, as in *Gen.* xxvi. 5. LXX. Suidas: δικαιώματα νόμος, ἐντολαί. We may compare *Ovid. Met.* I. 328. *Innocuos ambos, cultores numinis ambos*. In the phrase προβεβηκὼς ἐν ταῖς ἡμέραις, (v. 7.) the preposition answers to the Hebrew ל, and ἡμέραι is also used according to the Hebrew idiom. The classical expression is προβαίνειν τῇ ἡλικίᾳ or κατὰ τὴν ἡλικίαν; and in Latin *ætate propecti*. We have προβεβηκὼς ταῖς ἡμέραις in *Josh.* i. 23. and προβεβηκότες ἡμερῶν in *Gen.* xviii. 11. LXX. The time of life here denoted could not be more than fifty; after which a priest was forbidden to officiate: *Numb.* viii. 25. A more advanced age is expressed by προβεβηκυῖα ἐν ἡμέραις πολλαῖς in *Luke* ii. 36. KUINOEL, WETSTEIN, MACKNIGHT, MUNTKE.—[LIGHTFOOT, GROTIUS.]

Ver. 9. ἔλαχε τοῦ θυμιάσαι. Scil. κλῆρον, or μέρος. The former is supplied in Acts i. 17. By ναὸν is here meant *the sanctuary*, in which was the *altar of incense*, as distinguished from the *whole Temple*, τὸ ἱερόν, in one of the courts of which, viz. that of the Israelites, the people were praying, v. 10. The form ἦν προσευχόμενον for προσήχετο is frequent in this Evangelist. Compare *infra*, v. 21, 22. ii. 8. 51. iii. 23. iv. 44. v. 9. 17. *Acts* x. 30. and elsewhere. So *Eur. Hec.* 669. οὐκέτ' εἰ βλεπούσα

φῶς. 122. ἦν δὲ τὸ μὲν σὸν σπεύδων. See also my note on Hom. Il. E. 873. BOS, CAMPBELL.

Ver. 11. ὤφθη δὲ αὐτῷ ἄγγελος κ. τ. λ. Some imagine that this took place at the morning, others at the evening sacrifice; but neither opinion is properly supported, nor is the question of any moment. It has been attempted also to point out other instances parallel with the appearance of the angel; but although it should seem from v. 32. that similar visions had been known, the stories of Hyrcanus and Simon the Just, related by Josephus, which have been usually cited, are not, perhaps, to be relied on. We may compare, however, *Judg.* xiii. 2. sqq. *Dan.* x. 7. With respect to the angel's appearing on the right side of the altar of incense, it may be observed, that an omen on the right side was usually considered fortunate by the ancients. See Homer, *passim*, and my note on Il. B. 353. The phrase ἐπιπίπτειν ἐπ' αὐτὸν is generally regarded as an Hebraism. Compare *Exod.* xv. 16. *Judith* xv. 2. *Acts* x. 10. xix. 17. and v. 65. *infra*. The classical construction is with a dative, as in Thucyd. III. 87. ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις. MACKNIGHT, WHITBY, GROTIUS, WETSTEIN.

Ver. 13. ἡ δέησίς σου. There are different opinions respecting the purport of this prayer. Some suppose that Zacharias had been offering up a private petition for a son, or that the angel perhaps referred to the supplications which, in early life, conformably with the desire of issue so prevalent among the Jews, he had made for the removal of Elizabeth's sterility, which he could not but regard as a severe calamity, though in the counsels of Providence it proved an inestimable blessing. The birth of John, the *fore-runner*, as that of Isaac, the *type* of Christ, was for the wisest reasons to be miraculous; and the *old age* and *barrenness* of Elizabeth, as of Sarah, combined to render it, humanly speaking, impossible. Compare *Gen.* xi. 30. xvii. 17. xviii. 11. This apparent impossibility, however, would naturally have suggested to Zacharias the propriety of resignation to the divine will, and prayers for a son must at length have appeared vain, at the same time that he would scarcely have intermingled private concerns with public devotions; and the angel's declaration obviously refers to the prayers which he was at that time putting up. It is more reasonable, therefore, to suppose that he was making intercession for the coming of the Messiah, in whom all the nations of the earth were to be blessed. Nor is there any force in the objection that the angel merely announced the birth of John; for the appearance of the forerunner necessarily implied the subsequent appearance of the Messiah also. Before ἔσται, in the next verse, Ἰωάννης should probably be supplied, in allusion to the Hebrew derivation of the name, which signifies

the grace, or mercy of God, and is also used to express *joy and rejoicing*. Compare *Matt.* i. 21. xvi. 18. Hence it was justly given to the Messiah's harbinger, who was sent to proclaim the approaching embassy of Grace, and to introduce the glad tidings of the Gospel. The word ἀγαλλίασις is more emphatic than χαρὰ, denoting properly a joyous excitement, accompanied by some gesture, as *dancing, leaping*, or the like. See vv. 44. 47. By the *many*, (πολλοί,) are intended the pious Jews who were anxiously *looking for the consolation of Israel*; and those whom the preaching of the Baptist would induce to repent, and prepare for admission into the Messiah's kingdom. GROTIUS, LIGHTFOOT, MACKNIGHT, KUINOEL.—[ROSENMULLER.]

Ver. 15. ἐνώπιον Κυρίου. Some understand Κύριος of the *Lord Christ*, whom John was to *precede*; but when the article is omitted, the *Lord Jehovah* is generally, though not universally, intended. It is true that τοῦ is inserted in the old editions, and recognized by several MSS., but *Griesbach* has produced sufficient authority for its rejection. Of the use of the article before Θεός and Κύριος see on *Matt.* iv. 3. To the remarks there offered it may be added, that while Θεός, which occurs more than thirteen hundred times in the N. T., invariably conforms to the law of Regimen, and other rules of common appellatives, Κύριος approaches more nearly to a proper name, and by it the LXX have frequently expressed the Hebrew יְהוָה. Generally, therefore, in the N. T., where there is no reason for omitting the article, ὁ θεός denotes the *one true God*, as distinguished from other θεοί: and Κύριος, without the article, without the addition of the name of Christ, and so circumstanced that no rule for appellatives will account for the omission of the article, almost always signifies *God the Father*, though a few instances occur in which it is so used of *God the Son*, as *2 Cor.* iii. 17, 18. *1 Thess.* v. 2. *2 Pet.* iii. 10. In the LXX also the false Gods of Egypt and Canaan are called θεοί, but never Κύριοι, which is the more remarkable when we consider the etymology and meaning of בְּעִלְיָם. This, however, they have never rendered by Κύριοι, but have commonly left untranslated by giving the word Βααλείμ. To return to the passage before us: those who by Κύριος understand *God*, either interpret the expression as in *Acts* vii. 46., or explain it of the unerring judgment of *God*, in opposition to the fallibility of *man*, or regard it as another instance of the Hebrew idiom noticed in v. 6. *supra*. So also *Acts* vii. 20. ἄστειος τῷ Θεῷ. This last seems to be the true interpretation: and the import is that John would be *exceedingly great*, viz. in respect of his character, his office, his inspiration, and the success of his ministry, as it is explained by the angel himself. MIDDLETON, MACKNIGHT.—[GROTIUS, WHITBY.]

Ibid. οἶνον καὶ σίκερα οὐ μὴ πίνῃ. This is a Nazaritic injunc-

tion, of which see Horne's Introd. Vol. III. p. 329. The Targumist explains οἶνον καὶ σίκερα of *old and new wine*; but the latter is an Hebrew word denoting *any fermented liquor*, from יָכַשׁ, *to inebriate*. It is retained by the LXX in those passages where the law of the Nazarite is laid down; but in 1 Sam. i. 15. they translate it μέθυσμα. Hesych. σίκερα· οἶνος συμμιγῆς ἡδύσμασιν, ἥ πᾶν πόμα ἐμποιοῦν μέθην, μὴ ἐξ ἀμπέλου δὲ σκευαστόν. CAMPBELL, LIGHTFOOT, GROTIUS. The words ἔτι ἐκ κοιλίας μ. α. cannot be referred, as some suppose, to John's dedication as a Nazarite; but, as the construction plainly indicates, to his early inspiration. In Scripture, *to be filled with the Holy Ghost* commonly signifies that divine afflatus by which the prophets usually spoke; and so in this chapter it is applied to Zacharias, Mary, and Elizabeth. That the expression *from his mother's womb* means simply *very early*, is manifest from a variety of passages; and it may be illustrated by the remark that our Lord exercised his prophetic gifts at the age of twelve years among the doctors in the Temple: *Luke* ii. 49. Compare *Job* xxxi. 18. *Psalms* lviii. 3. *Isaiah* xlviii. 8. *Jerem.* i. 5. *Gal.* i. 15. It has been suggested, indeed, that even before his birth the spirit was communicated to John, when he leaped in his mother's womb at the salutation of Mary: and in one MS. the reading is ἐν τῇ κοιλίᾳ. But the emotion in question was doubtless imperceptible to the child itself. MACKNIGHT, HAMMOND, WHITBY.—[GROTIUS, A. CLARKE.]

Ver. 17. ἐνώπιον αὐτοῦ. The commentators are not agreed with respect to the reference of the relative αὐτοῦ. Some suppose that it is put emphatically for *Christ*, and compare *Luke* v. 17. 1 *John* ii. 6. 12. But in these passages the reference is clear and unquestionable; whereas here, in strictness of construction, the relative is immediately connected with Κύριον τὸν Θεόν, (v. 16.) answering precisely to the *Jehovah Elohim* of the Hebrew Scriptures. This construction is moreover confirmed by v. 76. *infra*, and by *Luke* iii. 4. compared with *Mal.* iii. 1., in all which places Christ is evidently the subject of discourse. Christ, therefore, according to this construction, which is undoubtedly correct, is here called *the Lord God*; and consequently, *equal to the Father, as touching his Godhead*. HOLDEN.—[KUINOEL.] The phrase προέρχεσθαι ἐνώπιόν τινος implies *to precede a prince in his journey*, in allusion to an Eastern custom, of which see Horne, as cited on *Matt.* iii. 3. Of John, as typified by Elias, see on *Matt.* xi. 14. The word δύναμις does not here imply *miraculous power*, as usually in the N. T.

Ibid. ἐπιστρέψαι καρδίας κ. τ. λ. Here is an evident allusion to *Mal.* iv. 6., but there is some difference of opinion with respect to the precise import of the expression employed by the angel and the prophet. Some suppose that the *fathers* are the

Patriarchs, and the *children* the *Jews*, who would be brought back by the preaching of the Baptist to the innocence of life, and purity of religion, which characterized the Patriarchal times. Others understand the words as prophetic of a reconciliation of the discordant sects of Jews, and the consequent differences of families, and *Christ*, as the *Father*, or Head, to whom they should be turned by repentance; while others, again, by the *fathers* and *children* explain *Jew* and *Gentile* respectively, who would be alike admitted to the privileges of the Gospel. Probably nothing more is meant than a prediction of the general philanthropy and good-will which it was the object of Christianity to introduce among mankind. The translation *with the children* is forced and unsatisfactory. In the ensuing clause the adjective ἀπειθεῖς is not governed by ἐπιστρέψαι, as in the E. T., but by ἐτοιμάσαι; for although the preposition ἐν is sometimes used for εἰς or ἐπὶ, it is scarcely probable, even if any examples could be adduced in which the verb ἐπιστρέψαι is joined with ἐν, that St. Luke would have altered the construction of the preceding clause, in which, as well as in the last verse, it is joined with ἐπὶ: not to mention that the copula καὶ would thus be requisite before ἐτοιμάσαι. The words ἐν φρονήσει δικαίων express the manner in which the Baptist was to effect these changes, viz. by inculcating that disposition of mind which righteous men regard as the only genuine wisdom. By ἀπειθεῖς may be intended either the *disobedient* or *unbelieving*; but, as opposed to δικαίων, the former meaning is probably correct. It has been proposed to render the participle κατεσκευασμένον *collected, gathered together*, to avoid a tautology between its received interpretation and that of ἐτοιμάσαι. But there is no reason to depart from its ordinary signification, *prepared, equipped for service*; i. e. furnished with those virtues and graces which the service of Christ required. Xenophon: στρατός κατεσκευασμένος. Demosthenes: ναῦς κατεσκευασμένη. There is a reference to *Isaiah* xl. 3. CAMPBELL, GILPIN, ELSNER, MACKNIGHT.—[WHITBY, LIGHT-FOOT.]

Ver. 18. κατὰ τί; *Scil.* σημεῖον. The same question, and with the same ellipsis, is asked by Abraham in *Gen.* xv. 8. LXX. Compare *Judg.* vi. 15. 1 *Sam.* xxix. 4. Lucian. Scyth. 594. The cases of Abraham and Zacharias, however, are very different. Abraham did not distrust the promise of God, but merely desired a sign in confirmation of his faith; whereas Zacharias did not believe at all. See v. 20. and compare *Gen.* xv. 6. xvii. 16. *Rom.* iv. 18. Hence, though a sign was given to him, it was at the same time a punishment also, the continuance and public remission of which was admirably calculated to fix the attention of the Jews to the divine character of the promised child. A similar question was far more pardonable in Mary, (v. 34.) whose youth

and inexperience might excuse a degree of hesitation which would be far less pardonable in an aged priest. Besides, the case of Mary was entirely without example, whereas Zacharias was well acquainted with the instances of Sarah, and of the wives of Manoah and Elcana, who, after long barrenness, conceived by the promise of angels. It should seem too that Mary's enquiry proceeded from weakness of apprehension rather than want of faith; for in her reply to the angel in v. 38. she expresses the firmest reliance on the promised goodness of God. See also v. 45. Many of the commentators have ascribed the unbelief of Zacharias to a suspicion that the angel was an evil spirit who designed to delude him. This, however, is altogether inconsistent with the sanctity of the holy place, the important office in which he was engaged, and the exalted purpose for which the child was designed. By declaring himself to be *Gabriel*, the angel would naturally direct the attention of Zacharias to the important message respecting the Messiah, which he had been formerly employed to convey to the prophet Daniel, and which was now on the very eve of its accomplishment. See *Dan.* viii. 16. ix. 21. The import of the name *Gabriel*, גַּבְרִיֵּל, is δύναμις Θεοῦ, *the power of God*. GROTIUS.—[MACKNIGHT, WHITBY, LIGHT-FOOT, &c.]

Ver. 20. σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι. An affirmation, joined with a denial of its contrary, is expressive of peculiar emphasis. St. John is particularly partial to this idiom. Compare also *Acts* xiii. 11. xviii. 9., and see my note on *Hom.* II. A. 416. *Soph.* Œd. T. 58. *Pent. Gr.* p. 11. As κωφὸς signifies either *deaf*, as in *Matt.* xi. 5. *Mark* vii. 32. 37. ix. 23. *Luke* vii. 22. or *dumb*, as in *Matt.* ix. 33. xii. 22. xv. 31. *Luke* xi. 14. it has been thought that σιωπῶν, in order to avoid the pleonasm, should here be rendered *deaf*, instead of *silent*. So Theophylact, Euthymius, and others. And that Zacharias lost both *speech* and *hearing* is sufficiently clear from v. 62. It is probable, therefore, that κωφὸς, in v. 22., like the Hebrew שָׁמֵן, signifies both *deaf* and *dumb*; but there is no authority for extending the ordinary meaning of σιωπᾶν. MACKNIGHT, ROSENMULLER, KUINOEL.—[GROTIUS, HAMMOND, DODDRIDGE.] Of the form ἀνθ' ὧν, *because*, see *Matt.* Gr. Gr. §. 480. So *Luke* xix. 44. *Acts* xii. 23. *2 Thess.* ii. 10. *Soph.* Ant. 1068. It is sometimes merely illative, as in *Luke* xii. 3. In the end of the verse we have εἰς τὸν καιρὸν for ἐν τῷ καιρῷ. Compare *Matt.* ii. 23. So *Aristæn.* Ep. I. 5. ἡ γέλτων εἰς καιρὸν ἐφάνη. GROTIUS.

Ver. 21. ἰθαύμαζον ἐν τῷ χρ. αὐτόν. It appears from the Talmud, in *Joma*, p. 43, 2. that the priest never made any long stay in the sanctuary; and a story is there related of Simon the Just, that upon one occasion he remained so long that the people

were preparing to enter in upon him. He excused himself by saying that he had been praying for the preservation of the Temple; and, as all that is here recorded of Zacharias and the angel might have passed in a few minutes, it is probable that he spent some time in private devotion, during which the time passed faster than he was aware. LIGHTFOOT, DODDRIDGE.

Ver. 23. λειτουργίας. Hence the English word *Liturgy*. It denotes primarily any *public service*, whether civil or religious; from the obsolete adjective *λήϊτος*, *publicus*. Lysias uses the verb *λειτουργεῖν*, *publico munere fungi*. So Aristot. Polit. II. κοινὰς λειτουργίας. Both with Jews and Gentiles, however, it was more especially applied to *sacred offices*; and in this sense it is synonymous with *ἱερατεία*, v. 9. *supra*. Thus Hesych. *λειτουργικός* ἱερατικός. Compare *Phil.* ii. 17. *Heb.* viii. 6. ix. 21. x. 11. Hence it was applied to the solemnization of the rites of the Christian Church, as in *Acts* xiii. 2. *Rom.* xv. 16. and thence to *set forms* appointed for such solemnization. It is applied to *almsgiving*, as a Christian service, in *Rom.* xv. 27. *2 Cor.* ix. 12, 13. *Phil.* ii. 25. 30. The service in which Zacharias was now employed consisted, during the remainder of the week, in *manual* duties chiefly, with which his dumbness did not interfere. He remained, therefore, at Jerusalem till the end of his course, during which time he was not permitted to leave the precincts of the Temple, or to have any intercourse with his wife. HAMMOND, CAMPBELL, GROTIUS.

Ver. 24. συνέλαβεν. Scil. *νίδον*, as in v. 36. Different expositions have been given by the commentators of the words *περιέκρυβεν ἑαυτήν*, *she concealed herself*. Some suppose them to mean that Elizabeth concealed *her situation* for a while, lest she should expose herself to ridicule, by speaking of it before she was fully assured of its reality; and it has been disputed whether the *five months* of this concealment were the *first* or the *last* of her pregnancy. This enquiry is at once set at rest by the fact that in the *sixth* month she visited her cousin Mary, in reference to which alone the five months are mentioned; nor is it clear that the words will admit of this interpretation, even if any concealment were necessary in the early stage of conception. It is more probable, therefore, that she kept herself private for the purposes of devotion and silent meditation on the goodness of God, as well as to avoid any defilement or uncleanness, which she might impart to the Nazarite in her womb. See *Judg.* xiii. 4. That this is the true sense of the passage is plainly intimated in the next verse, wherein she expresses her gratitude to God for removing *her reproach*. In this light barrenness was always regarded by the Jews, from the promises which God had repeatedly made, to multiply the offspring of his obedient people, and more

particularly from the desire of giving birth to the Messiah. Hence the similar ejaculation of Rachel in *Gen.* xxx. 23. LXX, ἀφείλεν ὁ Θεὸς τὸ ὄνειδος μου. Compare *Exod.* xxxii. 13. *Levit.* xxvi. 9. *Deut.* vii. 13. 1 *Sam.* i. 11. *Psalms* cxvii. 3, 4, 5. *Isaiah* iv. 1. liv. 1. 4. LIGHTFOOT, WHITBY, DODDRIDGE, KUINOEL.—[GROTIUS.] The verbs ποιεῖν and ἐπιδεῖν are both used in a good sense, *to do good, to shew favour*. So ἐπιβλέπειν, v. 48. *Respicere*, occurs frequently in the same sense in Latin. Terent. Adelph. V. 8. 9. *Nec. qui eam respiciat quisquam est*. WETSTEIN.

Ver. 28. χαῖρε, κεχαριτωμένη. The participle is rendered in the Vulgate *gratia plena*; and some of the commentators have explained it in an active sense, so that the salutation should mean *Hail, gracious person!* In defence of this interpretation *Psalms* xviii. 26. is adduced, according to the version of *Symmachus*: μετὰ τοῦ κεχαριτωμένου χαριτωθήσῃ. So *Ecclus.* ix. 8. xviii. 17. LXX. Suidas also explains the adjective χαριεργός by τὰ κεχαριτωμένα ἐργαζόμενος. The word, however, is found in no classical writer, nor elsewhere in the N. T. except in *Ephes.* i. 6. which is decidedly in favour of the common version. Phavorinus: κεχαριτωμένη· πεφιλημένη. Besides, the import of the salutation is clearly marked by the explanatory clause in v. 30. εὗρες χάριν παρὰ τῷ Θεῷ. The same words are also used of Noah, *Gen.* vi. 8. of Joseph, *Gen.* xxxix. 4. and of David, *Acts* vii. 16. so that here is nothing in them to authorize the Romish adoration of the Virgin. With the formula Κύριος μετὰ σοῦ the E. T. supplies ἐστὶ, but ἔστω is preferable, as being in accordance with the usual mode of salutation among the Jews. Compare *Judg.* vi. 12. *Ruth* ii. 4. The phrase εὐλογημένη ἐν γυναιξίν, *blessed among women*, is a Hebrew form of the superlative, denoting *happiest of women*. So *Psalms* xciv. 8. LXX. ἄφρονες ἐν λαῷ. Cant. I. 8. καλὴ ἐν γυναιξί. Somewhat similar is Callim. Frag. CXXXI. 1. πρηνεῖα γυναικῶν. In Latin also we meet with the same idiom, as in Liv. XXIII. 44. *Magna memorabilisque fuisset inter paucas*. Compare also *Judg.* v. 24. LXX. Mary's astonishment respecting the nature of the salutation arose perhaps, independently of her terror at the sight of an angel, from the infrequency of offering any salutation whatever to a woman, and more especially of that exalted kind with which Gabriel addressed her. See the Talmud, in *Kiddushim*, p. 70, 1. It should have been remarked that the words ἐξ οἴκου Δαβὶδ, in v. 27. refer to παρθένον, the intervening sentence being parenthetical. St. Luke intended more particularly to state that the Virgin was of the family of David. WHITBY, GROTIUS, LIGHTFOOT, WAKEFIELD, KUINOEL. — [HAMMOND.] Of the next verse, which relates the exact accomplishment of *Isaiah*, vii. 14. see on *Matt.* xvi. 22, 23.

Ver. 32. οὗτος ἔσται μέγας, κ. τ. λ. In this and the following verse the angel seems to allude to the prophecies in *Isaiah* ix. 6, 7. *Dan.* vii. 14. which speak of the glory, extent, and perpetuity of the Messiah's kingdom. With respect to the extent of Christ's dominion, the prophecy does not mean to confine it to the *house of Jacob*, i. e. to the *Jews* only; but these are mentioned as being first called to embrace the Gospel, before it was extended to the reception of the Gentile world. See *Isaiah* xiv. 1. xliv. 5. The predicted perpetuity of Christ's government has been supposed to contradict the Apostle's declaration in *1 Cor.* xv. 28. that, after the final judgment, *the Son shall deliver up the kingdom to God, even the Father.* In order to account for this apparent discrepancy, a distinction has been drawn between the *spiritual* and *mediatorial* kingdoms of the Messiah, the former of which will endure for ever over his saints and angels in Heaven, but the latter will cease with the existence of the Gospel dispensation at the end of the world. But the phrase εἰς τοὺς αἰῶνας should rather be understood *comparatively*, in reference to the limited duration of earthly kingdoms. WHITBY, GROTIUS. —[MACKNIGHT.]

Ibid. υἱὸς ὑψίστου. The Unitarians translate A *Son of the most high God*; and in v. 35. A *Son of God*. To be consistent they should write A *most high God*. But, if the phrases are to be taken in an inferior sense, the prophecy of the angel will simply mean that our Lord would be a *righteous person*, and the inference implied in διὸ will amount to nothing more. It is also observable that Zacharias does not prophecy in v. 75. that John would be called υἱὸς ὑψίστου, or υἱὸς Θεοῦ, which in this case he well might have done; but he says προφήτης ὑψίστου κληθήσῃ, which is not more appropriately applied to the Baptist than υἱὸς ὑψίστου is to Christ. The article is omitted because ὁ υἱὸς after κληθήσεται would not be Greek: and *Regimen* may exclude the article before ὑψίστου. MIDDLETON.—[WAKEFIELD.]

Ver. 34. πῶς ἔσται τοῦτο; See above, on v. 18. The inference which the Papists adduce from this question, that Mary was under a vow of perpetual virginity, is at once set aside by the consideration that virginity was a reproach among the Jews, that marriage was mentioned among the positive precepts of the law, and that she was actually espoused to Joseph at the time of the annunciation. WHITBY. In the next verse πνεῦμα ἅγιον is commonly taken in the personal sense; and the verb ἐπισκιάζειν is supposed to have a reference to the motion of the Spirit at the creation. See *Gen.* i. 2. But a *divine influence* suits the occasion equally well, and conforms better with the general usage; and, indeed, δύναμις ὑψίστου, in the succeeding clause, seems to be added in explanation of πνεῦμα ἅγιον in the present. Compare *1 Cor.* vi. 14. with *Rom.* viii. 11. and see also *Luke* xxiv. 49.

Acts i. 8. 1 *Tim.* iii. 16. 1 *Pet.* iii. 18. The phrases ἐπέρχεσθαι ἐπὶ τινος and ἐπισκιάζειν are metaphorical, signifying *to exert an influence over one*; and, in reference to the Holy Ghost, they here denote that supernatural energy by which the miraculous conception was effected. Of the expression τὸ γεννώμενον ἅγιον see on *Matt.* i. 20. MIDDLETON, WETSTEIN, KUINOEL.

Ver. 36. μὴν ἕκτος αὐτῇ κ. τ. λ. So *Herod.* III. 56. ὡς σφὶ τέσσαρες ἐγεγόνεσαν ἡμέραι πολιορκέουσι Σάμιον. *Polyæn.* *Strat.* IV. 6. 18. δέκα μηνῶν χρόνος ἦ τῇ πολιορκίᾳ. *Arrian.* *Exped.* *Alex.* VII. 14. 2. ἐβδόμη τε ἡμέρα ἥδε ἦν αὐτῷ τῆς νόσου. With the next verse, which seems to have been a proverb, we may compare *Gen.* xviii. 14. LXX. μὴ ἀδυνάτησιν παρὰ τῷ Θεῷ. In both instances ῥῆμα is used for πρᾶγμα, as *infra* v. 65. ii. 15. 19. and frequently in the best writers. See also on *Matt.* xiv. 25. and with the construction compare *Matt.* xxiv. 22. *Rom.* iii. 20. The ejaculation in v. 38. is a customary phrase, expressive of patient resignation and prompt obedience. So 1 *Sam.* iii. 9, 10. *Acts* ix. 10. *Heb.* x. 7. 9. WETSTEIN, WHITBY, GROTIUS.

Ver. 39. ἐν ταῖς ἡμέραις ταύταις. *Scil.* ἐν τῷ μηνὶ τῷ ἕκτῳ, v. 26. The phrase here employed is much more definite than ἐν ἡμέραις ἐκείναις, which frequently refers, as in *Luke* ii. 1. and elsewhere, to a period at some distance. Compare *infra*, v. 24. *Luke* vi. 12. xxiii. 7. xxiv. 18. *Acts* i. 5. xi. 27. xxi. 15. The observation that Mary rose up μετὰ σπουδῆς, *with haste*, fixes the time in the present instance. For this haste many important reasons concurred. Independently of her wish to congratulate Elizabeth, she would naturally avail herself of the first opportunity of confirming her faith by the sign which the angel had proposed to her, of acquainting her cousin and Zacharias with the promise which had been made to her, and of obtaining their testimony in favour of her own reputation, and in support of the wonderful revelation which had been made to her. It may be right to add, that the city here spoken of is generally supposed to have been Hebron, as being not only one of the cities of the priests, and given to the posterity of Aaron for an inheritance, (*Josh.* xxi. 11.) but situated in the mountains of Judah, (*Josh.* xi. 21.) which, running from North to South, gave the name of the *Hill Country* to that part of Judea. See *Horne's Geographical Index*. It has been supposed, however, but without any authority, that for Ἰούδα we should read Ἰούτα, *Jutta*, which was also a city belonging to the priests. Compare *Josh.* xv. 55. xxi. 16. With the adjective ὀρεινὴν the substantive χῶραν must be supplied. LE CLERC, GROTIUS, DODDRIDGE, MACKNIGHT.—[MICHAELIS.]

Ver. 41. ἐσκίρτησε τὸ βρέφος. The verb σκίρτῃν is properly

applied to the *bounding* or *frisking* of young cattle. *Psalm* cxiv. 4. LXX. τὰ ὄρη ἐσκίρτησαν ὡσεὶ κριοὶ, καὶ οἱ βουνοὶ ὡς ἄρνια προβάτων. *Mal.* iv. 2. σκιρτήσετε ὡς μοσχάρια ἐκ δεσμῶν ἀνειμένα. *Eur. Phoen.* 1141. πῶλοι δρομάδες ἐσκίρτων φόβῳ. Hence it is sometimes transferred to the motion of a child in the womb, as in *Gen.* xxv. 22. LXX. ἐσκίρτων δὲ τὰ παιδία ἐν αὐτῇ. *Nonnus* in *Dionys.* VIII. 224. πάϊς δ' ἀλόχευτος ἐχέφρων Ἀλμάσιν ἐνδομύχοισι συνεσκίρτησε τεκούσῃ. So the Latin *salire* in *Juv. Sat.* VI. 598. *Vexare uterum pueris salientibus.* It does not necessarily follow, though the impression upon reading the passage somewhat favours the supposition, that the emotion experienced by Elizabeth upon this occasion was supernatural. In the latter stage of pregnancy the child at times has a very sensible motion, especially when the mother is affected by any sudden agitation or surprise. There is a tradition in the Talmud, that *when the Israelites arrived in sight of the Red Sea, the babes in the womb glorified God.* So at the prospect of that spiritual deliverance, of which the freedom from Egyptian bondage was a type, a similar effect was produced upon the mother of the Messiah's forerunner. In v. 44. the words ἐν ἀγαλλιάσει, which are added in explanation, refer to Elizabeth herself, not to the child, which was manifestly incapable of any sensation whatsoever. WETSTEIN, KUINOEL, SCHOETTGEN, WHITBY, HAMMOND.

Ver. 43. πόθεν μοι τοῦτο. *Scil.* γέγονεν. *Aristæn. Epist.* I. 43. πόθεν ἂν ἐμοὶ, φησὶ, γένοιτο χαίρειν. This, and other like expressions, seem to be expressive of admiration, more especially at any unexpected mark of honour or respect. Compare *2 Sam.* xxiv. 21. *Matt.* iii. 14. *Arist. Plut.* 264. *Epict. Ench.* XXIX. 44. *Virg. Eccl.* IX. 27. The knowledge that Mary was to be the mother of the Messiah, as well as of her immediate belief in the promise of the angel, (v. 45.) seems to have been conveyed to Elizabeth by immediate revelation; and her declaration of this knowledge, introduced by the very words of the angel's annunciation, (v. 28.) together with her delicate allusion to the unbelief of her husband in respect to her own pregnancy, which had been referred to as the pledge of Mary's conception, would be a mutual confirmation of the faith of them both. Some, indeed, have supposed that the words μακαρία ἡ πιστεύσασα have only a general reference, as in *Luke* xi. 28. *John* xx. 29. without any relation to the unbelief of Zacharias. But the natural drift of the narrative plainly leads to the opposite conclusion. Neither is the adverb ὅτι to be rendered *for*, as in the E. T. being invariably used, when subjoined to πιστεύειν, to introduce a clause representing the thing believed. Compare *Matt.* iv. 24. *Mark* xi. 23, 24. *John* xi. 27. 42. xiii. 19. xiv. 10, 11. xvi. 27. 30. xvii. 8. 21. xx. 31. The Vulgate renders the expression by the second

person instead of the third, translating αὐτῇ by *tibi*. By this version, though it does not affect the sense, the delicacy of the allusion is greatly impaired. Some of the commentators join παρὰ Κυρίου with τελείωσις, and others τοῖς λαλημένοις κ. τ. λ. with πιστεύσασα, inclosing the intervening words respectively in parentheses. But it is always preferable to adopt the construction which suits the order of the words, where there is no special reason for deserting that order; and though a transposition is sometimes necessary, the presumption is always against it, when the words, as they lie, yield as good and as pertinent a meaning. WETSTEIN, ROSENMULLER, DODDRIDGE, CAMPBELL. — [KUI-NOEL.]

Ver. 46. καὶ εἶπε Μαριάμ. It is observable that most of the expressions in this Hymn are borrowed from the Scriptures of the O. T. with which the pious virgin seems to have been very conversant, especially from the Song of Hannah, in which there were so many passages remarkably suitable to her own case. Compare 1 *Sam.* ii. 1—10. *Gen.* xxx. 13. *Psalms* lxxxix. 10. xcvi. 1. ciii. 17. cvii. 9. *Mic.* vii. 20. The Hymn itself is remarkable for the beauty of its style, the sublimity of its sentiments, and the spirit of piety which runs through the whole of it. It is formed upon the model of those irregular songs of praise or prayer so common in the O. T., of the nature and construction of which see Horne's *Introd.* Vol. II. pp. 423. sqq. The prophetic hymn of Zacharias, in vv. 67. sqq. is of a somewhat similar description. Mary expresses her grateful joy that she is raised from her low estate through the omnipotence of God, which she illustrates by several examples, to the dignity of giving birth to the Messiah; the benefits of whose advent, by divine mercy, and in accordance with God's promises, were to extend to the whole house of Israel, and eventually to all mankind. DODDRIDGE, MACKNIGHT, GROTIUS, ROSENMULLER.

Ibid. μεγαλύνει ἡ ψυχὴ μου κ. τ. λ. When a person, speaking of *himself*, mentions his *soul* or *spirit* as doing a thing, the expression is strongly emphatic, implying that he exerts the utmost energy of all his faculties. Mary, therefore, intended to represent the intensity of her devotion in celebrating the Almighty power of God, and her extatic joy in the contemplation of his goodness towards her. The verb μεγαλύνειν signifies *to magnify*, not in the sense of *to enlarge*, but *to extol*, as in Diod. Sic. p. 12. μεγαλύνειν τὴν Θεοῦ δύναμιν. So *Acts* xix. 17. ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. In the next verse ταπείνωσις does not signify *humility*, as some have supposed, but *humiliation*, *low estate*, as in the E. T. Had humbleness of *mind* been intended the word ταπεινοφροσύνη would have been employed: nor does Mary celebrate her own humility, but God's mercy. A *low* or *abject condition* is expressed by ταπείνωσις, *Gen.* xxix. 32.

2 Kings xiv. 26. Psalm xxv. 18. LXX. Phil. iii. 21. Of the construction see on Matt. xxiv. 15. The declaration of the virgin that she should be *esteemed blessed* by all succeeding generations can afford no sanction to the blasphemous appellations by which she is invoked in the Romish Church, such as *Queen of Heaven, Mother of God*, and the like. MACKNIGHT, GROTIUS, WHITBY, A. CLARKE.—[LIGHTFOOT, &c.]

Ver. 49. μεγαλεία. *Miracles; subaud. ἔργα*. Compare Deut. x. 21. xi. 2. xxxiv. 12. Psalm lxxxi. 19. cxvii. 2. Ecclus. xvii. 8. LXX. Acts ii. 11. A substantive is supplied in Xen. Mem. IV. 5. 2. καλὸν καὶ μεγαλείον νομίζεις κτῆμα ἐλευθερίαν. The expression ὁ δυνατὸς, answering to the Hebrew **יְהוָה**, is used κατ' ἐξοχὴν, of the *Almighty*, as in Psalm xxiv. 8. LXX. Mary had now in her eye the miraculous conception of the Messiah; and she adds what follows to the end of the next verse, as expressive of her sure confidence in the goodness and mercy of God. Compare Psalm ciii. 17. For εἰς γενεὰς γενεῶν several MSS. read εἰς γενεὰν καὶ γενεάν, as in Psalm lxxxviii. 1. ci. 12. LXX. But the received text is equally correct. Instead of τοῖς φοβουμένοις in the dative, the more regular construction would have been in the accusative, with πρὸς. We have the same syntax in Exod. xx. 6. Psalm lxxxix. 2. LXX. MACKNIGHT, WHITBY, GROTIUS, KUINOEL.

Ver. 51. ἐν βραχίονι αὐτοῦ. It is worthy of observation that the *great* power of God is represented by his *finger*, his *greater* by his *hand*, and his *greatest* by his *arm*. Compare Exod. iii. 20. vii. 18. xv. 16. In this dispensation of the Almighty, therefore, he is represented as mightily exerting his sovereign power. So John xii. 38. from Isaiah liii. 1. ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; Such expressions as ποιεῖν κράτος, ἔλεος, and the like, are Hebraisms, as in Psalm cxvii. 5. LXX. Δεξία Κυρίου ἐποίησε δύναμιν. The second clause in this verse should not be rendered as in the E. T., but rather *He scattereth the proud, as to the imaginations of their hearts*; i. e. he frustrates their schemes, and overthrows their counsels. In Psalm lxxxix. 10. LXX. the verb διασκοπίζειν is used in its primary signification, of *putting an enemy to the rout*; from which its metaphorical application in this passage is readily deduced. With the sentiment we may compare that of Seneca: *Sequitur superbos ultor a tergo Deus*. The aorist is used in this and the following verses in the sense of *to be wont*, as the Hebrews employed the *Hiphil* voice to express general truths and observations, which have no reference to any particular time. See Matt. Gr. Gr. §. 503. GROTIUS, MACKNIGHT, DODDRIDGE, CAMPBELL.

Ver. 52. καθεῖλε δυνάστας. Ecclus. x. 14. LXX. θρόνους

ἀρχόντων καθεῖλεν ὁ Κύριος, καὶ ἐκάθισε πρᾶξις αὐτῶν. Compare 1 *Sam.* ii. 7. 1 *Kings* i. 1. 2 *Chron.* xxv. 8. *Psalms* lxxv. 7. cxiii. 6. To the same effect was the reply of Æsop respecting Jupiter: τὰ μὲν ὑψηλὰ ταπεινοῖ, τὰ δὲ ταπεινὰ ὑψηλοῖ. So Hom. Od. Π. Hesiod. Op. D. 5. Eur. Tro. 614. Herac. 613. Xen. Hell. VI. 4. 23. Hor. Od. I. 34. 12. Of the verb καθαιρεῖν see my note on Hom. Il. Ω. 268. The kings who sprung from David had, no doubt, one after another, expected to be the parents of the Messiah, instead of whom the honour was reserved for one of that line in a humble station. The text will certainly bear this interpretation, though it is, perhaps, as well as those with which it is joined, only a general declaration of God's power; the particular application being reserved for the conclusion of the hymn, in v. 34. Of the adjective κενός, in the sense in which it is employed in the next verse, a variety of instances occur; and the phrase ἀποστέλλειν κενούς recurs in *Luke* xx. 10. and in 1 *Sam.* ii. 5. 2 *Kings* x. 4. *Judith* x. 11. *Job* xxii. 9. LXX. MACKNIGHT, GROTIUS.

Ver. 54. ἀντελάβετο Ἰσραὴλ. The verb ἀντιλαμβάνειν signifies properly *to support a thing that is falling, by taking hold of it on the falling side.* Compare *Isaiah* xli. 9. *Jerem.* xxxi. 32. *Ecclus.* iii. 11. LXX. *Acts* xx. 39. xxiii. 19. *Heb.* viii. 9. So Diod. Sic. XI. 13. τὸ θεῖον ἀντέλαβετο τῶν Ἑλλήνων. God supported the Jewish nation, or rather the whole *spiritual* Israel, by raising up the Messiah among them. Before μνησθῆναι there is an ellipsis of the adverb ὥστε, as in v. 72. and elsewhere; and the words τῷ Ἀβραάμ, κ. τ. λ. with which the hymn concludes, depend upon ἐλέους, the intervening clause being parenthetical. This construction is supported by *Psalms* xcvi. 3. LXX; and that the E. T. is incorrect is manifest from its placing τῷ Ἀβραάμ in the dative, in opposition with πρὸς τοὺς πατέρας in the accusative. The addition of the words εἰς τὸν αἰῶνα shews the same thing; and some editors, sensible that these words could not refer to ἐλάλησε, but still missing the true connection, have, therefore, included all between ἐλέους and αἰῶνα in a parenthesis. Others, after Jerome, have supposed εἰς τὸν αἰῶνα to correspond with the Hebrew *Selah*; for which no reason can be assigned, even if there was not an evident reference to the promise of God in *Gen.* xvii. 7. 19. Compare *Isaiah* lv. 3. *Rom.* xi. 29. With respect to the phrase μνησθῆναι ἐλέους God is said to *remember* his attributes when he exerts them in a signal manner; as in the present instance he made an especial display of his mercy in fulfilling the promises which he had made to the patriarchs. Compare *infra*, v. 72. 2 *Chron.* vi. 42. *Psalms* cxxxvi. 23. The verb λαλεῖν recurs in the sense of this passage *infra*, v. 70. *Acts* iii. 21. and elsewhere. MACKNIGHT, GROTIUS, WHITBY, WETSTEIN, KUINOEL.

Ver. 56. ὥσεί μῆνας τρεῖς. There has been some needless dispute respecting the time of Mary's departure from Hebron. The whole tenor of the narrative plainly shews that it must have been only a few days before the birth of John; and the only reason for which it has been proposed to strain the words to a different import, seems to consist in the supposed improbability that Mary would leave her cousin in so critical a situation. But the bustle and publicity which would necessarily attend so remarkable a birth would be cause sufficient for her taking such a step. The congratulations which were usual upon ordinary occasions of child-birth, appear, in this instance, to have been proportionate to the peculiar circumstances of the case. See v. 58. and compare Plaut. Truc. II. 6. 35. *Tu cum recte provenisti, cumque es aucta liberis, Gratulor.* GROTIUS, WETSTEIN.

Ver. 59. ἐπὶ τῷ ὀνόματι τοῦ πατρός. From the genealogies in the O. T. it appears to have been very unusual to name the child after the father; but, as in this case the father, who ought to dictate the name, was unable to do so, the respect of his friends, and their unwillingness to choose for him, carried them to his name. Of the ceremony of circumcision, and the naming of children, see Horne's Introd. Vol. II. pp. 270. sqq. 422., and compare my notes on Eur. Phoen. 56. Pent. Gr. p. 307. Hom. Il. Z. 403. The children of the Greeks were generally named on the tenth day from their birth, and the ceremony was accompanied by the purification of the women. Arist. Av. 925. Οὐκ ἄρτι θύω τὴν δεκάτην ταύτης ἐγὼ, Καὶ τοῦνομ', ὥσπερ παιδίω, νῦν δὴ 'θέμην. Compare also Eurip. Elect. 659. 1130. Among the Romans the *eighth* or *ninth* day was appointed for this purpose. Macrob. Saturn. I. 16. *Est autem dies lustricus, quo infantes lustrantur, et nomen accipiunt, sed is maribus nonus, octavus est feminis.* KUINOEL, WETSTEIN, GROTIUS, WHITBY.

Ver. 60. κληθήσεται Ἰωάννης. It has been supposed that in this case Elizabeth acted by revelation; but it is more probable that Zacharias had made her acquainted in writing with the command of the angel, respecting the name of the Baptist. Some have also observed that the verb ἐνένευον in v. 62. does not necessarily prove the *deafness* of Zacharias, as *signs* are sometimes addressed to persons endued with the faculties both of speech and hearing, and it is no where expressly stated that he was deaf. But it is very uncommon to converse by signs, except where secrecy is intended, so that the old opinion may fairly be admitted as correct. MACKNIGHT.—[KUINOEL.] In the last clause of v. 62. the article is redundant.

Ver. 63. πινακίδιον. See Horne's Introd. Vol. III. p. 475. and my note on Hom. Il. Z. 168. The phrase γράφειν λέγων is

a Hebraism. Compare *2 Kings* x. 1. 6. LXX. Joseph. Ant. XI. 3. XIII. 4. The Greek pleonasm *ἔφη λέξας* is somewhat analogous. BEZA, KREBS. With *γλώσσα* in the next verse some such verb as *ἐλύθη* should be supplied, or rather the verb *ἀνέψυχθη* is to be understood as applying in an extended signification to both clauses; and that it will admit of such application is evident from the note on *Mark* vii. 35. Instances of similar construction abound. Thus Hom. Il. M. 319. *ἔδουσί τε πύονα μῆλα, Οἶνόν τ'*. 1 *Cor.* iii. 2. *γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρώμα*. See also my notes on Soph. Œd. T. 270. Pent. Gr. p. 26. Hom. Il. A. 532. It has been proposed to construe *γλώσσα* with *ἐλάλει*, which would not only require *εὐλογοῦσα* to be substituted for *εὐλογῶν*, but the copula *καὶ* distinctly indicates a fresh member of the sentence; and the emendation *καὶ τῇ γλώσσῃ αὐτοῦ ἐλάλει*, evidently suggested by this interpretation, is equally unsupported and unnecessary. The addition of *διηρθρώθη*, which is found in some old editions, is sanctioned by no MS. authority whatsoever. RAPHELIUS, GROTIUS, LIGHTFOOT, CAMPBELL.—[ELSNER, PEARCE.] Some of the German divines have attempted to explain both the loss and the recovery of speech to Zacharias from natural causes, attributing the former to panic, and the latter to nervous agitation. In support of this opinion they adduce the well-known story of the son of Cræsus, from A. Gell. V. 9. Is it possible that any similarity can be conceived to exist between an occurrence somewhat singular indeed, but easily accounted for, and a judicial infliction removed in fulfilment of a remarkable prophecy? KUINOEL.

Ver. 65. φόβος. Religious awe, astonishment. Euthym. *ἐκ τοῦ θαύματος*. With the phrase *τιθέναι ἐν καρδίᾳ*, in the next verse, compare *Isaiah* xii. 11. xlii. 25. *Dan.* i. 8. *Hagg.* ii. 15. *Mal.* ii. 2. *Luke* xxi. 14. *Acts* v. 4. So Hom. Od. A. 361. *μῦθον ἐντίθεσθαι θυμῷ*. Virg. Eclog. III. 54. *Sensibus hæc imis, res est non parva, reponas*. Catull. 65. *Facito, ut memori tibi condita mente Hæc vigeant mandata*. WETSTEIN, KUINOEL. The recollection of the series of wonders, which took place at the birth and circumcision of John, must have contributed largely to the efficacious discharge of his office, as the forerunner of the Messiah. It could not have been the exertions of an ordinary man by which an audience such as John's was collected; but, even admitting the possibility of assembling the hearers, his exhortations, considered exclusively of those extraordinary circumstances, which were wisely designed by Providence to point him out as a special messenger from Heaven, would have been regarded as the ravings of an idle enthusiast, if they did not experience the punishment of a suspected imposture. It is true that when John entered upon his ministry thirty years had elapsed since the occurrence of these events, nevertheless they were of a

nature so remarkable that they could not have been forgotten. The conjecture at his birth *what manner of child this should be*, and the memory of the wonders which were *noised abroad throughout all the Hill country of Judea*, could not fail to revive at his re-appearance; and the public curiosity being once awakened, the grand impediment to the exercise of his ministry would be removed. BELL. The last clause, καὶ χεὶρ Κυρίου κ. τ. λ. is supposed by some to be a part of the speech, and to constitute the ground of the conjecture. But it is somewhat harsh to render καὶ *because*; and the words may very well be considered as a portion of the narrative, the purport of which is more fully explained in v. 80. The expression χεὶρ Κυρίου sometimes denotes the *spirit of prophecy*, as in *Ezek.* i. 3. iii. 22. xxxvii. 1. xl. 1. but here the *providence of God* is plainly intended. Compare *Psalms* lxxx. 17. WHITBY, MACKNIGHT.

Ver. 67. προεφήτευσε. Some imagine that this verb merely implies that Zacharias *servently praised* God; and a variety of senses have been affixed to it, from which the notion of *predicting future events* is wholly excluded. It is true that in the Attic writers προφήτης sometimes denotes a *speaker* simply, as in Lucian. Vit. Arist. l. p. 549. ἀληθείας καὶ παρρησίας προφήτης εἶναι βούλομαι. Æsch. Agam. 1068. προφήτας οὐτινας μαστεύομεν. Schol. προφήτας τοὺς λέγοντας ἡμῖν περὶ σοῦ. In the Holy Scriptures, however, there does not appear to be any passage in which the word will not admit of one of these two meanings: 1. *to prophesy*, in the strictest sense; 2. *to speak by inspiration*. The passages which are cited in defence of the interpretation here assigned to it are 1 *Chron.* x. 5. 1 *Cor.* xi. 15. and especially 1 *Chron.* xxv. 1. where Asaph and Jeduthan are said *to prophesy with the harp and cymbal*, which is explained in v. 3. *by giving praise and thanks to God*. But the hymns of praise sung on this occasion were inspired by the Holy Ghost, and the second signification of the verb applies. In *Ecclus.* xlviii. 14. where the dead body of Elisha is said to *prophesy* by raising the dead men, the word does not mean *to work miracles*, as some contend, but that it *foretold a thing to come*, viz. the fall of the Syrians and the raising of God's people. Hence it falls under the first acceptation of the verb. At all events, as the hymn of Zacharias is evidently prophetic, and may be said to have been *filled with the Holy Ghost*, the ordinary use of the verb may certainly be admitted here. WHITBY, MACKNIGHT, &c.—[HAMMOND.]

Ver. 68. ἐπισκέψατο. *Hath visited*; scil. *with mercy*. There is an evident allusion to the deliverance from Egypt, respecting which the same verb is used in *Exod.* iv. 31. Compare also *supra*, vv. 25. 48. *Ruth* i. 6. *Psalms* lxxx. 14. cvi. 4. *Gen.* xxi. 1. 1 *Sam.* ii. 21. There is an allusion to the custom of princes,

who commonly visit the provinces of their kingdom, in order to redress grievances and confer benefits ; and the great benefit accruing to the people of God, which is here spoken of, is their spiritual deliverance from the bondage of sin and Satan by the coming of the Messiah. It has been supposed, indeed, that Zacharias had his eye more immediately on the temporal deliverance, which the Jews expected the Messiah to accomplish for them ; and it may be, that although he spake by inspiration, the meaning of the Holy Ghost, as in many other prophecies, might be far more extensive than the ideas of the prophet himself. See 1 *Pet.* i. 10, 11. No temporal deliverance, however, can be the object of the prophecy : if the kingdom of Christ is spiritual his subjects must be spiritual, as also their enemies, *Sin, Death, and Satan*, from whom redemption is purchased for those who serve God *in righteousness and holiness all the days of their life*. Of this redemption the deliverance of the Israelites from Egypt, and of David from the hands of Saul, were typical. See *Psalms* xviii. 18. cvi. 10. *Hos.* xiii. 14. 1 *Cor.* xv. 55. The noun λύτρωσις signifies properly *the ransom-price of a captive* ; and the phrase λύτρωσιν ποιῆν is equivalent to λυτρώσασθαι in Joseph. Ant. XIV. 14. 1. WHITBY, GROTIUS.—[LE CLERC.]

Ver. 69. κέρασ σωτηρίας. The metaphor here employed has been variously explained. Some imagine that there is an allusion to the *horn of steel* on the top of ancient helmets, which usually lay flat, but was *erected* in token that the warrior had returned victorious from the battle. On ancient coins this horn is frequently discernible, sometimes *flat*, sometimes *erect* ; and to this *lifting up of the horn* the Scriptures have been thought to refer in 1 *Sam.* ii. 10. *Psalms* cxii. 9. cxlvii. 4. *Lam.* ii. 17. But there is no satisfactory proof that helmets with this appendage were in use among the Hebrews. According to another interpretation, the *horns of the altar* are the basis of the metaphor ; and as the altar was a place of safety, and those who held by its horns were considered under the protection of the Almighty, so Christ is a new altar of refuge for those who embrace his Gospel. Compare 1 *Kings* i. 50. 1 *Macc.* ii. 45. 48. There is something specious in this explanation, and it is far more satisfactory than many others which have been proposed ; but the common opinion seems by far the best, which derives the image from *horned animals*. Suidas : κέρασ· ἡ ἰσχυρὸς παρὰ τῇ θείᾳ γραφῇ, ἐκ μεταφορᾶς τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι, καὶ τούτοις ἀμυνομένων. A *horn* in Scripture is frequently the symbol of *power* or *principality*. See *Psalms* xviii. 3. lxxv. 4. 10. lxxx. 18. cxlviii. 14. *Jerem.* xlvi. 25. *Lam.* ii. 3. 17. *Ezek.* xxix. 21. *Dan.* vii. 7. 24. viii. 8. xx. 8. *Ecclus.* xlvii. 5. *Zech.* i. 18. *Rev.* xiii. 1. also the Targum on 1 *Sam.* ii. 10. *Jerem.* xlvi. 2. 10. and *Psalms* cxxxii. 18. We have a similar allusion in Sanchoniathon, *ap.*

Euseb. Præp. Ev. I. 10. ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου. The Latins also use *cornu* in the same manner. Hor. Od. III. 21. *Addis cornua pauperi.* Compare Epod. 6. Ovid. Met. VIII. 882. XV. 567. Val. Max. V. 6. Hence the expression will signify *a mighty Saviour.* There is probably a reference to *Psalm cxxii.* 16, 17. HAMMOND, GROTIUS, WHITBY, KUINOEL.

Ver. 70. ἀπ' αἰῶνος. This phrase is rendered by some, in general terms, *of old, from ancient times:* and so ἔτη αἰώνια is the same as ἡμέραι ἀρχαῖαι in *Psalm lxxvii.* 5. Others by αἰὼν understand the Jewish dispensation, because before the giving of the law no prophet spake of *raising up a horn of salvation in the house of David,* or of his *performing his covenant with Abraham.* That this interpretation is admissible see on *Matt. xii.* 32. But a promise of a Redeemer was made to Adam immediately after the fall, (*Gen. iii.* 15.) and it is to this promise, which was afterwards repeated in more explicit terms to Abraham and the Patriarchs, that Zacharias in all probability alludes. Nor will the supposed difficulty exist if this verse be taken in connection, not with that which precedes, but that which follows, in which the word σωτηρίαν is to be construed in apposition with κέρασ σωτηρίας in v. 69. the words ἐν οἴκῳ Δαβὶδ being omitted for the purpose, as it were, of pointing to the higher date of the promise as originally given. Here, therefore, ἀπ' αἰῶνος implies *from the earliest times;* and this sense is confirmed by *Gen. vi.* 4. *Psalm xxv.* 6. *Ecclus. xxxvi.* 15. *LXX. John xix.* 32. *Acts iii.* 21. 24. *Hesiod. Theog.* 609. *Diod. Sic. XI.* 12. *Diog. Laert. IV.* 6. The present verse is to be taken parenthetically. MACK-NIGHT, WHITBY, LIGHTFOOT, WETSTEIN.—[HAMMOND, GROTIUS, LE CLERC.]

Ver. 72. ποιῆσαι ἔλεος. Subaud. ὥστε. The same phrase occurs in *Exod. xx.* 6. *LXX.* In the E. T. a supposed ellipsis is supplied by the word *promised,* and some commentators infer that the mercy promised to the fathers was fulfilled in the persons of their descendants. Compare *Matt. x.* 6. *Luke xiii.* 16. *Acts iii.* 25. *Rom. xi.* 28. But the expression ποιῆσαι ἔλεος μετὰ τινος is a Hebraism, in which no idea of *promise* is included; and Zacharias may have spoken in accordance with the prevailing notion of the Jews, that their forefathers would be partakers in the blessings of the Messiah's advent. See *Isaiah xxix.* 22. The meaning of this passage will therefore coincide with the words of Mary, in v. 54. *supra.* KUINOEL.—[GROTIUS.] In what follows there is some difficulty with respect to the government of μνησθῆναι by two cases, διαθήκης and ὄρκον. Theophylact reads ὄρκον, but without authority; and, in fact, the *covenant* and the *oath* are not identical, but the former was confirmed by the latter.

Compare *Gen.* xvii. 7. xxii. 16, 17. Apposition, therefore, is out of the question, and the opinion maintained by some, that the case of *ἔρκον* is regulated by that of the succeeding relative, cannot, therefore, be admitted. The more general opinion, therefore, is doubtless correct, that the preposition *κατὰ*, as in an infinite variety of instances, must be supplied. With respect to the verb *ὀμνέειν*, followed by an accusative with *πρὸς* instead of a dative, we have a similar instance in *Hom. Od.* i. 386. *ὤμννε δὲ πρὸς ἑμᾶυτόν.* WETSTEIN, BOS.—[KUINOEL.] *The oath of God was immutable, (Heb. vi. 17.) and therefore the coming of the Messiah could not be prevented or retarded by the sins of the Jews, as some of their writers maintain.* WHITBY.

Ver. 74. With the words *τοῦ δοῦναι ἡμῖν* the E. T. properly begins this verse, which, together with the following, contain the substance and purport of the oath which *God swore unto Abraham.* The prophets in the O. T., in describing the times of the Messiah, and the *spiritual* worship which was to succeed the *ritual* observances of the law, speak precisely to the same effect, though the Jews did not understand their predictions in the light which the Gospel has interpreted them. Compare *Isaiah* xliv. 1. sqq. *Jerem.* xxxi. 31. sqq. *Ezek.* xxxvi. 25. sqq. Of the construction, it is observable, that before *τοῦ δοῦναι* there is an ellipsis of the preposition *περί.* To construct *ἀφόβως* with *ῥυσθέντας*, as some propose, is not only extremely harsh, but it will not bear the translation affixed to it: *being rescued from the fear of our enemies.* Its connection with *λατρεύειν* is evident from the nature of the Christian constitution, which delivers us from *the spirit of bondage and fear, Rom.* viii. 15. in opposition to the service of the Jews, whose worship is divided by the Rabbins into that which proceeded from *love* and that which proceeded from *fear.* But the *perfect love* with which Christians worship God *casteth out fear*, i. e. *slavish fear*; *1 John* iv. 18. The words *ἐν ὁσιότητι καὶ δικαιοσύνῃ* refer to the inward purity of heart required under the Gospel, as opposed to the external rites and ceremonies of the Jewish dispensation; and the distinction between the two terms is clearly marked by the Scholiast on Euripides: *τὸ πρὸς θεοῦς ἐξ ἀνθρώπων γενόμενον δίκαιον δσιον καλοῦμεν.* Compare *Jerem.* xxxii. 39. LXX. *John* iv. 23. *Ephes.* iv. 24. WHITBY, GROTIUS, KUINOEL, SCHOETTGEN.—[HAMMOND.]

Ver. 76. *προφήτης ὑψίστου.* From *Josh.* ii. 11. *2 Chron.* ii. 12. xxxvi. 33. *Esra* i. 2, 3. vi. 9. vii. 21. 23. *Dan.* iv. 37. it appears that the God of Israel was acknowledged even by the Heathens who had any knowledge of him, as superior to all other Gods; and as he is called in Scripture *the most high God*, so is he by Cyrus, *Esdr.* ii. 3. by Nebuchodonosor, *Dan.* iv. 34. by

Darius, *Esdr.* vi. 31. by Artaxerxes, *Esdr.* viii. 19. 31. by Augustus, in Joseph. Ant. XVIII. 10. by Tiberius, in Philo, Leg. p. 785. E. Compare also *Esra* v. 8. *Esth.* xvi. 16. WHITBY. Of John, as a prophet, see on *Matt.* iii. 4. xi. 11. *John* i. 29. The next clause of the verse is from *Isaiah* xl. 3. cited at large in *Luke* iii. 4. and the parallel passages.

Ver. 77. γνῶσιν σωτηρίας. The *knowledge of salvation* under the Law was by legal righteousness; under the Gospel by remission of sins. John, therefore, in introducing the Gospel, preached the *baptism of repentance for the remission of sins*: *Mark* i. 4. *Luke* iii. 3. LIGHTFOOT, GROTIUS. With τοῦ δοῦναι there is an ellipsis of διὰ or ἔνεκα. So also with τοῦ κατευθύναι, v. 79.

Ver. 78. σπλάγχνα ἐλέους. An Hebrew expression; of the origin and purport of which see on *Matt.* ix. 36. and compare *Isaiah* lxiii. 15. *Philip.* ii. 1. *Col.* iii. 12. It is more powerful than ἔλεος simply, denoting the *most tender mercy*. By itself, σπλάγχνα sometimes signifies any strong affection whatever, as in *Philem.* 7. Much discussion has arisen respecting the true rendering of the words ἀνατολὴ ἐξ ὕψους. It has been observed that the Hebrew מָשַׁח, *tsemach*, a name by which the Messiah is designated in *Jerem.* xxxiii. 5. *Zech.* iii. 8. vi. 12. is expressed by ἀνατολὴ by the LXX; and the same translation is also given to the word in *Ezek.* xvi. 7. xvii. 10. It would be very unnatural, however, to speak of sending a *branch* to *give light to those who sit in darkness, &c.* The word sometimes also denotes the *rising sun* or *day-spring*, as in *Nehem.* viii. 3. LXX. but to this sense it is objected that ἐξ ὕψους would not be properly applied, as the sun at rising is always in the horizon. Allowing its full weight to this objection, it may still be assumed, that as ἀνατολὴ σελήνης signifies the *moon herself* in *Isaiah* lx. 19. LXX. so ἀνατολὴ, scil. ἡλίου, may here mean *the sun*. Zacharias is evidently alluding to those passages in the prophetic writings which describe the Messiah by the metaphors of the *light* and the *sun*, and especially to *Mal.* iv. 2., where he is called the *Sun of Righteousness*, both on account of the light of his doctrine and the joy produced by his appearance. Compare also *Isaiah* ix. 2. *Matt.* iv. 16. (where see the note,) *Luke* ii. 32. *John* i. 5. Most aptly indeed is Jesus compared to the *rising sun*, his *doctrine* being to our *souls* what *light* is to our *bodies*, and equally necessary to direct our steps in the way of that Wisdom *whose ways are ways of pleasantness, and all whose paths are peace*. There are some, indeed, who understand the *Baptist* to be represented under the figure in question; and adapt the construction to their opinion by pointing at ἡμᾶς, and taking ἀνατολὴ in apposition with προφήτης in v. 76. The

harshness of this syntax carries its refutation with it. In regard to the objection noticed above, it may be observed further, that ἐξ ὕψους is not necessarily referred to ἀνατολή, but may be joined with ἐπεσκέψατο, by which means the difficulty, trivial as it is, is entirely removed. Virg. Eclog. VI. 7. *Jam nova progenies cœlo demittitur alto.* MACKNIGHT, WHITBY, GROTIUS, LE CLERC, KUINOEL.—[WETSTEIN, WAKEFIELD, A. CLARKE, &c.]

Ver. 80. ἐκραταιοῦτο πνεύματι. The same phrase, and in the same sense of πνεῦμα, occurs in *Luke* ii. 40. The sense is plainly *in mind*, i. e. *mentally*, as opposed to *corporeally*. When the word is so used, no general rule can be laid down with respect to the article, which is sometimes omitted and sometimes inserted. Compare *Rom.* viii. 13. *Gal.* v. 16. 18. 25. with *John* xi. 33. xiii. 21. 1 *Cor.* xiv. 15. *et alibi.* MIDDLETON.

Ibid. ἐν ταῖς ἐρήμοις. Some have supposed that the *desert* here mentioned was identical with the *Hill country* where John was born, and that he remained there from the time of his birth to the commencement of his ministry. It seems more probable, however, that he withdrew from his father's house at an early age, to meditate in solitude, after the example of Elias, upon the Jewish Scriptures, in which he had been well grounded by his parents. This may be inferred from *Matt.* xi. 7., and that it was not unusual so to retire appears from the austerity which Josephus, in his Autobiography, relates that he himself practised for three years in the wilderness. By means of this seclusion the Baptist would prosecute his studies, under the sole guidance of the Holy Spirit, and untainted by the perverse traditions and unscriptural interpretations with which the Scribes had corrupted the divine law. GROTIUS, CALMET, KUINOEL.—[HAMMOND, MACKNIGHT.] The word ἀνάδειξις signifies *the entering upon an office to which one has been previously appointed.* It recurs in *Luke* x. 1. *Acts* i. 24.; and the Roman historians, who wrote in Greek, apply it to the assumption of office by the consuls elect. Compare also Diod. Sic. I. 66. Polyb. XIII. 4. Juvenec. I. 130. *Exin secretis in vallibus abdita semper Vita fuit puero, donec, poscentibus annis, Vatis ad officium pleno pubesceret ævo.* ELSNER, WAKEFIELD.

CHAPTER II.

CONTENTS:—*The birth of Christ in Bethlehem*, vv. 1—7. *The appearance of the angels to the shepherds*, vv. 8—20. *The circumcision, purification, and presentation in the Temple*, vv. 21—40. *The history of Jesus at twelve years old*, vv. 41—52.

Verse 1. πᾶσαν τὴν οἰκουμένην. It is agreed on all hands that this cannot mean *the whole world*, which is the primary meaning of the term, and which it bears in *Acts* xvii. 31. *Rom.* x. 18. *Heb.* i. 6. In addition to this signification, however, there are two others of which it is capable; and the question is to which of these the preference is to be given in this place. The Romans at this time had extended their dominion over a great part of the then known world; whence historians applied the expression *orbis terrarum*, and its equivalent πᾶσα ἡ οἰκουμένη, to the *Roman empire*. Polyb. VI. 48. Ῥωμαῖοι ἐν ὀλίγῳ χρόνῳ πᾶσαν ὑφ' ἑαυτοῦς ἐποίησαν τὴν οἰκουμένην. In this sense the phrase occurs in *Acts* xxiv. 5. *Rev.* iii. 10. xvi. 14.; and some commentators are of opinion that here also it is to be so taken. But it is scarcely probable that a census of the whole Roman empire would be spoken of with reference to the *governor of Syria* alone; and it should rather seem, therefore, that *Judea* only is intended, which, as separated into different divisions, is denominated ἡ οἰκουμένη in *Luke* xxi. 20. *Acts* xi. 28. Compare also *Luke* iv. 5. with *Deut.* xxxiv. sqq. LARDNER, BEAUSOBRE, DODDRIDGE, KUINOEL, WETSTEIN.—[GROTIUS, ELSNER.] It should be remarked that the opening words ἐν ταῖς ἡμέραις ἐκεῖναις do not refer to the last verse, but to vv. 36. sqq. of the preceding chapter.

[ON THE DATE OF THE NATIVITY, AS CONNECTED WITH THE TAXING MENTIONED BY ST. LUKE.]

The calculations at *Matt.* ii. 1. have fixed the period of the birth of Christ to some day *on or before* Jan. 3. J. P. 4710; i. e. to some day in the year comprehended between Jan. 3. J. P. 4710. and Jan. 3. J. P. 4709. Now from the *taxing*, which is here said by St. Luke to have been making at the time of the nativity, it should seem that event took place during the government of Cyrenius in Syria. But Cyrenius, or Sulpicius Quirinius, of whom see Tacit. Ann. III. 22. 48., was not sent into Syria until J. P. 4720, seven years at least after the commencement of the vulgar æra in J. P. 4713, and no less than ten after J. P. 4710. In order to reconcile this contradiction in chronology,

various expedients have been devised. That a census did take place under Cyrenius is well known, but that St. Luke, unless by mistake, could not have stated this to have been the one during which our Lord was born, their difference of date sufficiently indicates. It is highly improbable, however, not to say impossible, that a confusion of dates of this nature should have been *ignorantly* made by such an historian as St. Luke, who tells us, in the preface to his Gospel, that he enquired minutely into the entire subject of his history; and a supposition of wilful error, which is the only alternative, is totally irreconcilable with that minute precision of dates which he has employed in the beginning of his third chapter, so entirely at variance with the caution and wariness of an impostor. Hence some have supposed the verse, which is only *parenthetically* historical, which might be removed without interfering with the sense, and which has very much the air of a later insertion, to be spurious; and in confirmation of this opinion they appeal to Greg. Naz. IX. p. 136. where the first and fourth verses are quoted without the second. But the fact is, that Gregory only quotes what is necessary for his own purpose, and the *external* testimony is entirely against the rejection of the verse. Others, therefore, have thought it necessary to affix to the word ἡγεμονεύοντος a different translation from that which it bears in the common versions. *Besa* and *Casaubon*, in direct violation of the uniform sense of this verb in the N. T., and even in a precisely similar form in the first verse of the very next chapter, would refer it to an *extraordinary commission* with which Cyrenius was invested for the purpose of making the assessment; while *Lardner* and others understand it prospectively, and take it as an official designation in the same manner as we might speak of the *Protector* Cromwell, although speaking of a period previous to his attainment of that situation. As the former of these senses is inconsistent with the universal application of the word itself, so the latter fails from the omission of the article before it. See on *Mark* ii. 26. Possibly then a corruption may have found its way into the text; and upon this supposition various conjectural emendations have been proposed. Among these the substitution of Σαρυνίνου or Κοιντιλίου for Κυρηνίου, is to cut the knot, and that very rudely, instead of untying it:—the alteration of πρώτη into πρὸ τῆς is extremely awkward; and the insertion of πρὸ τῆς after πρώτη is bad Greek. Indeed, the only conjecture which has any great claim to attention is that the adverb ἡ has been inadvertently omitted after ἐγένετο. The restitution of this particle, by supplying an ellipsis, would give to the passage a sense altogether unembarrassed: αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡ (ἀπογραφὴ ἡ ἐγένετο) ἡγεμονεύοντος κ. τ. λ. And that this construction is admissible is inferred from 2 *Sam.* xix. 43. LXX. πρωτότοκος ἐγὼ ἡ σύ. But, as an objection to this emendation, it is enough to say that

it is unnecessary; for *πρῶτος* by itself, without the addition of *ἢ*, is capable of denoting *priority of time*; and to render it in this acceptation is, perhaps, the best solution of the difficulty. So *2 Macc.* vii. 41. LXX. ἐσχάτη τῶν υἱῶν ἢ μήτηρ ἐτελεύτησε. *Dion. Hal.* IV. 3. πρῶτος ἐστεφανοῦτο τῶν ἄλλων. *John* i. 30. ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. xv. 18. ἐμὲ πρῶτον ὑμῶν μεμίσηκε. In the two former of these examples, indeed, *πρῶτος* denotes a priority over *many*, according to the rule of *Ammonius*, *πρῶτος ἐπὶ πολλῶν, πρότερος δὲ ἐπὶ δύο*; but those from *St. John* are more, if not exactly, in point, although it is true that they are capable of other interpretations. The passage, therefore, will admit of this translation: *This taxing was made before Cyrenius was Governor of Syria*; and so *Theophylact*: τουτέστι πρότερα ἡγεμονεύοντος, ἡγουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος. *Tertullian* also, (*adv. Marc.* IV. 19.) asserts, that the assessment was made *per Sextium Saturninum*, so that he could not have understood the words of *Luke* as implying that it was made by *Cyrenius*, as that which was levied on the banishment of *Archilaus* confessedly was. It is uncertain, and at the same time immaterial to the point in question, whether *Saturninus* was or was not the agent in this matter: *Cyrenius* certainly was *not*; and his name seems to have been inserted in order to direct attention to an assessment *prior* to that which took place under his government, the memory of which, from the several calamities connected with it, must have been indelibly impressed upon the mind of every Jew. But, although it is more than probable that *Varus* had succeeded *Saturninus* in the government, *Tertullian* may still be right in saying that the census was conducted by *Saturninus*, who might perhaps have been sent to *Judea* for that purpose, under an idea that his knowledge of the province would enable him to perform the task more readily than a perfect stranger.

Having proceeded thus far in relation to the taxing to which *St. Luke* does *not* allude in this passage, it remains to point out that to which he probably does allude. From this enquiry all those assessments are of course excluded, which, like those which *Augustus* is known to have completed in the years B. C. 28. and 8. and A. C. 14. were levied upon Roman citizens alone; and those only will come into the account which comprehended the inhabitants of *Judea*. Now there is a passage in *Joseph. Ant.* XVII. 3. detailing a transaction in which the marks of correspondence with the taxing in question are so striking as to create a strong argument in favour of their identity. The passage is to the following effect: *When the whole Jewish nation took an oath to be faithful to Cæsar and the interests of the king, the Pharisees, to the number of above six thousand, refused to swear. The king having laid a fine upon them, the wife of Pheroras paid the money for them.* Between this oath of *Josephus* and

the *taxing* of St. Luke the following points of resemblance, with some of less importance, and others that are wholly fanciful, are readily discernible. 1. The *Cæsar* mentioned by Josephus is known to have been *Augustus*, and the king *Herod*. 2. The *oath*, as well as *taxing*, occurred in the latter part of Herod's reign. 3. Both included the whole of Judea. 4. The *oath* must necessarily have involved an universal ἀπογραφὴ, or *enrolment* of names; without which it could not be ascertained whether the whole nation had or had not taken it. Suid. ἀπογραφὴ ἢ ἀπαρίθμησις. 5. In order to prevent deception and error in this part of the proceeding, the usual custom of the Jews would probably have been adopted, that each individual should appear in the city or village where his birth and pedigree were registered. 6. There is nothing in Josephus to contradict the supposition, in itself highly probable, that the edict may have been issued for a *taxing*, and the oath required at the same time. 7. The edict *must* have proceeded from Augustus himself, for Herod would scarcely have risked the little hold he had upon the affection of his subjects by so unpopular an act as an oath of allegiance to the Roman government; not to mention that the punishment of the defaulters would have been much severer had they refused submission to himself. 8. Herod did actually punish with death certain of these Pharisees who would not take the oath, and, enraged at the fine, had pretended to prophesy the destruction of Herod and his kingdom. Now it seems more than probable that this prophecy may have been suggested by those of Symeon and Anna, which Herod interpreted to the same effect: and if so, the *oath*, as well as the *taxing*, preceded the presentation in the Temple and the massacre at Bethlehem by a very short period of time. Lastly, there is not a single circumstance in which the two events can be said to be absolutely and irreconcilably dissimilar; and it may therefore be fairly inferred that they are identical. How far then does the date of this oath correspond with that which has already been determined upon as the approximate date of the nativity? About a month before the memorable epoch of Mar. 13. J. P. 4710, the second set of deputies were sent to Rome relative to the case of Antipater, which brings us back to Feb. 13. J. P. 4710. Between the taking of the oath and this latter period a series of events are related by Josephus, for the passing of which a period of about ten months, more or less, may reasonably be allowed. Now Feb. 13. J. P. 4710.—ten months=April 3. J. P. 4709. Hence we may fairly fix the æra of the nativity to the early part, probably April, of the year of J. P. 4709, which is a nearer approximation within the limits already assigned.

Still it must be owned that the sense above assigned to πρῶτη is not free from objection. To say that *one person was before another* is unexceptionable, but to say that *a taxation was before*

Quirinius is harsh in the extreme; and if the meaning be before the *presidency of Quirinius*, τῆς ἡγεμονίας should have been inserted. If this difficulty be considered fatal to the hypothesis, the best solution seems to rest upon the meaning of ἐγένετο, which sometimes signifies not merely *to be*, but *to take effect*, as in *Matt.* vi. 10. xxvi. 42. *Luke* xi. 2. xxii. 42. xxiii. 34. Compare also *Æsch. Socr. Dial.* p. 70. *Ælian.* V. H. IX. 25. In the latter part of Herod's reign we learn from Josephus, *Ant.* XVI. 15. that Augustus became offended with Herod, and threatened to reduce Judea to the state of a Roman province, and it is not unreasonable to suppose, though the threat was not *executed* till some years after, that some steps might have been taken, such as the decree in question, to make him believe the emperor was in earnest. This supposition is greatly strengthened by the omission of the article before πρώτη. Before the discovery of the difficulty, which had escaped the notice of those acute adversaries of Christianity, Celsus and Julian, the words were universally rendered *This first taxing, &c.* But if the words ἡ ἀπογραφὴ πρώτη were in immediate concord, the article must have been repeated, or πρώτη have been inserted between the article and ἀπογραφὴ. Compare *Exod.* xii. 15, 16. *1 Kings* xiv. 14. *Dan.* viii. 21. *Joel* ii. 20. *Zach.* xiv. 10. *Rev.* iv. 1. 7. xx. 5. xxi. 19. Hence it is more than probable that πρώτη must be understood in the adverbial sense, in which it is taken in the E. T. The meaning, therefore, will be, *This enrolment first took effect, &c.* So πρῶτος is used in *John* i. 42. v. 4. viii. 7. xx. 4. *Acts* xxvi. 23. xxvii. 43. *Rom.* x. 19. *1 Tim.* ii. 13. *1 John* iv. 19.

Two other methods for ascertaining the season of the year in which Christ was born have been adopted by chronologers, which, though manifestly uncertain in their application, it may be expedient to explain. In the first place it appears from *Luke* i. 36. that the annunciation of the Virgin Mary took place in the sixth month after the conception of Elizabeth; so that, if both were born after the usual period of gestation, Jesus must have come into the world between five and six months after John the Baptist, and between fourteen and fifteen months after the appearance of the angel to Zachariah in the Temple. Now it may be collected from various passages in Josephus, that no inducement however strong, not even the peril of death itself, could prevail with any of the twenty-four courses of priests, (of which see Horne's *Introd.* Vol. III. p. 277.) partly from motives of religion, and partly of gain, to forego its respective turn of ministering in the Temple. If, therefore, we can find at what period of any given year any one of these courses was in its turn of ministration, provided the due order of succession was never disturbed by any unavoidable accident, we can discover by a mere arithmetical calculation at what period the same or any other given course, as

the eighth, or the course of *Abiah*, to which Zachariah belonged, would enter upon its service in that or any preceding or succeeding year. It so happens, however, that the regular succession was repeatedly disturbed; but then it is recorded that after the three years profanation of the Temple by Antiochus Epiphanes, the sanctuary was cleared, and the daily sacrifice restored *on the five-and-twentieth day of the ninth month in the hundred forty and eighth year*, i. e. on Nov. 22. J. P. 4549., from which time the order of the courses was carefully maintained till the destruction of Jerusalem. Assuming then that the first of the priestly families, that of Joarib, in consequence of its precedence, and for the sake of order and regularity, to have entered upon the service thus renewed, the course in office at any given time is easily determined. For the whole number of courses multiplied into the number of days each course officiated = $24 \times 7 = 168$ = complete cycle of days in the weekly ministrations. By ascertaining, therefore, how many revolutions of 168 days are contained between Nov. 22. J. P. 4549 and any subsequent date, the remainder, if any, will point out the course required. If the remainder be equal to one, two, three, &c. multiples of seven, the second, third, fourth, &c. courses,—and if there be no remainder the course of Joarib—will then be entering upon their duties. Since, therefore, the birth of Jesus has been fixed to some part of the year between Jan. 3, J. P. 4709 and Jan. 3, J. P. 4710, the ministration of the course of *Abiah*, during which the angel appeared to Zacharias, must be sought for between fourteen and fifteen months earlier, i. e. between Nov. 3. J. P. 4707 and Nov. 3. J. P. 4708. By the above process this course is found to have entered upon its office first on April 3, and again on Sept. 18. J. P. 4708; and, therefore, reckoning fourteen months complete from each of these ministrations, the nativity took place either in the months of June or November, J. P. 4709. Independently, however, of the ambiguity in all calculations of this kind, arising from the circumstance that each course was in office twice and sometimes three times in the same year, which will always lead to a double, and consequently a dubious result; an objection is naturally suggested to the above method in particular, that so tenacious of their rights as these courses avowedly were, they would scarcely have consented to the preference assumed to have been shewn to the family of Joarib. It is more consistent to suppose that they either resumed their services at the link in the chain in which it had been broken off by Antiochus, or else that they proceeded in the same manner as if their regularity had never been interrupted. Upon each of these alternatives a calculation has been made, founded upon a passage in the *Talmud* and the *Seder Olam* respectively, the former of which places the destruction of the Temple by the Romans, which took place on Aug. 4. J. P. 4783. to the *beginning*, and the

latter to the *conclusion* of the ministration of the course of Joarib. Now by a retrograde calculation the course of Abiah is found to have commenced its week of service in the year of J. P. 4708, a fortnight later upon one of these authorities, and a week later upon the other, than it has been shewn to have happened upon the original assumption. These variations must render the accuracy of any of these hypotheses uncertain, and all of them suspicious; not to mention that they all set out with the idea that Christ was born after the ordinary period of gestation, which may possibly not have been the fact, and against which there is a tradition preserved by Epiphanius (*Hær.* LI. 29. p. 451. A.) that he was born in the seventh or tenth month after his conception. That such might very probably have been the case, the experience of the most eminent physicians has testified.

The other method which has been adopted for determining the season of the year at which Christ was born, depends upon a comparison of the events which accompanied his nativity. It seems scarcely possible that the nightly watch of the shepherds, the census in Judea, and the flight into Egypt should have taken place in the depth of winter. At the same time the inference deduced from these circumstances is far less conclusive in relation to the mild and salubrious climate of Judea than it would be in relation to another of severer temperature: and if it should be opposed to any argument derived from a less uncertain source, it must of course be given up as invalid. Now the 25th of December has been universally observed throughout Christendom as the anniversary of the nativity from the fourth century downwards; and this does not materially differ, in respect of the season of the year, from the ancient tradition of the Eastern Church, which fixed it to the 6th of January. But there were also in early times other opinions upon the subject; and Clemens Alex. in his *Stromata*, after stating his own opinion, that Jesus was born one hundred and ninety-four years one month and thirteen days before the death of Commodus, i. e. in the month of Nov. J. P. 4711, proceeds to mention the opinions of others, to whom the months of April or May appeared more probable. Clemens is certainly incorrect in the year, and probably in the month, which he has assigned to the event in question: and although there is great uncertainty in the application of the above hypothesis, the result of the latter at least may be considered as adding some support to the accuracy of the preceding investigations, which fixed the spring of the year J. P. 4709 as the æra of the nativity. In other words, he may have been born about two years before the death of Herod in the beginning of J. P. 4711, and in confirmation of this conclusion Epiphanius relates it, apparently as the general opinion of the primitive Christians, that *Joseph and Mary remained in Egypt somewhat less than two years*, *Hær.* LI. 9. T. I. p. 431. BENSON, MIDDLETON,

CAMPBELL, MACKNIGHT, WETSTEIN.—[SCALIGER, ALLIX, CAUSAUBON, WHITBY, MICHAELIS, &c. &c.]

Ver. 4. ἐξ οἴκου καὶ πατρὶός Δαβίδ. The πατριά was a part of the οἶκος, the latter including the *servants* and *collateral branches*, and the former being confined to the *direct line* of descent, according to the division of the tribes into *families* and *households*. See *Numb.* i. 18. sqq. *Josh.* vii. 17, 18. and Horne's *Introd.* Vol. III. p. 79. Somewhat analogous is the Roman distinction of *gentes* and *familiae*. See also my note on *Hom.* II. B. 362. The mode of enrolment, according to the cities to which each person respectively belonged, prevailed not only in Judea, but in Rome. Compare *Liv.* XXXVIII. 28. 36. XLII. 10. *Cic. de Legg.* II. 2. It does not appear, however, that there was any necessity for Mary's appearance, unless she was a heiress; and it has, therefore, been supposed that such was the case, as she would otherwise scarcely have undertaken so long a journey in her present condition. Possibly she might accompany her husband in order to remain under his protection, and secure herself from the taunts of her unbelieving neighbours; or she might judge it proper, on this occasion, to claim her descent from David, as she knew herself to be miraculously with child of the Messiah. At all events it was so ordained by the Almighty, in order to the fulfilment of the prophecy in *Mic.* v. 2. which the Jews themselves applied to their Messiah. See the Targum *in loc.* and the Talmud, *in Joma*, p. 10. 1. According to Justin, Tertullian, and Chrysostom, Jesus also was enrolled. GROTIUS, WETSTEIN, DODDRIDGE, SCHOETTGEN. In the next verse the participle μεμνηστευμένη is used, although Mary was now not only *espoused* but *married*, in reference to the conduct of Joseph, as related in *Matt.* i. 25. MACKNIGHT.

Ver. 7. ἐν τῇ φάτρῃ. The meaning of this word has been greatly canvassed. Many of the commentators, with the E. T. render it *a manger*, which is unquestionably its more general signification; and, under the circumstances of the case, a manger would not appear an unlikely receptacle for the new-born child. At the present day, however, horses do not eat out of mangers in the East, but from bags of hair-cloth, which are hung about their necks for that purpose. Hence some have imagined that a bag of this kind is here intended; but, admitting that the modern is a continuation of the ancient usage in this respect, which is rendered somewhat improbable from *Herod.* IX. 70., both one and the other of these interpretations are equally inadmissible upon other grounds. It is clear from the context that the φάτρῃ was not merely the place in which the babe was laid, but the place also in which he was born and swaddled. For if the words ἐν

τῇ φάτνῃ do not belong as much to ἔτεκεν as to ἀνέκλινεν, where, it may be asked, did Mary's delivery happen? Certainly not in the κατάλυμα, for there we are immediately told that there was no room, not merely for the child, but αὐτοῖς, i. e. for Mary and Joseph. By φάτνῃ, therefore, we must understand some place in which they might find a lodging, though less convenient than the κατάλυμα: and we have two meanings of which φάτνῃ is capable, from which to make choice. Some understand an *enclosed area for cattle*, like our *farm-yard*, which is commonly adjoined to the house; but an unsheltered enclosure seems little adapted for the accommodation of a person in Mary's situation. It is far more likely, therefore, that a *stall* or *stable* is intended, and in this sense the word is frequently employed by the best writers. Eurip. Ion. καθείρξαι αὐτὸν ἱππικαῖς πέλας φάτναισιν. So also *præsepe* in Virg. Æn. I. 425. VII. 275. *et sæpius*. This interpretation is considerably supported by the article, which clearly indicates that the φάτνῃ in question is *monadic*, and belonged to the κατάλυμα mentioned in the same verse. Now of mangers there would probably be several, and though the *stable* and the *inn* might very well be thus contradistinguished, yet not so well the *inn* and the *manger*. It is true the article is wanting in some good MSS., and Griesbach has affixed to it the mark of possible spuriousness. But the various reading in all probability arose from v. 12. where the best MSS. want the article, and where it should certainly be expunged. The interpretation is also further confirmed by the authority of Justin Martyr, and other of the fathers, by whom the place of the nativity is denominated σπήλαιον or ἄντρον. Closely allied to this is the tradition still prevalent in the East, that the place of the nativity was a grotto, and that the *stable* might be really such is highly probable from the rocky nature of the country about Jerusalem. Justin Martyr, it is true, expressly distinguishes between the *cave* and the φάτνῃ in which they laid the child. His words in *Dial. c. Tryph.* are these: ἐπειδὴν Ἰωσήφ οὐκ εἶχεν ἐν τῇ κώμῃ ἐκείνῃ ποῦ κατάλυσαι, ἐν σπηλαίῳ τινὶ συνεγγὺς τῆς κώμης κατέλυσε, καὶ τότε αὐτῶν ὄντων ἐκεῖ, ἐτετόκει ἡ Μαρία τὸν Χριστὸν, καὶ ἐν φάτνῃ αὐτὸν ἐτεθείκει. So also Origen c. *Cels.* δέκνυνται τὸ ἐν Βηθλεὲμ σπήλαιον ἐνθα ἐγεννήθη, καὶ ἡ ἐν τῷ σπηλαίῳ φάτνῃ, ἐν ᾧ ἐπαργανώθη. May not the distinction, however, be considered as referring to the *entire cave*, and the portion of it on which the bed was strawed? It is further observable that Justin places the cave *near* and not *in* Bethlehem. But though the inn were without the village, still, inasmuch as it belonged to Bethlehem, whatever happened there may fairly be said to have happened at Bethlehem. It may be added that, according to *Volney*, the houses of public reception in the East are always built without the precincts of towns. MIDDLETON, WETSTEIN, ROSENMULLER, KUINOEL. — [BEAUSOBRE, CAMPBELL, MICHAELIS, SCHLEUSNER, &c.] Of the Jewish

κατάλυματα see on *Mark* xiv. 14. From Mary's swaddling the child herself it has been thought that she was delivered without the usual pains of child-birth. WHITBY. The σπάργανα, *swaddling-clothes*, were very generally used among the ancients, and indeed till lately, in modern times, as a preventive against distortion. Photius : σπαργανώματα αἱ πρῶται φασκίαι, καὶ οἱ δεσμοὶ τῶν ἀρτιτόκων τέκνων. Senec. *de Benef.* VII. 24. *Ne membra libertas immatura detorqueat, in rectum exitura constringunt.* Æsch. *Agam.* 1596. τυτθὸν ὄντ' ἐν σπαργάνοις. Choëph. 753. παῖς ἔτ' ὦν ἐν σπαργάνοις. WETSTEIN.

Ver. 8. ἀγραιοῦντες. Hesych. οἱ ἐν ἀγροῖς διανυκτερεύοντες. But the word signifies generally *to abide in the fields*, whether by day or night, and is more appropriately explained by Etym. M. οἱ ἐν ἀγρῷ αὐλιζόμενοι. Hence it was necessary to subjoin τῆς νυκτός. The argument deduced from this event, in reference to the season of the year in which our Lord was born, has been already noticed as not quite conclusive. It is certain, from the testimony of several travellers, that some of the wandering Arabian tribes dwell in tents in the open plains both in winter and summer; and the word ἀγραιλία is used of a *military encampment* by Diodorus. St. Luke, however, does not seem to allude to any *pastoral tribes*, but merely to the shepherds of Bethlehem; and it appears from the Talmud that it was customary in the mountainous parts of Judea to keep their flocks at pasture from the Passover till the first rain, i. e. from March till November. See *Besah*, p. 40, 1. *Schab.* p. 45, 2. LIGHTFOOT, BENSON, WETSTEIN. Of the *watches of the night* see Horne's *Introd.* Vol. III. p. 169. The words should be rendered *keeping the watches, &c.*

Ver. 9. ἐπέστη. The verb ἐφίστημι is generally applied to *sudden* appearances and heavenly visions. Compare *Luke* xxi. 34. xxiv. 4. *Acts* xii. 7. xxiii. 27. Hom. II. Ψ. 201. Arist. Pac. 427. Anacr. III. 6. Herod. II. 141. V. 56. Dion. Hal. VII. 67. So Virg. *Æn.* IV. 702. *Devolat, et supra caput adstitit.* WETSTEIN, KUINOEL. By some commentators δόξα Κυρίου is rendered *a bright light*, in reference to the Hebrew idiom noticed on *Mark* xi. 22. But the term should rather seem to correspond with the Hebrew שֵׁכִינָה, by which the *Shechinah*, or symbol of the Divine presence is expressed in the O. T. So *Exod.* xxiv. 16. *Psalms* lxxv. 10. This appearance was frequently attended, as in this instance, (v. 13.) by a company of angels, who, as they sung at the creation, so did they also at the redemption, of the world. See *Job* xxxviii. 7. and compare 1 *Kings* xxii. 19. *Neh.* ix. 6. *Psalms* ciii. 20. WHITBY, SCHOETTGEN.—[GROTIUS.] The form φοβεῖσθαι φόβον is similar to χαρῆναι χαρὰν in *Matt.* ii. 10.

Ver. 11. Χριστὸς Κύριος. Christ the Lord, i. e. the Lord Messiah; Κύριος corresponding with the Hebrew Jehovah. Compare Hos. i. 7. HOLDEN.

*Ver. 14. ἐν ὑψίστοις. Scil. οὐρανοῖς. So Matt. xxi. 9. The Jews reckoned three heavens, of which the highest was considered as the place of the throne of God; and in this sense the plural is used, according to the Hebrew idiom. The phrase ἐν ὑψίστοις is used by the LXX only in Job xvi. 19. where it evidently corresponds in sense with this passage. We have a similar contrast between heaven and earth in Matt. vi. 10. Luke xi. 2. 1 Cor. viii. 5. Eph. i. 10. iii. 15. Col. i. 16. 20. Rev. v. 3. 13. except that the highest heavens are not the object of comparison. The import of these words has greatly perplexed the commentators. Some understand εὐδοκία ἐν ἀνθρώποις as the *prædicate*, and the rest of the words as the *subject* of the sentence. But thus to change the *doxology* into a kind of *proverb* or *aphorism*, miserably detracts from its beauty, and converts a joyous acclamation into a cold and languid declaration of facts. Others adopt the reading of the Alexandrian MSS. which, together with one other, gives εὐδοκίας. Now to join εἰρήνη εὐδοκίας is exceedingly harsh and unnatural; and to unite ἀνθρώποις εὐδοκίας is directly at variance with the sense of the context. The Vulgate however favours the latter method: *In terra pax hominibus bonæ voluntatis*. But the angelic proclamation of *peace on earth to the men whom God favoureth*, which seems to be the meaning of this translation, suits ill with their previous *tidings of great joy to ALL people*. Others again would read εὐδοκία in the dative, *et aliter alii*; but the whole difficulty seems to have arisen from dividing the verse into *three* clauses. That it consists of two only is evident to demonstration from the apposition of ἐν ὑψίστοις and Θεῷ in the one, to ἐπὶ γῆς and ἐν ἀνθρώποις in the other. Hence also the following order: Θεῷ ἐν ὑψίστοις δόξα (ἐστι,) καὶ ἐν ἀνθρώποις ἐπὶ γῆς εἰρήνη, εὐδοκία. Acclamations and shouts of triumph are usually broken into short elliptic sentences, which will account for the want of the copula between εἰρήνη and εὐδοκία, though scarcely for its omission in the last of *three* clauses, in the second of which it is inserted. Thus the blessing proclaimed to mankind is twofold: 1. εἰρήνη, *Peace with God and our own consciences*, whence Christ is called *the Prince of Peace*. Compare *Isaiah* ix. 6. 1 Cor. i. 30. *Ephes.* ii. 14. *Col.* i. 20. 2. *Good-will, or affection one with another*, *Rom.* x. 1. *Phil.* i. 15. ii. 13. It should be remarked, in conclusion, that there is some difference of opinion respecting the manner of supplying the ellipsis. Some prefer ἔστω, as in *Matt.* ix. 21. but ἐστὶ is perhaps more suitable to a doxology, and is abundantly sanctioned by 1 *Pet.* iv. 11. DODDRIDGE, CAMPBELL, PARKHURST, KUINOEL.—[PEARCE, WAKEFIELD, LIGHTFOOT, &c.]*

Ver. 15. καὶ οἱ ἄνθρωποι, οἱ ποιμένες, κ. τ. λ. The conjunction is redundant; and so again v. 21. It has been usual to explain ἄνθρωποι ποιμένες as a pleonastic Hebraism, of which there are examples in *Gen.* xvi. 32. and elsewhere; at the same time that the idiom is no less frequent in Greek writers. Thus *Herod.* VI. 83. ἄνθρωπος μάντις. The use of ἀνὴρ in this manner is unlimited. But in these cases the article, which is here indicative of the *renewed mention*, is seldom, if ever, inserted. It is, therefore, preferable to understand οἱ ποιμένες in explanatory apposition with οἱ ἄνθρωποι, so that the sense will be, *the men*, i. e. *the shepherds*; those mentioned, namely, in v. 8. So *Thucyd.* VIII. 77. οἱ δὲ πεμφθέντες ἐς Σάμον, οἱ δέκα πρεσβευταί. VALCKNÆR.—[GROTIUS, KUINOEL.] Here, and at v. 19. ῥῆμα is to be taken in the sense of πρᾶγμα, *ut sæpius*. In this latter verse there is considerable difference of opinion in regard to the meaning of the verb συμβάλλειν. Some would render it *to understand, to comprehend, to unravel the meaning of*; and in support of this sense they refer to a variety of passages relating to dreams and oracles, concerning which the Heathens themselves did not pretend to any certain knowledge. Others translate *to revolve, to consider*, as in *Hom.* II. H. 297. *Theocr.* Idyl. XXV. 168. *Soph.* CEd. C. 1151. But the meaning which suits best with the passage is *to form conjectures respecting*, viz. by comparing past and present events. Compare *Herod.* I. 91. *Dion Hal.* I. 24. *Arrian*, II. 3. Of this sense also the passages first referred to are more capable than of that which they are cited to defend; not to mention that throughout the N. T. συμβάλλειν is used only by St. Luke, and that of five places besides this, in which he has employed it, none will admit of the sense in question. ALBERTI, RAPHELIUS, CAMPBELL, &c.—[ELSNER, WETSTEIN, DODDRIDGE.]

Ver. 22. ὅτε ἐπλήσθησαν αἱ ἡμέραι κ. τ. λ. In illustration of this and the preceding verse see *Horne's Introd.* Vol. III. pp. 270. sqq. 422. sqq. The period of a woman's uncleanness after giving birth to a male child was seven days; in addition to which, for thirty-three days more, she was still thought in an inferior degree unclean, being debarred from touching any hallowed thing, and from going into the sanctuary. For a daughter the time of separation was double, the first term being fourteen days, and the second sixty-six, in all eighty, before she could partake in the solemnities of public worship. At the conclusion of this period the purification of the mother, and the presentation of the child, if a first-born son, took place. The presentation indeed might take place when the child was a month old, but as the time was not, like that of circumcision, fixed to a particular day, it is not unlikely that it may have been customary, because convenient, to perform the ceremony at the same time with the purification.

With respect to the purification, there is a various reading of some importance. The MSS. read καθαρισμοῦ αὐτῶν with very few exceptions, of which some give αὐτοῦ, and one, the Complutensian, αὐτῆς. Of these the former requires no notice, but the latter is adopted by the E. T. and some other versions, partly it should seem because the law in *Lev. xii. 1.* speaks of the mother only, and partly from the fear of imputing uncleanness to Christ. But the spirit of the law extended the impurity of the mother to the child suckled by her; and as Christ was circumcised that he might *fulfil all righteousness*, so he submitted, with the Virgin, to the ceremony of purification, though *he* was free from every moral stain, and *she* from the pollution of ordinary childbirth. CAMPBELL, DODDRIDGE, WHITBY. After παραστήσαι we must supply θυσίαν. *Rom. xii. 1.* παραστήσαι τὰ σώματα ὑμῶν θυσίαν τῷ Θεῷ. So Ælian. V. H. VII. 41. Lucian. D. C. T. I. p. 958. In the same manner the Latins use *sistere*, as in Stat. Theb. IV. *Velleris obscuri pecudes, armentaque sisti Atræ jubet.* With τοῦ δοῦναι, in v. 24. there is an ellipsis of ἕνεκα, as in v. 77. of the preceding chapter. Of ζεύγος, as applied to *birds*, we have examples in Herod. III. 76. ἐφάνη ἱρήκων ἑπτὰ ζεύγεα, δύο αἰγυπιῶν ζεύγεα διώκοντα. Athen. IX. p. 397. τῶν ζεύγος. WETSTEIN, ELSNER, ALBERTI.

Ver. 25. δίκαιος καὶ εὐλαβής. The former of these adjectives implies a strict observance of the *outward* ceremonies of the law, as in *Matt. i. 19.* and the latter an *inward* devotion of the heart. In its primary signification it denotes *one who handles a thing carefully*, or, in a passive sense, *a thing carefully handled*, as opposed to δύσληπτος. Compare Ælian. Hist. An. III. 33. Lucian. Timon. T. I. p. 114. *Græc.* Hence it signifies generally *cautious*, as in Arrian, Diss. Ep. II. 1. 17. and as applied to religion, *devout*. Of this sense we have examples in *Deut. ii. 5.* 1 *Sam. xviii. 29.* *Prov. xxx. 5.* *Micah vii. 2.* LXX. *Acts ii. 5.* viii. 2. Xen. Mem. III. 6. 8. Plat. Phæd. §. 39. The character here intended is described somewhat differently, but to the same effect, in *Acts x. 22.* ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν. So Ovid. Met. V. 100. *Æqui cultor, timidusque Deorum.* The primitive title of bishops was εὐλαβέστατος. GROTIUS, WETSTEIN. Inquiries have been instituted in order to identify the *Symeon* or *Simon* here mentioned, with some known personage in the Jewish history. Of the celebrated Simon, surnamed *the Just*, Josephus observes, Ant. XII. 2. δίκαιος ἐπικληθεὶς διὰ τε τὸ πρὸς Θεὸν εὐσεβὲς, καὶ τὸ πρὸς τοὺς ὁμοφύλους εὖνουν. But he had been long dead; and it is by no means certain that he deserved the character attributed to Symeon by St. Luke. It appears, however, from the Talmud, in *Juchas. p. 66, 2.* that *Rabban Simeon*, the son of *Hillel*, whom he had succeeded as *father* of the Sanhedrim, was still alive, and lived a great while after the birth of Christ.

But this circumstance is evidently against the supposition that he was the *Symeon* mentioned by the Evangelist, which rests upon the simple fact, that he had a son named *Gamaliel*, who was *possibly* the celebrated teacher mentioned in *Acts* v. 34. Indeed, the whole matter is mere conjecture, and St. Luke's silence upon the subject renders the conjecture very improbable. DODDRIDGE. —[LIGHTFOOT, WETSTEIN.] The *consolation of Israel* is a phrase by which the Jews frequently designated the Messiah, in reference to the manner in which his coming is sometimes foretold by the prophets. See *Isaiah* xlix. 13. lii. 9. lxvi. 13. *Jerem.* xxxi. 13. *Zech.* i. 17. In the Talmud also he is spoken of as the *Manahem*, or *comforter*; nor was it unusual for them to swear by *their desire of seeing this consolation*. Thus Chagigah, p. 16, 2. *R. Judah Ben Tabbai said: So let me see the consolation if I have put to death a false witness.* Chetubb. p. 67, 1. *R. Eliezer Ben Zadok said: So let me see the consolation, if I did not see her gleaning barley under the horse's heels.* Similar examples abound. This consolation, again alluded to in v. 38., was now generally expected, not only in Judea, but throughout the whole East. See Tacit. Hist. V. 13. Sueton. Vesp. §. 4. Joseph. B. J. VI. 31. *The sceptre was now departing from Judah, the seventy weeks of Daniel nearly accomplished, and the spirit of prophecy had revived in Zacharias, Symeon and Anna:*—circumstances, which could not fail to encourage and quicken the expectation. Some, indeed, do not understand the word *προφήτις* as applied to Anna in v. 36. in the sense of a *prophetess* strictly so called, but merely of *a woman devoted to a religious life*, or, perhaps, *a prophet's wife*. But it was clearly under the influence of divine inspiration that Anna spoke of the infant Jesus as the Messiah; and nothing less than this is ever implied by the word in Holy Writ. See the note on *Luke* i. 67. and compare *Judg.* iv. 4. *2 Kings* xxii. 14. *2 Chron.* xxxiv. 22. LXX. *Rev.* ii. 20. St. Paul indeed calls a Heathen poet *προφήτης* in *Tit.* i. 12. but it is well known that the Heathen poets generally laid claim to a divine afflatus, and the Apostle evidently spoke in reference to the opinion of the people of whom he was writing. The noun *παράκλησις* is, of course, to be understood in the *abstract* for the *concrete*; and so again *σωτήριον*, v. 30. WHITBY, LIGHTFOOT, GROTIUS, PARKHURST. —[A. CLARKE, KYPKE, &c.] By *πνεῦμα ἁγίου* we must understand *a divine influence*; and *τοῦ πνεύματος τοῦ ἁγίου*, in the following verse, may be intended of the same divine influence, the article denoting the renewed mention; though the act there inferred points rather at the *personal* acceptation of *πνεῦμα*. See on *Matt.* i. 18. MIDDLETON. Of the verb *χρηματίζειν* see on *Matt.* ii. 12. and of the phrase *ιδεῖν θάνατον* on *Matt.* xvi. 28.

Ver. 29. νῦν ἀπολύεις κ. τ. λ. Symeon's hymn of praise

hinges upon the fulfilment of those prophecies which speak of the Messiah as the peculiar glory of the Jews, from whom he was to spring, and of the final admission of the Gentiles to be partakers in the light of the Gospel. See *Isaiah* xlv. 13. xlix. 6. lii. 7. 10. When the clearness of these predictions is considered, it is wonderful that the Jews were so unwilling to consider the Gentiles as capable of the favour of God. See *Acts* x. 45. xi. 18. Even those who were at all inclined to admit the idea, conceived that the privilege could only be obtained by a conversion to Judaism. In reference to these prejudices, therefore, upon the first appearance of Christ, the glory of the second temple, in his own house, Simeon seems to have been directed by the Spirit to announce that salvation which was prepared for all people. The verb ἀπολύειν signifies properly *to loose*, and thence *to release*, as from a *disease*, *Luke* xiii. 12. from *imprisonment*, *Matt.* xxvi. 15. from *punishment*, *Matt.* xviii. 27. from the *bond of marriage*, i. e. *to divorce*, *Matt.* i. 19. also *to suffer*, *to depart*, *to dismiss*, *Matt.* xiv. 15. Hence it is applied, by a euphemism, to the *dismissal of the soul from the body*, as in this passage. Compare *Gen.* xv. 2. *Numb.* xx. 29. *Job* iii. 6. *Tob.* iii. 13. LXX. The ellipsis to be supplied, as some suppose, is ἀπὸ τοῦ ζῆν or τοῦ βίου, but ἀπὸ τοῦ σώματος is more probable. *Plat. Phæd. ap. Plutarch.* p. 108. C. ἀλλὰ καθαρεύωμεν ἀπ' αὐτοῦ (τοῦ σώματος,) ἕως ἂν ὁ Θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς. *Ælian.* V. H. V. 6. ἀπολύειν ἐκ τῶν τοῦ σώματος δεσμῶν. We meet, however, with ἀπόλυσις τοῦ βίου in *Diod. Sic.* p. 653. In the next verse the addition of οἱ ὀφθαλμοὶ is probably emphatic. Similar instances occur in *Gen.* xlv. 12. *Job* xix. 27. xlii. 5. 1 *John* i. 1. WHITBY, GROTIUS, PARKHURST, WETSTEIN.

Ver. 32. φῶς εἰς ἀποκάλυψιν κ. τ. λ. These words are in apposition with σωτήριον in v. 30. The E. T. renders *a light to lighten the Gentiles*, which is scarcely correct. If the passage be compared with *Isaiah* xlix. 6. LXX. (*I have given thee εἰς φῶς ἐθνῶν.*) and with *Psalms* xcvi. 2. (*Before the Gentiles ἀπεκάλυψε τὴν δικαιοσύνην αὐτοῦ.*) it seems that the words of the Evangelist are transposed for φῶς ἐθνῶν εἰς ἀποκάλυψιν. Hence the sense will be *a light of the Gentiles, for revelation*; viz. of the righteousness of God. See *Rom.* i. 17. GROTIUS. In the next verse the verb ἦν is syncopated for ἦσαν.

Ver. 34. ἰδοὺ, οὗτος κείται κ. τ. λ. In this prediction Simeon has been supposed to adopt a metaphor, corresponding to that found in *Isaiah* viii. 14. xxviii. 16. which are united in one citation, and applied to the Messiah in *Rom.* ix. 33. Under the image of a stone lying in the path, Christ is represented as a rock of stumbling to those who reject him, and of support to those, who, by leaning upon it, raise themselves from the state of

ignorance and prejudice into which they had fallen, to a belief in the Gospel. But the phrase *κεῖσθαι εἰς τι* signifies *to be ordained or appointed for any purpose*, as in *Phil.* i. 17. 1 *Thess.* iii. 3. and in this sense it here refers to *σημεῖον* as well as *πτῶσιν καὶ ἀνάστασιν*. At the same time, no *fatality* is implied, the import of the expression amounting merely to this: that such would be the effect arising from the different dispositions with which the Jews and mankind in general would receive the dispensation of the Gospel. The continuation of the sense, after the parenthesis in v. 35. does not indicate the appointed *intention* of Christ's ill-treatment; but the *thoughts of men's hearts*—whether *good* or *bad*, for *διαλογισμοὶ* includes both,—are declared to be the cause of his reception on the one hand, and his rejection on the other. GROTIUS, WETSTEIN.—[MACKNIGHT, LE CLERC.] Of the word *σημεῖον* different interpretations have been assigned by the commentators. Some understand it to signify *a remarkable personage*; and others explain it as a metaphor from *a mark, which is shot at*. See *Gen.* xlix. 23. *Psalms* xi. 2. xxxvii. 14. lxiv. 3, 4. *Job* xvi. 12. But the metaphor fails in the participle *ἀντιλεγόμενον*; so that it is better to explain the expression from *Isaiah* viii. 18., which is applied to Christ and his followers in *Heb.* ii. 13. Compare *Acts* xxviii. 22. *Deeds* as well as *words*, however, seem to be included in this participle, as they are in the word *βλασφημία* in *Psalms* xviii. 43. 1 *Macc.* ii. 6. LXX. The *present* also, be it observed, is put for the *future*. So *Wisd.* xi. 16. 2 *Macc.* vi. 14. LXX. *Acts* xxi. 3. 2 *Cor.* iii. 7. 2 *Pet.* ii. 9. iii. 11. *Thucyd.* II. 87. *Xen. Mem.* III. 13. 4. *Herodian.* III. 11. *Diod. Sic.* IV. 31. PARKHURST, GROTIUS.—[DODDRIDGE, SCHLEUSNER.]

Ver. 35. *ρόμφαία*. *Psalms* xxxvi. 15. LXX. ἡ *ρόμφαία* αὐτῶν εἰσελθοὶ εἰς τὴν καρδίαν αὐτῶν. Val. Flac. Arg. VI. *Æquaque, nec ferro brevior nec romphea ligno*. The word signifies properly *an oblong javelin*, much in use among the Thracians, and not unlike the German *framea*; hence any weapon, as a *sword*, in *Rev.* i. 16. Compare *Exod.* v. 3. *Levit.* xxvi. 6. *Deut.* xxxii. 41. *Judg.* vii. 20. *Isaiah* i. 20. LXX. where it always answers to the Hebrew *דגל*, *a sword*. The prediction of Simeon respecting the Virgin is taken by some in a literal sense, as foretelling that she should suffer martyrdom; and so Epiphanius, *Hæres.* III. 78. 23. But this is uncertain. Others therefore interpret *ρόμφαία* metaphorically of the cruel calumnies which were industriously circulated against her character. But it should rather be understood of the sorrow which she experienced in witnessing the injuries and insults to which Jesus was exposed: and thus the prophecy was most signally fulfilled when she saw him expiring on the cross, amid the scoffs and cruelties of the multitude. See *John* xix. 25. The representation of *mental*

anguish, under the image of *a wound*, is very frequent in the classical writers. Hom. Il. I. 3. πένθει δ' ἀτλήτω βεβολήατο πάντες ἄριστοι. Soph. Aj. 938. Χωρεῖ πρὸς ἥπαρ, οἶδα, γενναῖα δύνῃ. Virg. Æn. XII. 168. *tristi turbatam vulnere mentis*. Compare *Psalms* xliii. 10. lv. 21. lvii. 4. Joseph. Ant. VIII. 8. 3. Stat. Theb. X. 613. Senec. *de Ira*, III. 14. By a common figure also, ῥομφαία, *the weapon*, is substituted for *the wound*, which it inflicts. So βέλος in Il. Θ. 513. Λ. 268. and elsewhere frequently. DODDRIDGE, GROTIUS, LE CLERC, WETSTEIN.—[WHITBY, HAMMOND, LIGHTFOOT.]

Ver. 37. καὶ αὕτη χήρα. Scil. ἦν. So *Luke* vii. 12., where, however, some would understand αὐτῇ χήρα in the dative: but the more usual rendering is sufficiently established by a parallel example in Herod. IV. 109. Βουδῖνοι δὲ οὐ τῇ αὐτῇ γλώσσει χρέωνται καὶ οἱ Γελωνοί· ἀλλ' οὐδὲ δίαυτα ἡ αὐτή. With χήρα also, the feminine of χήρος, there is an ellipsis of γυνή, which is supplied in *Luke* iv. 26. So Hom. Il. B. 289. χήραι τε γυναῖκες. Compare Il. Z. 472. 2 *Sam.* xiv. 5. 1 *Kings* vii. 14. LXX. BLACKWALL, PARKHURST. The *widowhood* of Anna is especially mentioned, that state being held in great honour among the Jews. In the case of Anna, whose husband appears to have died when she was yet young, and had been married only seven years, it would have been regarded as a particular instance of *religious mortification*. Hence Cyril, of Jerusalem, speaks of her as ἐγκρατῆς, *continent*, εὐλαβεστάτη, *devout*, and ἀσκητρία, *ascetic*, or strict in her religious exercises. There is a similar example in Joseph. Ant. XVIII. 6. 6. νέα γὰρ χηρεύειν παρέμεινε, γάμψ τε ἀπέειπε τῷ πρὸς ἕτερον, καίπερ τοῦ Σεβαστοῦ κελεύσαντός τινι γαμείσθαι, καὶ λαιδοριῶν ἀπηλλαγμένον διεσώσατο αὐτῆς τὸν βίον. So Val. Max. II. 1. 3. *Quæ uno contentæ matrimonio fuerant, corona pudicitiae honorabantur*. WETSTEIN, KUINOEL, HAMMOND. In stating that Anna departed not from the Temple night or day, the Evangelist does not mean that she abode there continually; for none lived there except the priests and Levites. The expression is *hyperbolic*, and denotes that she spent the greater part of her time in the Temple, being constant in her attendance at the morning and evening sacrifice, often engaging in the exercise of private prayer and fasting, and joining perhaps in those anthems which the priests occasionally sung during the night watches, to which David alludes in *Psalms* cxix. 62. cxxxiv. 1, 2. The attendance of the Apostles upon the daily service is mentioned in the same manner in *Luke* xxiv. 33. *Acts* i. 13, 14. ii. 46. MACKNIGHT, DODDRIDGE.

Ver. 38. περὶ αὐτοῦ. The antecedent to which the relative refers is Κυρίῳ, by which, therefore, we must necessarily understand *Jesus*. DODDRIDGE. Commentators differ respecting the

signification of the verb ἀνθομολογεῖσθαι. Some render it *to praise*, some *to return thanks*, and some again *to confess* or *acknowledge*; which last is perhaps correct. Compare *Psalms* lxxviii. 13. LXX. In *Ezra* iii. 11. LXX. the substantives αἶνος and ἀνθομολόγησις are united, so as to indicate that they are not precisely synonymous; and it may be objected to the second meaning, that an infant would scarcely have been sensible to an expression of gratitude. At all events, there is an ellipsis in the construction. Plutarch, *Æmil.* p. 260. B. ἀνθομολογεῖσθαί τινα χάριν. Diod. Sic. p. 45. ἀνθομολογεῖσθαι δ' ἦν ἀναγκαῖον καὶ τὰς κατὰ μέρος ἀρετὰς αὐτοῦ. PARKHURST.—[WETSTEIN, SCHLEUSNER.] In the end of the verse the construction is transposed, and should properly run thus: τοῖς ἐν Ἱερουσαλὴμ προσδεχομένοις λύτρωσιν. Some few MSS. read τοῦ Ἰσραὴλ, and ἐν τῷ Ἰσραὴλ, by which the sense is not altered, but the authorities for the received text are unquestionable. GROTIUS, CAMPBELL.

Ver. 40. χάρις Θεοῦ. Many commentators understand by these words, after the Hebrew idiom noticed on *Mark* xi. 22., an *extraordinary comeliness*; and that the historian points to that graceful dignity in our Lord's manner which at once engaged the love and commanded the respect of all who heard him. That χάρις will admit of this sense, particularly in regard to *elegance of speech*, is clear from *Luke* iv. 22. *Ephes.* iv. 29. *Col.* iv. 6. and there are several allusions in the Gospels to an extraordinary authority in our Lord's address, blended with the most condescending sweetness. Compare *Matt.* vii. 28, 29. *Mark* i. 22. *Luke* iv. 22, 32. *John* vii. 46. But gracefulness of speech can scarcely be intended here in relation to a new-born babe; and it is further observable, that the *grace of God*, χάρις Θεοῦ, when not used for the *miraculous* gifts of the Holy Ghost, always means in the N. T. his *favour* or *affection* to men, as in *Acts* iv. 33. *2 Cor.* vi. 1. ix. 14. and elsewhere. Besides, in v. 52. *infra*, the Evangelist, speaking of Christ at twelve years old, relates, that as he grew in years he increased in *favour* (χάριτι) with God, which can mean nothing more than that the affection of his Father, which was manifest from his childhood, encreased with his ripening age. WHITBY, PARKHURST, DODDRIDGE. — [WETSTEIN, CAMPBELL, MACKNIGHT, RAPHELIUS.]

Ver. 42. ἐτῶν δώδεκα. By the Jewish canons parents were required to instruct their children, at the age of twelve years, in the trade for which they were intended. Chetubb. p. 50. *Let a man deal gently with his son till he come to be twelve years old; but from that time let him descend with him into his way of living.* There is a tradition also that Moses was taken from his father's house at twelve years old; and Ignatius observes, in

Epist. ad Magnes. Σολομῶν δωδεκαετῆς κρίσιν ἐπὶ ταῖς γυναιξιν ἐποίησατο. So also Joseph. Ant. V. 10. 4. Σαμούηλος δὲ πεπληρωκῶς ἔτος ἤδη δωδέκατον προεφήτευε. The Rabbins also state, that under this age they were called כְּטָנִים, *ketanim*, i. e. *little ones*; and afterwards נְעָרִים, *necharim*, or *children*. We may observe by the way, however, that the word נְעָרִים, *ne-char*, is sometimes used for those under this age, as in *Judg.* xiii. 24. 1 *Sam.* i. 24. *Hos.* xi. 1. 3. At the same time it is certain that children then became amenable to the law; and that they were inured to fasting, in order to prepare them for the exercise on the great day of atonement. See the Talmud, in *Joma*, p. 82, 1. and Abenezra on *Gen.* xvi. 14. It is more than probable, therefore, that after this age they were looked upon as bound to appear, with all the men of Israel, at the celebration of the three great annual festivals in Jerusalem; of which, and of their mode of travelling on these occasions, in *companies*, (ἐν συνοδίαις, v. 44.) see Horne's *Introd.* Vol. III. pp. 306. 450. The attendance of women upon these solemnities was not perhaps indispensable; but the more pious seem to have made it a duty to be present at least at the passover. Thus Hannah, in 1 *Sam.* i. 7. GROTIUS, LIGHTFOOT, WETSTEIN, DODDRIDGE.

Ver. 46. ἐν μέσῳ τῶν διδασκάλων. Besides the chambers in which the Sanhedrim and the other courts of judicature were held, there was a hall in the Temple, in which it was customary for the disciples, or any person present, to enquire of the doctors respecting any doubtful matter in the law. There is a Talmudic story, in *Taanith*, p. 67. 4. of a disciple who interrogated R. Gamaliel, *Of what kind is the Evening Prayer?* To whom he said: *To-morrow, when I come into the Consistory, do thou come forth, and question me about this matter.* Upon extraordinary occasions the same custom prevailed even in the Sanhedrim, and the members of the council sometimes admitted the enquirer to a seat upon the same bench with themselves. The admiration excited by the conversation of Jesus may readily be supposed to have procured him this honour; nor is it reasonable to infer that he would have so far violated the rules of modesty and decorum as to seat himself there uninvited, for the purpose of joining in their debates. LIGHTFOOT, DODDRIDGE. Of the expression μεθ' ἡμέρας τρεῖς see on *Matt.* xxvii. 63. and of the verb ἐξίστημι, in the next verse, on *Matt.* xii. 23.

Ver. 49. ἐν τοῖς τοῦ πατρὸς μου, There is some ambiguity in this expression. The E. T. renders *about my Father's business*. To this effect many of the commentators supply the ellipsis by πράγμασι, and a variety of examples might be adduced in which εἶναι ἐν τινι signifies *to be engaged in any occupation*. *Prov.* xxiii. 17. LXX. ἐν φόβῳ Κυρίου ἴσθι δλην τὴν ἡμέραν. 1 *Tim.*

iv. 15. ταῦτα μελέτα' ἐν τούτοις ἴσθι. Horat. Epist. I. 1. 11. *Quid verum atque decens curo, et rogo, et omnis in hoc sum.* Compare *John* ix. 4. But the knowledge that Jesus would be well employed could not, as the connection in this instance seems to imply, have directed his parents where to find him. It is, therefore, preferable to supply οἰκήμασι, which is no less frequently omitted than πράγμασι; as, for instance, in *Esth.* v. 10. vi. 12. vii. 9. *Ecclus.* xlii. 10. LXX. *John* xix. 27. So Theocr. Idyl. II. 76. τὰ Λύκωνος. Joseph. c. *Apion.* I. 18. ἐν τοῖς τοῦ Διός. Theophylact explains ἐν τῷ ναῶ αὐτοῦ; and so Origen, Euthymius, and others of the Fathers. There may possibly be an allusion to the prophecy in *Mal.* iii. 1. the nature of which his mother did not comprehend. WHITBY, HAMMOND, KUINOEL, WETSTEIN, ELSNER, &c.—[ROSENMULLER, VALCKNÆR, &c.]

Ver. 51. ἦν ὑποτασσόμενος αὐτοῖς. See on *Matt.* xiii. 55. In this subjection to his parents our Lord has left us an encouraging example of filial duty, and of useful industry. MACK-NIGHT. Of the word ἡλικία see on *Matt.* vi. 26. In the next verse it clearly denotes *stature*, since it would be unnecessary to relate that he advanced in *years*. The phrase προκόπτειν ἐν τινι is a metaphor borrowed from the *felling of trees*, in order to clear a passage. Hence it denotes *to advance*, whether in *age*, *acquirements*, or otherwise. Diod. Sic. XI. 87. προκόπτειν ἐν παιδείᾳ.

CHAPTER III.

CONTENTS:—*Commencement of the Baptist's ministry*, vv. 1—18. [*Matt.* iii. 1. *Mark* i. 2.] *The cause of his subsequent imprisonment*, vv. 19, 20. [*Matt.* xiv. 3. *Mark* vi. 17.] *The baptism of Christ*, vv. 21, 22. [*Matt.* iii. 13. *Mark* i. 9.] *The genealogy of Christ by his mother*, vv. 23—38.

Verse 1. ἐν ἔτει δὲ κ. τ. λ. Of the argument arising from the connecting particle δὲ, and of the general evidence that this Gospel did not originally begin with this third chapter, as the Socinians contend, see Horne's *Introd.* Vol. IV. pp. 272. sqq. 300.

[ON THE FIFTEENTH YEAR OF TIBERIUS, AND THE DATE OF OUR LORD'S BAPTISM.]

The fifteenth year of Tiberius, as corresponding with the commencement of John the Baptist's ministry, has given rise to con-

siderable difficulty in settling the chronology of the nativity of Christ. It appears from *Luke* iii. 23. that Jesus, when baptized by John in Jordan, was *about* thirty years of age. Now Justin Martyr has observed that the expression ὥσεί ἐτῶν τριάκοντα is somewhat indeterminate, implying not exactly thirty years, but *τριάκοντα ἔτη πλείονα ἢ καὶ ἐλάσσονα, thirty years more or less.* The later fathers have generally assumed that Christ was *less* than thirty years of age when baptized, lest the assertion of the Evangelist should militate with their erroneous opinion, that he was only thirty when crucified; and modern writers, taking the full liberty which the ambiguity allows, have varied from twenty-five to thirty-five, as the limits of which the phrase is capable. Hence, by reckoning backwards from the baptism to the birth of Christ, and taking it for granted that he was baptized in the same year of the reign of Tiberius in which John commenced his ministry, a variety of dates have been assigned to the nativity, all of them more or less falsified by their disagreement with one or other of the chronological data, which the Evangelists have given for approximating to the true period of this event. In order to avoid the difficulties thus arising, various expedients were resorted-to; and some have imagined that the baptism of Christ took place only a few months, some a year and upwards, and some even three years and a half subsequent to the call of John in the wilderness. Still a great uncertainty existed, till at length the period of Herod's death, as deducible from the history of Josephus, was made subservient to the purpose of ascertaining the chronology of our Saviour's life. Since that time the age of Christ at his baptism has been considered only as a *subordinate* instrument in the settlement of the dispute; by which the date of Christ's birth, already established, may be confirmed, and the acknowledged ambiguity of which will admit of a little liberty in bending it to a correspondence with our previous conclusions. At the same time, the expression must not be overstrained; and it is scarcely probable that St. Luke would have used the word *thirty*, when he might, with equal ease, have said that he was about *twenty-nine* or *thirty-one* years of age, or otherwise, as the case might be, unless he had meant that he had lived more than twenty-nine and less than thirty-one years. Now the construction (see the note on v. 23.) seems to indicate that Jesus was just above thirty when baptized, and we have already seen that he was born in April J. P. 4709. But $4709 + 30 = 4739$; hence we must date his baptism between the month of April J. P. 4739 and the month of April J. P. 4740. We have to turn to the Gospels, therefore, in search of such information as may lead to the point within these limits, on which to fix the event in question.

It appears from *John* ii. that Jesus, in conformity with the law, was at Jerusalem on the first Passover after his baptism.

In the interval there occurred his Temptation, which lasted *forty* days; John's testimony to Jesus on *two* successive days; the call of Philip and Nathaniel; the marriage in Cana; and the return of Jesus to Capernaum, *not many days* after which he went up to Jerusalem. Of the precise time occupied by these transactions it is impossible to speak with certainty, but sixty or seventy days at least are thus clearly accounted for; so that Jesus must have been baptized at least two months before the Passover of J. P. 4740, i. e. he was baptized before the month of February in that year. Now Epiphanius has preserved a tradition (Hær. LI. 16.) which fixes our Saviour's baptism to the month of November; and this date is not only uncontradicted, but has a positive recommendation in its favour. The improbability of John's baptizing in the middle of winter is a strong objection to the month of January, but none whatever, in the climate of Judea, to the month of November. It should seem also, from the Gospel narrative of our Lord's temptation, which followed immediately after his baptism, that the cravings of hunger which he was then experiencing gave rise to the deceiver's attempt to induce him to turn the stones into bread; and that he still continued an *hungered* at the close of his conflict with the adversary. If the temptation had commenced in January, forty days would have introduced the Spring, and the herbs would have furnished sustenance to our Lord, without the necessity of a miraculous supply. This would have been far otherwise had he entered the wilderness in November, and to this month therefore of the year J. P. 4739, we may fairly assign the event in question.

Here we fall in with the difficulty arising from the chronology of the fifteenth year of Tiberius, which, reckoning from the death of Augustus, on the 19th of August J. P. 4727, did not commence until the 19th of August J. P. 4741, nearly two years after November J. P. 4739, some time before which the word of the Lord came to John in the wilderness. It appears, however, that Tiberius was admitted into a participation of the empire during the life-time of Augustus; a similar decree having been passed in favour of Titus also in the reign of Vespasian, and of Trajan in that of Nerva. See Plin. Paneg. §. 8. Sueton. Tib. §. 20. Paterc. II. 121. Tacit. Ann. I. 3. Dio. Cass. LVII. p. 802. There is some difficulty in settling the precise date of this joint reign of Tiberius; but from a fair computation of the time, which may fairly be allotted to the transactions which occurred between his inauguration and the death of Augustus, it seems most likely to have commenced between two and three years before this latter event, about the conclusion of the year J. P. 4724. Taking it for granted, therefore, that the years of Tiberius in St. Luke are the years of his proconsular empire, the fifteenth year of this empire will be included between the conclusion of J. P. 4738 and the conclusion of J. P. 4739; and, as Jesus was baptized in No-

vember J. P. 4739, if the word of the Lord did *not* come to John more than ten months before the baptism of Jesus, it *did* come to him in the fifteenth year of Tiberius. We may fairly infer from the Gospels that no interval, or at least a very short one, elapsed between the time when the word of God came unto John and the commencement of his ministry. From the immense numbers which flocked to him it may also be fairly conjectured, that his preaching about Jordan occupied some months; and it appears that *in those days*, i. e. while he was baptizing, Jesus came from Galilee, and was baptized of him. Now winter does not seem a very fit or natural season for beginning to baptize, and entirely immerse in water, so great a multitude of converts, as appear to have flocked to John; so that it is much more reasonable to suppose that the revelation was communicated to John in the summer or spring, or about six months before the baptism of Jesus, in November. This inference is considerably strengthened by other circumstances. On the day after the celebrated message of the Baptist, in bearing witness to Jesus, he alluded to his baptism as already past, (*John* i. 32.) and consequently his temptation in the wilderness, which immediately followed that event, must have preceded the mission of the Levites. Our Lord's baptism, therefore, must have happened very early in the ministry of his forerunner; for it is natural to suppose that the general expectation of the Messiah then entertained would make the Jews anxious to ascertain who the Baptist was; and had he been baptizing ten or twelve months before Jesus appeared at the Jordan, it amounts almost to a certainty, that an official enquiry would have been made into his pretensions long before, instead of forty days after the event in question. Fixing, then, the commencement of John's ministry about six months earlier than the baptism of Christ, we have Nov. J. P. 4739—six months = May J. P. 4739, for the date of the former. On the supposition, therefore, that St. Luke computed the years of Tiberius from the beginning of his proconsular government, the word of God came to John in the fifteenth year thereof, as stated by the Evangelist.

It is an important objection, however, to this conclusion, that no Latin historian has given the slightest hint of any other commencement of the reign of Tiberius than that which is dated from the death of Augustus; and that the title of *Imperator* was never conferred upon him, as it was upon Titus, by Pliny, Josephus, and Philostratus, before the death of Vespasian. To this it is replied, that Titus had an equal share in the entire government of his father, whereas that of Tiberius extended only to the *provinces and armies*. It is no wonder, therefore, that the Roman historians, who were accustomed only to the computation which was acknowledged at Rome, should have invariably calculated from the epoch of the death of Augustus, whereas St. Luke, who was a native of Antioch, where the authority of Tiberius was

equal to that of Augustus, would naturally date from the moment in which the decree of the senate sanctioned that equality. But here again another difficulty presents itself. There are two Antiochian medals, which were respectively struck in the first and third years of this reign, dating from the commencement of the *sole* empire, after the death of Augustus. These medals, however, do not necessarily exhibit the opinion of the Antiochian *people*, but only of the Antiochian *mint*. Now it appears from Tacit. Ann. I. 8. Dio Cass. LVII. p. 603. that Tiberius took great pains to obliterate the date of his *proconsular* empire, inasmuch as he was unwilling to have it thought that he owed his greatness to the adoption of Augustus, and the intrigues of his mother, rather than the choice of the people. If this was the case, the wish of the emperor would necessarily be a law to the public mint, while St. Luke might be careless, or entirely ignorant of the circumstance. Had the Evangelist fixed the date positively to the fifteenth year of the *sole* empire of Tiberius, there would have been no room for doubt or disputation; but not only has he omitted this limitation, but he has employed a word which does not signify *reign* or *empire* at all. The word is not ἀρχή or βασιλεία, but ἡγεμονία, and though it does not itself recur in the N. T. the cognate words ἡγεμονεύω and ἡγεμὼν are frequently to be met with, and always in the sense of a *subordinate* authority. See Matt. x. 8. Mark xiii. 9. John xix. 15. Acts xxvi. 30. 1 Pet. ii. 13. The same distinction is observable in Josephus, *passim*. Upon the Antiochian coins also we read ΣΕΒΑΣΤΟΥ Καίσαρος; and though the omission of this title by St. Luke is not decisive of the question, it should rather seem to point to a period at which it had not yet been assumed. Be it observed, moreover, that the Christian Fathers, almost with one consent, fix the *crucifixion* of our Lord to the fifteenth year of the *sole* empire of Tiberius, at the same time that they allow more than a single year for the duration of his ministry. It is clear, therefore, that they could not think that the fifteenth year of the *government* of Tiberius, mentioned by St. Luke, referred to his reign as sole and supreme emperor.

There is yet another difficulty connected with this hypothesis. It appears from Joseph. Ant. XVIII. 6. that Pontius Pilate was dismissed from his government by Vitellius, at the suit of the Samaritans, after passing ten years in Judea, and sent to Rome to answer the charges brought against him; but that Tiberius died before he arrived thither. Hence it is inferred, with considerable plausibility, that Pilate had not been removed above two months before the death of Tiberius, which took place in March J. P. 4750. But Jan. J. P. 4750—ten years = Jan. J. P. 4740. Therefore Pilate entered upon the government of Judea about January J. P. 4740, which does not correspond with the fifteenth year of Tiberius. After the deposition of Pilate, however, Vi-

tellius proceeded to Jerusalem, where he arrived at the time of the celebration of the feast of the Passover. This Passover was doubtless that which succeeded the removal of Pilate; but it was not, as the objectors suppose, that which succeeded the death of Tiberius. The train of events which are recorded by Josephus between these two occurrences can scarcely have occupied less than a year in passing, so that the feast during which the tidings of the death of Tiberius arrived at Jerusalem, must have been the *second* Passover or Pentecost after the removal of Pilate. It will be easy to account for Pilate's not reaching home until more than a year after his deposition, by taking into consideration the dilatory character of the emperor, and the natural repugnance of the offending procurator to appear before him. The Passover, therefore, immediately succeeding Pilate's removal was that of J. P. 4749, and J. P. 4749—10 = J. P. 4739. Hence Pilate was appointed Procurator of Judea before the Passover of J. P. 4739; and therefore before the commencement of John's ministry in the fifteenth year of the government of Tiberius. BENSON, LARDNER, LE CLERC, MACKNIGHT. Of the other governments mentioned in this verse see Horne.]

Ver. 2. ἐπ' Ἀρχιερέως Ἄννα καὶ Καϊάφα. There is an apparent indeterminateness, and some difficulty, in the use of the title of high-priest, both in Josephus and the Gospels. See Joseph. Ant. II. 21. IV. 16. 18. V. 33. XX. 6. in all which places either the plural ἀρχιερεῖς is employed, or two persons are jointly mentioned as bearing the office. Properly there could be only one high-priest at a time, and the dignity was enjoyed for life; but, after the subjugation of Judea by the Romans, great liberties were taken with the original institution, and the new rulers appointed whom they chose. Some suppose that the election had been made annual, and that Annas and Caiaphas enjoyed the office by turns. See *John* xi. 49. xviii. 13. 24. It appears, however, from Joseph. Ant. XVIII. 2. 2. that Annas had been deposed in the twelfth year of Tiberius, and was succeeded by Ismael, Eleazer, and then Simon, after whom Caiaphas entered upon office in the fifteenth year of the same reign. This succession not only proves that Annas did not share the honour with Caiaphas, but also that the high-priests of former years did not retain the title after laying down the office, as some have supposed, in order to account for the difficulty in St. Luke. Others again consider Annas as the *sagan* or deputy of Caiaphas, and the title is applied to this officer in Joseph. Ant. XVII. 6. 4. But the most probable solution seems to be, that Annas was the chief of Aaron's family then alive, and regarded as the rightful high-priest by the Jews, although Caiaphas held the office at the pleasure of the procurator. See on *Matt.* xxvi. 57. whence it ap-

pears that he was still in the priesthood at the time of the crucifixion. The election, therefore, could not have been strictly annual, though there were no less than twenty-eight appointments from the time of Herod to the destruction of Jerusalem. It is almost needless to notice the opinion of Eusebius, in Hist. Eccl. I. 10., that the expression ἐπ' ἀρχιερέων 'Α. καὶ Κ. which seems to be the true reading, includes the whole space of time between their respective priesthoods, i. e. the period between the appearance of the Baptist and the crucifixion. Such an interpretation could only have arisen in a preconceived notion, that the duration of our Lord's ministry did not extend to quite four years. HAMMOND, SCHOETTGEN, PALEY.—[WHITBY, LIGHTFOOT, GROTIUS, KUINOEL.]

Ver. 5. πᾶσα φάραγξ κ. τ. λ. Ovid. Amor. II. 16. *At vos, quā veniet, tumidi subsidite montes, Et faciles curvis vallibus este viæ.* St. Luke quotes this passage from Isaiah more at length than the other Evangelists. In writing for the Gentile converts it was necessary to include that part of the prophecy which extended the *salvation of God* and the privileges of the Gospel to all mankind.

Ver. 11. ὁ ἔχων κ. τ. λ. It appears from *Matt. iii. 7.* that the Pharisees are here more particularly addressed; and the exhortation is clearly directed against their known uncharitableness, and their dependence on the ritual observances of the law, instead of on the practice of holiness. Under the head of charity, however, all virtues are included. The various exhortations which follow do not appear to have been all delivered at the same time, but rather to have composed the general substance of his preaching. Of the *τελῶναι*, and the import of the Baptist's address to them in v. 13., see Horne's Introd. Vol. III. p. 185. The verb *πράσσειν*, as applied to the collection or exaction of money, is very frequent in the best writers. Pind. Olymp. III. 12. *πράσσουντί με τοῦτο θεόδματον χρέος.* Thucyd. VIII. 57. *φόρους πράσσεισθαι.* Xen. Hellen. I. 3. 7. *χρήματα πράξων.* Hence the noun *πράκτωρ*, *Luke xii. 58.* Compare also *Luke xix. 23.* In the same way the Latins use *perficere*. Plaut. Asinar. I. 1. *Perficito argentum.* Somewhat similar is the English phrase *to make money*. The verb *διατάσσειν* also is properly used of taxes or tribute *appointed by law*, as in Thucyd. III. 70. and elsewhere. With the expression *παρὰ τὸ διατεταγμένον* compare *Heb. i. 4. iii. 3. xii. 24.* So Thucyd. IV. 6. *χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥραν.* It is observable that the Baptist does not condemn the *profession* of the publicans, as the Jews did, *in toto*, but distinguished between the abuse and the legal exercise of their calling. WHITBY, LIGHTFOOT, WETSTEIN, KYPKE, ROSENMULLER, GROTIUS, &c.

Ver. 14. στρατευόμενοι. These soldiers were certainly not Heathens, otherwise the Baptist would have enjoined them to relinquish idolatry. It has been supposed that Herod had already commenced the war with Aretas, and that the participle *στρατευόμενοι* is used with particular reference to the soldiers at that time engaged in the service. See Horne's *Introd.* Vol. I. p. 51. But the Jews attributed Herod's defeat on this occasion to his cruelty in murdering the Baptist; so that in this case the preaching, imprisonment, and death of the Baptist must have followed each other in much more rapid succession than chronologists, calculating from the marks of time exhibited in the Gospels, have been generally led to imagine. The use of the participle for a noun may not only be explained as a common Hebraism, but we have *στρατευόμενοι* for *στρατιῶται* in classical Greek. Thucyd. VIII. 65. ὡς οὐτε μισθοφορητέον εἶη ἄλλους, ἢ τοὺς στρατευομένους. Herodian. VIII. 7. 20. σὺν τοῖς ὑπὸ Βαλβίνῳ στρατευομένοις. Hence the conjecture, however ingenious, and even possible, is more probably incorrect. WETSTEIN, MACK-NIGHT, LIGHTFOOT.—[MICHAELIS.] The verb *διασεῖν* is rendered in the E. T. *to do violence*, and some explain it by the English *bully*. Others with more probability explain it as synonymous with the Latin *concutere*, as employed by the Roman lawyers, in the sense of *extorting money*, whether by threats or violence. Thus *concussio* is said to be *si aliquid terrore potestatis illicitæ extorquetur et aufertur*. Thus 3 *Macc.* vii. 20. LXX. διασεισθέντες τῶν ὑπαρχόντων. In a similar sense the LXX use ἀποβιάζειν in *Prov.* xxii. 22. and ἐκπιέζειν in 1 *Sam.* xii. 3, 4. Tacitus observes that it is the custom of the soldiery, *omnia, tanquam urbes hostium, urere, vastare, rapere*: and hence Herodian. XI. 14. 2. τοὺς τε στρατιῶτας ἐκέλευσε (Περτινῶξ) παύσασθαι τῆς πρὸς τοὺς δημότας ὑβρέως, καὶ μήτε παλεῖν τινα τῶν παριόντων. Compare Arist. *Equit.* 836. and Schol. *ad loc.* GROTIUS, LE CLERC, WETSTEIN.—[DODDRIDGE, KUINOEL.] In early times, before the cultivation of figs had been carried to any extent, the Athenians enacted a law to prevent their exportation. This law being yet unrepealed, although rendered useless by the increased supply of the fruit, gave rise to various malicious informations against persons who transgressed it; and from this circumstance any *busy informer* was popularly called *συκοφάντης*, from *σῦκον* and *φαίνειν*. Hence the verb *συκοφαντῆν* came by degrees to denote *to injure* or *oppress*, whether by *calumny*, *false witness*, *fraud*, or *violence*. In the LXX it represents the Hebrew *רשע* in *Gen.* xliii. 18. *Job* xxxv. 9. *Psalms* lxxii. 4. cxix. 121. 134. *Prov.* xiv. 31. xxviii. 3. 16. *Ecclus.* iv. 1. And it signifies *to wrong*, *to injure*, in *Luke* xix. 8. WHITBY, HAMMOND, GROTIUS.

Ibid. ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. In ancient times a soldier's pay consisted in their food only; and that of the Roman

soldiers, besides an allowance of money, included victuals also. Compare Cæsar. B. G. I. 23. 1. Hence the term ὀψώνιον denoted *military pay* or wages generally. With the Baptist's exhortation we may compare that of Josephus, *de Vita sua*, §. 47. συμβούλευον (τοῖς στρατιώταις) πρὸς μήδενα μήτε πολεμεῖν, μήτε ἀρπαγῇ λαμβάνειν τὰς χώρας, ἀλλὰ σκηνοῦν κατὰ τὸ πέδιον ἀρκουμένους τοῖς ἑαυτῶν ἐφοδίοις. We find also among the excommunicate in the Constit. Apost. IV. 6. στρατιώτης συκοφάντης, μὴ ἀρκούμενος τοῖς ὀψωνίοις, ἀλλὰ τοὺς πένητας διασείων.

Ver. 23. καὶ αὐτὸς ἦν ὁ Ἰησοῦς κ. τ. λ. There has been much discussion in respect both to the meaning and the construction of this passage. Some connect the participle ὦν with ἀρχομαι, and render the passage *beginning to be as it were thirty*, i. e. just past his twenty-ninth year. The harshness and inelegance of this syntax is an obvious impediment to its reception; and indeed there can be no doubt that ἦν is properly referred to ἀρχόμενος, as most of the older commentators have supposed. At the same time the meaning cannot be that Jesus was *entering upon his thirtieth year*, for in this case the Evangelist would unquestionably have written ἔτους τριακόστου. Neither can it be admitted that ἀρχόμενος is redundant. It appears rather to indicate the *commencement* of some period, whatever that period may be. Now it may be inferred, though not positively proved, from *Numb.* iv. 3. 47. 1 *Chron.* xxiii. 3. that *thirty* was the age of admission to the Jewish priesthood, and the inference is confirmed by the Rabbinical writers. It seems highly probable, therefore, that Christ was just entering upon the completion of thirty years; and the construction, when properly filled up, strongly favours the supposition: καὶ αὐτὸς ὁ Ἰησοῦς ἦν ἀρχόμενος (εἶναι) ὥσεί (ἀπὸ) ἐτῶν τριάκοντα, ὦν, ὡς ἐνομίζετο, κ. τ. λ. The word ἐνομίζετο has been thought to mark the *custom* above referred to; but the arrangement of the words will not bear this connexion, not to mention that νενόμισται would rather have been used. There is evidently a tacit allusion to the divinity of Christ, who was only the *reputed* son of Joseph, being indeed the Son of God. With respect to the use of the preposition as supplied to complete the ellipsis, it can scarcely mean any thing else than that Jesus was beginning to be *from* or *above* or *more than* thirty years of age; and in this sense it is frequently used in reference to time. Thus we meet with ἀπὸ δείπνου, *after supper*, and still more analogously, ἀπὸ παιδων, *from childhood*. It only remains to be observed, that some commentators refer ἀρχόμενος to τῆς διακονίας understood—*Jesus when he began his ministry was about thirty years of age*. But the text affords no ground for such a substitution; and in *Acts* i. 22., which is adduced in support of it, the words to be supplied are evidently εἰσελθεῖν καὶ ἐξελθεῖν from the preceding verse. Epiphanius

gives the passage thus: Hær. XXX. 29. ἦν δὲ Ἰησοῦς ἀρχόμενος εἶναι ὥς ἐτῶν τριάκοντα, ὧν υἱὸς, ὥς ἐνομίζετο, Ἰωσήφ. To give ἀρχόμενος the sense of ὑποτασσόμενος in *Luke* ii. 51. is scarcely reconcileable with that simplicity of style for which St. Luke is so eminently remarkable. BENSON, BOS, GROTIUS, LIGHTFOOT.—[WHITBY, CAMPBELL, &c. &c.] Of the genealogy of Christ see on *Matt.* i. 1. With respect to that which follows, the insertion of the word Καϊνὰν in v. 36. has occasioned much difficulty, as *Cainan*, the son of *Arphaxad*, and father of *Sala*, is not found in any Scripture genealogy. The best solution, because it does not violate the text, is, that *Cainan* was a surname of *Sala*, and that the names should be read together thus:—*the son of Heber, the son of Sala Cainan, the son of Arphaxad.* A. CLARKE.

CHAPTER IV.

CONTENTS:—*The temptation*, vv. 1—13. [*Matt.* iv. 1. *Mark* i. 12.] *Christ's return to Galilee, and his preaching in the Synagogue of Nazareth*, vv. 14—30. *The dæmoniac healed at Capernaum*, vv. 31—37. [*Mark* i. 21.] *The cure of Peter's wife's mother, and other miracles*, vv. 38—44. [*Matt.* viii. 14. *Mark* i. 29.]

Verse 14. εἰς τὴν Γαλιλαίαν. This visit to Galilee was subsequent to the death of the Baptist. In the interim, since the temptation, a series of transactions are omitted by St. Luke, which are recorded in the four first chapters of St. John's Gospel. Some have supposed that the precise time which elapsed between the baptism and the preaching of Christ in the synagogue of Nazareth (v. 16.) may be readily ascertained, on the supposition that the passage from *Isaiah* lxi. 1., which he read and applied to himself, was the section of the prophets appointed for the day. It appears that the section in which this passage occurs, falls to be read on the same day with the fiftieth section of the law. Now the first section of the law was read on the first Sabbath of the month *Tisri*, or *September*, (*Neh.* viii. 2.) so that the fiftieth section would be read about the last Sabbath in *August*. Hence, the event in question took place about nine months after our Lord's baptism. Of the synagogue, its service, &c. see Horne's Introduction, and more particularly in reference to this passage, Vol. III. p. 458. It is by no means certain, however, that the prophecy in question was the proper lesson of the day; for, in reading the prophets, the reader frequently

turned from passage to passage for the better illustration of his subject. In all probability, however, Christ had been appointed by the minister of the congregation to read the Prophets, as being a member of the synagogue of Nazareth; or it may be, that his celebrity as a prophet may have obtained for him permission to address the people. MACKNIGHT, LIGHTFOOT, &c.

Ver. 18. ἔχρισέ με εὐαγγελίσασθαι. In these words there is an evident allusion to the reason for which our Lord was called *Christ*, and his religion denominated *the Gospel*. The prophecy is from *Isaiah* lxi. 1. and its application to the Messiah is acknowledged by *Kimchi*, and the generality of the Jewish writers. Jesus appealed to its fulfilment in himself, as a sufficient reply to the Baptist's disciples in *Matt.* xi. 5. where see the note; and of the difference between the Hebrew and the LXX version, from which the citation is made by St. Luke, see Horne's *Introd.* Vol. II. p. 214. *note*. The clause ἀποστείλαι τεθραυσμένους ἐν ἀφέσει, which is found neither in the Hebrew or the LXX, is supposed by some to be a marginal explanation of the preceding; but it seems rather to have been inserted by our Lord himself from *Isaiah* lviii. 6., the custom of the synagogue allowing the teacher to illustrate one passage by another of the same prophet. In order to reconcile the LXX, which gives *recovery of sight to the blind*, with the Hebrew, which has *freedom to the imprisoned*, it may be remarked, that it was a custom in the East to put out the eyes of their prisoners, as in the instances of Samson, *Judg.* xvi. 21. and Zedekiah, *2 Kings* xxv. 7. Besides the literal, the prophecy throughout is capable of a spiritual interpretation, which extends to all nations and ages of the world; but the analogy is too obvious to need illustration. It is highly probable that the custom of preaching from a text of Scripture, which now universally prevails, derived its origin from the authority of this example. WHITBY, LIGHTFOOT, GROTIUS, MACKNIGHT, &c. —[MICHAELIS.]

Ibid. συντετριμμένους τὴν καρδίαν. *The broken-hearted, or contrite.* See *Psalms* li. 17. *Diod. Sic.* XI. 59. συντριβέντες τοῖς φρονήμασι διὰ τὸ μέγεθος τῆς συμφορᾶς. In the next verse there is an allusion to the *year of Jubilee*, of which see Horne's *Introd.* Vol. III. p. 325. The verbal δεκτός is found in no profane writer, but it recurs in v. 24. *Acts* x. 35. *2 Cor.* vi. 2. *Phil.* iv. 18. Hesych. δεκτός· ἀρεστός. WETSTEIN, GROTIUS.

Ver. 22. ἑμαρτύρουν αὐτῷ. The verb μαρτυρεῖν frequently signifies *to give testimony of admiration, to extol*, as in *Luke* xi. 48. *John* iii. 26. *Acts* vi. 3. x. 22. So *Ælian.* V. H. I. 30. πολλάκις γοῦν αὐτῷ καὶ ὁ Πτολεμαῖος ἑμαρτύρει, κ. τ. λ. Here also some commentators would so render it; but the *wonder* of our Lord's countrymen seems to have been the effect of *doubt* rather

than approbation; and the testimony which they could not refuse to the wisdom and benevolence of his doctrine, was vitiated by the prejudices with which they regarded his low condition and humble parentage. These prejudices, our Lord tells them, would not only prevent their reception of his doctrine, but would shut their eyes against the clearest evidence, should he condescend to repeat among them the miracles which he had lately performed in Capernaum; and, in order to shew that those who are nearest to the means of grace are often least inclined to profit by them, and therefore undeserving of them, he adduces the examples of the widow of Sarepta, (1 *Kings* xvii. 9.) and Naaman, (2 *Kings* v. 14.) to whom Elijah and Elisha were sent in preference to the Israelites, whose wickedness rendered them less worthy of their services. Our Lord instances these two Heathens in his first sermon at the opening of his ministry, thereby indirectly announcing the admission of Gentiles as well as Jews to the privileges of the Gospel. Hence their indignation against him, which rendered it necessary for him to effect his escape from the midst of them; perhaps by making himself invisible. The words of the Evangelist seem to imply some supernatural exertion of his power, though its precise nature is not recorded. See also on *Matt.* xiii. 56, 57. WHITBY, LIGHTFOOT, PEARCE, ROSENMULLER.—[CAMPBELL, WAKEFIELD.]

Ver. 23. ἰατρὲ, θεράπεις σεαυτόν. This proverb is of frequent occurrence in the Jewish and other oriental writers. It occurs in *Bereschith R.* §. 23. *Tanchuma*, p. 4, 2. and in its obvious sense applies to those who pretend to instruct others in matters with which they are themselves unacquainted. We meet with it in this application, also in *Æsch.* *Prom.* 482. Κακὸς δ' ἰατρὸς ὢν τις, εἰς νόσον Περὶ ἄθρυμεις, καὶ σεαυτὸν οὐκ ἔχεις Εὐρεῖν ὁποῖοις φαρμάκοις ἰάσιμος. *Eurip.* *Fragm.* ἄλλων ἰατρὸς, αὐτὸς ἔλκεσι βρύων. Hence *Sulpic. ad Cic. Epist. Div.* IV. 5. *Neque imitare malos medicos, qui in alienis morbis profitentur se tenere medicinæ scientiam, ipsi se curare non possunt.* Compare *Ovid. Met.* VII. 561. The meaning of the saying in this passage is somewhat different, and refers to those who shew more favour to strangers than to their own kindred. So *Virgil: Hanc primum tutare domum.* GROTIUS, WETSTEIN. Our Lord's miracles in Capernaum, to which St. Luke alludes, are related by St. Matthew and St. Mark.

Ver. 25. ἔτη τρία καὶ μῆνας ἕξ. According to the history in 1 *Kings* xviii. 1. the rain fell again in the *third* year. St. Luke's account, however, is supported by *James* v. 17. and it may be reconciled with the O. T. In Palestine it rains only twice a year, in April and October; so that by adding the preceding six months to the three years during which there was neither the *first* nor

the *latter* rain, the difficulty is at once removed. Our Lord spoke, in all probability, in accordance with a tradition current at the time. The particle ὡς, rendered by the E. T. *when*, is equivalent to ὥστε, *so that*; the drought being the cause of the famine. LIGHTFOOT, WETSTEIN, GROTIUS.

Ver. 29. κατακρημνίσαι αὐτόν. Of *precipitation*, as a punishment, see Horne's Introd. Vol. III. p. 155. Here, however, the attempt was only the effect of tumultuary excitement. Of the word ὄφρυς, denoting *the brow of a hill*, see my note on Hom. Il. γ. 151. and of ἐξουσία, in v. 32. on *Matt.* vii. 29.

CHAPTER V.

CONTENTS:—*The miraculous draught of fishes, and the call of Andrew, Peter, James, and John*, vv. 1—11. [*Matt.* iv. 18. *Mark* i. 16.] *A leper cleansed*, vv. 12—15. [*Matt.* viii. 2. *Mark* i. 40.] *The cure of the Paralytic*, vv. 16—26. [*Matt.* ix. 2. *Mark* ii. 1.] *The calling of Matthew*, vv. 27—39. [*Matt.* ix. 9. *Mark* ii. 13.]

Verse 2. καὶ εἶδε δύο πλοῖα κ. τ. λ. From the circumstance that St. Luke has related this occurrence *after* the miracles recorded in *Matt.* iv. 23. sqq. and that some additional particulars are inserted, some commentators have considered it as distinct from the parallel passages in Matthew and Mark. But it is not unusual with the Evangelists to *anticipate events*, and to give them with greater or less fulness, as their respective purposes may seem to require. Similar histories should therefore be multiplied with caution, and in the present instance the points of resemblance are so numerous and striking as almost to prove identity. The place is the same, the persons concerned in a very similar transaction are the same, the speech of our Lord is also the same, and so is the result of the incident. In stating that the fishers *had been washing their nets*, (ἀπέπλυναν τὰ δίκτυα) St. Luke merely expresses the purpose for which *they cast them into the sea*, as mentioned by the other Evangelists. The MSS. vary between ἐπέπλυναν, ἔπλυνον, and ἐπέπλυνον. WHITBY, HAMMOND, GROTIUS, LIGHTFOOT, LE CLERC, WETSTEIN, &c.—[MACKNIGHT, WHISTON, &c.]

Ibid. ἐστῶτα. Hom. Il. Θ. 43. νῆες δέ τοι ἄγχι θαλάσσης ἔστας. Cæsar, B. C. III. 28. *Nostræ naves in anchoris constituerunt.* Campbell improperly translates *aground*. The verb ἐπανάγειν, vv. 3, 4., and κατάγειν, v. 11., are nautical terms, sig-

nifying *to put out to sea*, and *to make the land*, respectively; the word *ναῦν* being sometimes omitted, and at others supplied. Herod. VII. 100. ἀναγαγόντες τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ. Xen. Hell. VI. 2. 16. ἐπανήγαγεν τὸ κέρασ ἀπὸ τῆς γῆς. Compare 2 Macc. xii. 4. LXX. The verb *χαλᾶν* occurs in the sense of *demittere*, in Acts ix. 25. 2 Cor. xi. 33. PALAIRET, GROTIUS, SCHLEUSNER.

Ver. 5. ἐπιστάτα. This word occurs in none of the other Gospels: St. Matthew, for the most part, has Κύριε, and St. Mark διδάσκαλε. It properly signifies *an overseer*, or *superintendent*, and so it is explained by Thom. Mag. διδάσκαλος, λόγων καὶ ἀρετῆς ἐπιστάτης δὲ, ἔργων. In this sense it is frequently used by the LXX; such also may be its import here, though elsewhere it is convertible with διδάσκαλος. Compare Mark ix. 5. with Luke ix. 33. and see Luke viii. 24. 45. ix. 49. GROTIUS.

Ver. 6. διερρήγνυτο. E. T. *brake*. It should rather be rendered *began to break*, as in the next verse βυθίζεσθαι, *began to sink*; for without an extension of the miracle a broken net could not inclose the fishes which they had taken. GLOSS, KUINOEL.

Ver. 8. ἔξελθε ἀπ' ἐμοῦ. The phrases εἰσελθεῖν εἰς τινα and ἔξελθεῖν ἀπὸ τινος are generally employed to denote an entrance into, and departure from *the house* of a person, respectively. Luke i. 28. εἰσελθὼν πρὸς αὐτήν. Acts xvi. 40. εἰσῆλθον εἰς τὴν Λυδίαν. So in Latin: Terent. Phorm. V. 1. 5. *Namque hæc anus est exanimata, a fratre quæ egressa est foras.* Hence there is probably an ellipsis of *νέως* in this passage. VALCKENÆR. Peter's address to our Lord is expressive of a deep sense of his own unworthiness; and the terror which he felt arose from the display of Christ's supernatural power, which indicated his divinity. A superstition prevailed among the Jews that the presence of angels, or the manifestation of the divine majesty, foreboded death, or some approaching calamity. See Gen. xxxii. 30. Exod. xxiv. 10, 11. xxxiii. 20. Deut. iv. 33. v. 26. Judg. vi. 22. xiii. 22. Isaiah vi. 5. That Peter should be more sensibly impressed with the miracle of the fishes than with those which Christ had previously performed in Capernaum, may have been owing to a prevailing idea that the prayers of holy men might have power to heal the sick, and eject evil spirits, but not to produce an effect so extraordinary as that to which they had now been witnesses. WHITBY, LIGHTFOOT, LE CLERC. The verb *περιέχειν* is used, as in the next verse, in 2 Sam. xxii. 5. Psalm xviii. 5. cxvi. 3. LXX. So Hom. Il. Δ. 79. θάμβος δ' ἔχεν εἰσορόωντας. Virg. Æn. II. 559. *At me tum primum sævus circumstetit horror.* GROTIUS.

Ver. 12. ἐν μιᾷ τῶν πόλεων. *Scil.* of Galilee: according to some *Bethsaida*, or *Chorazin*, but more probably it should seem from *Mark* ii. 1. *Capernaum*. To account for the appearance of a leper in a city, it has been supposed that the law only excluded them from *walled cities*: but the expression may perhaps be understood with some latitude, the cure being performed in a field *near* the city. Compare *Josh.* v. 13. x. 10. WHITBY.—[LIGHT-FOOT.] The change of construction in v. 14. is similar to that in *Hom.* Il. O. 346. cited by Longinus, *de Sublim.* 6. 27. Compare also Il. Δ. 301. *Virg.* *Æn.* IX. 635. *Hor.* *Epist.* I. 7. 52. *Liv.* I. 13. *Quintil.* *Inst. Orat.* IX. 3. ΚΥΡΚΕ.

Ver. 17. ἰᾶσθαι αὐτούς. Not the *Pharisees*, but the sick. The pronoun refers to the remoter noun, as in *Matt.* xi. 1. WHITBY, GROTIUS.

Ver. 26. παράδοξα. *Plin.* *Epist.* IX. 26. *Sunt maxime mirabilia, utque Græci magis exprimunt παράδοξα.* The word is among the ἅπαξ λεγόμενα of the N. T. In the former part of the verse there is no tautology, as some suppose; but ἔκστασις denotes *astonishment* at the miracle itself, and φόβος, *reverential awe* at the power which performed it. Compare *Mark* xvi. 8. *Acts* iii. 10.

Ver. 29. δοχήν. *A feast*: ἀπὸ τοῦ δέχεσθαι, *from receiving the guests.* It recurs in *Luke* xiv. 3. and in *Gen.* xxi. 8. xxvi. 30. 3 *Esdr.* iii. 1. *Ecclus.* xiv. 13. LXX. *Diod. Sic.* XVII. 106. ὑποδοχήν ποιῆσθαι. *Hesych.* δοχή· δεῖπνον. GROTIUS.

Ver. 36. ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. In very many MSS. ἐπίβλημα is wanting; and not only is it unnecessary, but it would scarcely have been written without the article. Either ἄνθρωπος must be supplied *before*, or τὸ παλαιὸν ἱμάτιον *after*, σχίζει. The latter is greatly preferable. MARKLAND.

Ver. 39. καὶ οὐδεὶς πινὼν κ. τ. λ. Compare *Ecclus.* ix. 10. This short parable, which is confined to St. Luke, is sometimes interpreted as illustrating the difference between the austerities of the Pharisees and the quietude of the Christians; or the antiquity of the law, and the novelty of the law. But it seems to be nothing more than a continuation of the doctrine held out in the preceding similitudes, that men cannot be suddenly inured to fasting and religious austerity. With this sentiment we may compare a variety of passages in the classical writers. HAMMOND.—[LE CLERC, A. CLARKE.] The construction is similar to *Soph.* *Ced. T.* 241. where see my note in *Pent. Gr.* p. 24.

CHAPTER VI.

CONTENTS:—*The disciples pluck the ears of corn on the Sabbath*, vv. 1—5. [Matt. xii. 1. Mark ii. 23.] *The withered hand healed*, vv. 6—11. [Matt. xii. 9. Mark iii. 1.] *The election of the twelve Apostles*, vv. 12—19. [Mark iii. 13.] *Our Lord's address to them*, vv. 20—49. [Matt. v. 1.]

Verse 1. σαββάτῳ δευτεροπρώτῳ. The precise meaning of this term has given rise to considerable disquisition. Some adopt the opinion of Epiphanius, who supposes that the last day of the passover feast is intended; the first and last days of all the great feasts being holy convocations, and subject for the most part to the sabbatical observances. The sabbatical rest, however, was not strictly observed on those days; and it appears from *Exod.* xxxv. 2, 3. that food might be dressed on them, though not on common Sabbaths, from which our Lord would not have failed to deduce an obvious reason in defence of his disciples. Others, therefore, have resorted to the day of Pentecost, falling on a Sabbath, for an explanation of the term. The supporters of this opinion maintain from *John* xix. 31. that the *ἡμέραι μεγάλαι* of the great feasts, (*Levit.* xxiii. 7. 21. &c.) if they coincided with a Sabbath, were called *πρῶτα σάββατα*, *prime Sabbaths*. Thus when the passover so occurred, it would be called *πρωτόπρωτον*, *the first prime Sabbath*; the day of Pentecost *δευτερόπρωτον*; and the great day of the feast of Tabernacles *τρίτοπρωτον*. But the harvest in Judea was gathered in before the feast of Pentecost, so that at that period of the year they could have met with no corn in the fields; a fact which has been attested by travellers and naturalists both in ancient and modern times. This objection applies yet stronger to the modification of this opinion, that the Jews had three prime Sabbaths every year, the first after the feasts of the Passover, Pentecost, and Tabernacles; as we have the first after Epiphany, Easter, and Trinity. After all, nothing but conjecture can be offered; but it seems most probable that the Sabbath intended is the *first after the second day of unleavened bread*; *πρῶτον ἀπὸ τῆς δευτέρας*, scil. *ἡμέρας τοῦ πάσχα*. This *second day of unleavened bread* was that on which the wave-sheaf was offered, and from it, not from the first day of the feast, the fifty days were reckoned to the Pentecost. It is very possible, therefore, that the Sabbaths intervening between this second day and the Pentecost were called *δευτερόπρωτον*, *δευτεροδέυτερον*, *δευτερότριτον*, &c.; and that the day on which the disciples plucked the ears of corn was the first of these Sabbaths. Had the incident occurred before the Passover they would have transgressed two laws instead of one; for until the first sheaf had

been offered to God it was unlawful to pluck corn at all, (*Levit.* xxiii. 14.) and consequently, the censure passed upon them would not have been confined to the simple violation of the Sabbath. That it did not occur after Pentecost has been already shewn, and the particular Sabbath may have been marked in order to shew the mitigated nature of the offence committed. The grain which they plucked was perhaps *barley*, as the barley harvest began at the Passover; but the wheat was at the same time ripening fast, and was generally all reaped by the 20th of May. WHITBY, DODDRIDGE, SCALIGER, MACKNIGHT, LIGHTFOOT, &c. —[BEZA, GROTIUS, HAMMOND, PEARCE, &c.] The verb ψάχειν is of extremely rare occurrence. Nicander uses σάχειν in *Theriac.* 590. which the Scholiast explains by τρίβειν. Compare Herod. IV. 75. In the Codex Beza, v. 5. is placed after v. 10., with the following extraordinary addition: τῇ αὐτῇ ἡμέρᾳ, θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ, εἶπεν αὐτῷ· Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.

Ver. 12. ἐν τῇ προσευχῇ τοῦ Θεοῦ. There exists a difference of opinion whether this means *in prayer to God*, as in the E. T., or in the *proseuche* or *oratory of God*. That προσευχῇ will admit of the latter signification may be proved from a variety of passages in Josephus and other writers, and Juvenal has Latinized the word in *Sat.* III. 296. *Ede, ubi consistas; in qua te quaero proseucha?* In *Acts* xvi. 13. 16., however, where the same meaning has been assigned to the word, the common version is decidedly preferable, as it is most probably also in the present passage. The principal reasons adduced by those who advocate the other opinion is the use of the genitive τοῦ Θεοῦ for πρὸς τὸν Θεόν, of the verb διανυκτερεύω, and of the article before προσευχή. But the genitive, in the first place, is by no means unusual in this construction. *Lys. Orat.* 31. ἱκετείας Θεῶν. *Joseph. Ant.* IX. 9. Ἰωάζας ἐπὶ δέησιν καὶ ἱκετεῖαν τοῦ Θεοῦ κατέφυγε. *Sall. Cat. supplicia Deorum.* Compare also *Soph. Œd. T.* 239. *Troad.* 889. *Ion.* 638. and see my note on *Soph. Ant.* 1185. *Pent. Gr.* p. 287. Neither is διανυκτερεύειν less applicable to *an occupation* than to *place*. *Diod. Sic. XIII.* 62. διενυκτέρευον ἐν τοῖς ὄπλοις. *Phalar. Epist.* τῇ λώβῃ διενυκτέρευε. With respect to the article, it is not unusual with προσευχῇ in the sense of *prayer*. See *Matt.* xxi. 22. *Acts* i. 14. 1 *Cor.* vii. 5. It is well known also that the προσευχαὶ of the Jews, of which see *Horne's Introd.* Vol. III. p. 249. were not situated among mountains, to which Christ is here said to have retired, but near some river, or the sea; and if one of those had been meant, it is not likely that τοῦ Θεοῦ would have been added, for all *oratories* were τοῦ Θεοῦ. Moreover, to pass the night in prayer, without going to an oratory, seems to have been a common act of devotion. Thus in

Berachoth, p. 14, 1. *R. Chija affirmed after R. Jochanan: Whosoever stores himself with the words of the Law, and then passes the night in prayer, shall receive no ill tidings.* KUINOEL, SCHLEUSNER, KYPKE, MIDDLETON, SCHOETTGEN.—[HAMMOND, WHITBY, CAMPBELL, DODDRIDGE, WETSTEIN, &c.] Of the Apostles see on *Matt.* x. 2.

Ver. 20. ἔλεγε· Μακάριοι κ. τ. λ. For a reference to the passages in the Sermon on the Mount, as recorded by St. Matthew, which correspond with those which St. Luke has selected from it, see the Table at p. 96. *supra*.

Ver. 22. ἀφορίσωσι. E. T. *Separate you from their company.* This was the first degree of *excommunication* among the Jews; of which see Horne's *Introd.* Vol. III. p. 149. The expression ἐκβαλεῖν ὡς πονηρὸν signifies *to hold up to ignominy*; and that the name of *Christian* was covered with the grossest obloquy and malediction in the early days of the Gospel, we have the testimony both of Christian and Heathen writers. See *Acts* xxiv. 5. xxviii. 22. 1 *Pet.* iv. 14. 16. *James* ii. 7. *Athenag.* Legat. p. 5. ἡμῖν δὲ τῷ ὀνόματι ἀπεχθάνεσθε. *Just. Mart.* Apol. I. 3. ἡμῖν τὸ ὄνομα, ὡς ἔλεγχον, λαμβάνετε. *Tertull.* Apol. §. 2. *Christianis solis nihil permittitur loqui, quod causam purget, quod veritatem defendat, quod judicem non faciat injustum: sed illud solum expectatur, quod odio publico necessarium est, confessio nominis, non examinatio criminis.* *Plin.* Epist. XCVII. *Nec mediocriter dubitavi an nomen ipsum, etiamsi flagitiis careat, an flagitia cohærentia nomini puniantur.* WAKEFIELD. Instances of maltreatment received from the Jews by the ancient prophets, (v. 23.) will be seen in 1 *Kings* xviii. 4. 2 *Chron.* xxiv. 21. xxxvi. 16. *Neh.* ix. 26. and elsewhere in the O. T. He that would be pleasing to all, flatters their various propensities; and thus the false prophets, whom the Jews commended, (v. 26.) spake to them *smooth things*, *Isaiah* xxx. 10. *prophesied lies*, because *the people loved to have it so*, *Jer.* vi. 14. viii. 11. xiv. 13. *Ezek.* xiii. 10. 16. *Zech.* x. 2. and *strengthened the hand of the evil doers*, *Jer.* xxiii. 14. It is a true proverb: *Obsequium amicos, veritas odium, parit.* Hence *Senec.* Epist. 29. *Si te video celebrem secundis vocibus vulgi,—si, intrante te, clamor, plausus, et pantomimica ornamenta obstrepuerint,—si tota civitate feminae te puerique laudaverint,—quidni ergo tui miserear, cum sciem, quæ via ad istum favorem ferat?* The woes denounced in vv. 24. sqq. are not to be found in Matthew: they are directly opposed to the preceding blessings, and require no further illustration. It should be remarked, however, that the interjection οὐαί, as opposed to μακάριοι, is not *imprecative*, but *affirmative*. Of the verb ἀπέχειν see on *Matt.* vi. 2. WHITBY, CAMPBELL, WETSTEIN.

Ver. 30. τὰ σά. Scil. χρήματα. The passage is differently interpreted. Some would render the verbs αἶρειν and ἀπαιτεῖν respectively *to borrow*, and *to exact usury*, citing *Neh. v. 7. LXX.* in support of the sense attached to the latter verb. But *usury* is not necessarily implied in this example, but merely the *payment of debts* after the year of release, as in *Exod. xxi. 2. Deut. xv. 1. Jer. xxxiv. 14. Ecclus. xx. 14.* Others properly render ἀπαιτεῖν *to require restitution*, still explaining αἶροντος of *one who borrows, and is unable to pay.* This signification, however, is wholly unsupported. The verb usually denotes *to take by violence*, and in this very sense it occurs in the verse next preceding. That it is not to be otherwise interpreted in the present instance may be fairly inferred from the connection of the two clauses of which the verse is composed:—*To him who asks, give; and from him who takes, (i. e. without asking,) do not demand restitution.* The precept is not to be overpressed. Our Lord would merely discourage a revengeful and persecuting spirit in regaining possessions, of which we are unjustly deprived. *Cic. Off. II. 18. Conveniet esse vicinitatibus et confiniis æquum et facilem: multa multis de jure suo cedentem, a litibus vero quantum liceat, et nescio an paulo plus quam liceat, abhorrentem.* With respect to *borrowing and lending* the Christian's duty is specified in v. 34. KUINOEL, WHITBY.—[LE CLERC, HAMMOND.] For χάρις, in v. 32. we have μισθός in *Matt. v. 46.*, and that the words are synonymous is evident from v. 35. *infra.* Compare *1 Pet. ii. 19. Hom. Il. I. 316. Theogn. 305. Dion. Hal. VI. 86. Joseph. Ant. VI. 14. 4.* In the same way the Latins use *gratia.* *Plaut. Aul. II. 5. 11. stultum et sine gratia est Ibi recte facere, quando quod facias perit.* *Hesych. χάρις ἀμοιβή κατὰ εὐεργεσίαν.* WAKEFIELD, WETSTEIN, ELSNER.

Ver. 35. μηδὲν ἀπελπίζοντες. The meaning of this expression is plainly pointed out by its opposite in the preceding verse: παρ' ὧν ἐλπίζετε ἀπολαβεῖν. It is true that ἀπελπίζειν commonly signifies *to despair*, as in *Isaiah xxix. 19. Esth. xiv. 19. Judith ix. 11. Ecclus. xxii. 22. 2 Macc. ix. 18. LXX.* and hence many would here translate *nowise despairing*, i. e. of recompence from God. But the import of the passage clearly establishes the correctness of the E. T. *hoping for nothing again.* As ἀπολαβεῖν is put for λαβεῖν ἀπό τινος, so ἀπελπίζειν may be for ἐλπίζειν ἀπό τινος. We have frequent instances of this separation of the preposition; and so *Athen. XV. p. 649. χρῶνται τῷ ἀπεσθίειν ἀντὶ τοῦ ἀπό τινος ἐσθίειν.* Some would translate *causing despair to no one*, i. e. by refusing to lend. But this sense is unknown to ἀπελπίζειν, and would require μηδένα instead of μηδέν. With the sentiment we may compare *Senec. de Benef. I. 1. Est virtus dare beneficia non utique reditura. III. 14. Qui dat beneficia, Deos imitatur; qui repetit, fœneratores.*

WHITBY, GROTIUS, KUINOEL, SCHLEUSNER, KREBS.—[CAMPBELL, WETSTEIN, HAMMOND, PEARCE.] That δανείζειν does not here denote, as it sometimes does, *to lend upon interest*, is plain from the addition of τὰ ἴσα in the preceding verse. Our Lord does not allude to *commercial* transactions, but to the kindly and disinterested assistance which we are bound to afford to our neighbour in distress, from a principle of love to God, and Christian charity one toward another. With v. 35. compare *Matt.* v. 45. The adjectives ἀχάριστος and πονηρὸς are frequently found in conjunction. Demosth. *de Cor.* οὕτως ἀχάριστος εἰ καὶ πονηρὸς φύσει. Lucian. Timon. 48. πάντες ἀχάριστοι καὶ πονηροί. CAMPBELL, WETSTEIN.

Ver. 38. μέτρον καλὸν, πεπιεσμένον κ. τ. λ. The phrases here employed express the different kinds of good measure, according to the different nature of the thing measured. Some must be pressed and trodden down; some shaken together, as the several kinds of grain; and some must be running over, as all sorts of liquors. The expression is proverbial, and of frequent occurrence in the Rabbinical writings. We find also in *Sota*, p. 52. the maxim, with which the verse concludes: *With whatever measure a man metes, men measure to him again.* Thus also Hesiod. *Op.* D. 348. εὖ μὲν μετρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι Αὐτῷ τῷ μέτρῳ, καὶ λώϊον, αἶκε δύνῃαι. Of the import of the term διδόναι εἰς κόλπον see Horne's *Introd.* Vol. III. p. 402. So Herod. VI. 125. τὸν κόλπον πάντα πλησάμενος χρυσοῦ. Hor. *Sat.* II. 3. 71. *te talos, Aule, nucesque Ferre sinu laxo, donare, et ludere vidi.* MACKNIGHT, WETSTEIN, SCHOETTGEN.

Ver. 39. παραβολήν. This parable does not occur in St. Matthew's report of the sermon on the mount, but it is found in *Matt.* xv. 14., where it is applied to the Pharisees, who are there denominated *blind guides*. Its connection in this place is not very obvious, and some have supposed that it is an interpolation from some other place. The proverb also in v. 40. is met with in *Matt.* x. 25. and in *John* xiii. 16., but in a sense totally different from that in which it is here applied. It should seem that the reasoning of our Lord is to the following effect. "If you follow the instruction of *blind guides*, such as the Scribes and Pharisees, instead of the precepts which I have just given you, you will naturally fall into their errors, for the disciple cannot hope to excel his master in wisdom; though the perfect scholar may attain to the full extent of his master's knowledge. Nor can you justly complain of the defects in the (moral) eye of a brother, &c." The verb καταρτίζειν, signifying primarily *to amend, to repair*, metaphorically denotes *to instruct, to perfect*. Compare *Matt.* xxi. 16. 2 *Cor.* xiii. 9. 11. *Heb.* xiii. 21. 2 *Tim.* iii. 17. 1 *Pet.* v. 10. KUINOEL, WHITBY, GROTIUS.

Ver. 45. ὁ ἀγαθὸς ἄνθρωπος κ. τ. λ. See on *Matt.* xii. 35. In v. 48. ἔσκαψε καὶ ἐβάθυνε is a *hendiadys* for ἔσκαψε βάθως. So *Judg.* xiii. 10. LXX. ἐτάχυνε καὶ ἔδραμε for ταχέως ἔδραμε. See my note on *Hom.* II. Θ. 240. With the simile we may compare *Ovid. Met.* IX. 39. *Haud secus ac moles, quam magno murmure fluctus Oppugnant; manet illa, suoque est pondere tuta.* For ἔπεσε, v. 49., some good MSS. read συνέπεσε. So *Ovid. de Pont.* I. 9. 13. *Tum domus ingenti subito mea lapsa ruina Concidit.* GROTIUS, VALCKNÆR, KUINOEL.

CHAPTER VII.

CONTENTS:—*The Centurion's servant healed*, vv. 1—10. [*Matt.* viii. 5.] *The raising of the widow's son*, vv. 11—17. *John's message to Jesus, and Christ's testimony concerning John*, vv. 18—35. [*Matt.* xi. 2.] *The female penitent forgiven*, vv. 36—50.

Verse 2. ἐντιμος. E. T. *dear*. Rather *esteemed, respected*. So 1 *Sam.* xxvi. 21. LXX. *Phil.* ii. 29. *Artemid.* II. 8. τοὺς ἐν τίμῃ παρὰ τοῖς δεσπόταις. Compare *Æsch. Dial. Socr.* II. 8. In v. 4. some read παρέξεις, others παρέξη: but παρέξει is undoubtedly correct, being the Attic form of the second person sing. pres. indic. mid., and used instead of the subjunctive. See *Matt. Gr. Gr.* §§. 197. 496. There is no occasion to take παρέξει for the third person singular. The particle ὅτι frequently introduces the exact words of the speaker; and the active and middle voices of παρέχειν are used in the same sense. MARKLAND.—[GROTIUS.]

Ver. 5. τὴν συναγωγὴν κ. τ. λ. It was not unusual for an individual to build a synagogue at his own cost; nor was there any objection to a Gentile's building it, since the holiness of the place did not so much consist in the building as in the act of dedication. This appears from the repairs which Herod made in the Temple. See also the Talmud in *Megillah*, §. 41. The Centurion, however, was in all probability a *Proselyte*, and as Augustus had published a decree, in which the teaching of the synagogues was strongly recommended, it is not strange that a Roman should engage in erecting one. LIGHTFOOT, GROTIUS. The insertion of the article shews that there was at that time only *one* synagogue in Capernaum. It is probable that the persons who solicited Christ for the Centurion were the *elders* of this synagogue. MIDDLETON, CAMPBELL, A. CLARKE.

Ver. 12. ἐξεκομίζετο. This word, as well as ἐκφέρειν, and the Latin *efferre*, is a *funereal* term; and with the Greeks and Romans, as well as among the Jews, the dead were carried out of their cities, the laws forbidding their interment within the walls. Lucian. Contemp. T. I. p. 340. τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον οὐχ ὁρᾷ. Compare Æsch. Theb. 1026. Ælian. V. H. VIII. 4. Herodian. II. 1. 5. Virg. Georg. IV. 255. Many of the commentators notice the impropriety of the practice of burying in churches and cemeteries adjoining, so common in modern times. The custom, it seems, was introduced in honour of the early martyrs; and thence its general adoption, even in populous towns, where, without the greatest caution, infectious diseases would be the unavoidable consequence. ELSNER, WETSTEIN, PARKHURST, GROTIUS, ROSENMULLER, SCHOETTGEN. Of the miracle here recorded, and the circumstances attending it, see Horne's Introd. Vol. I. pp. 246. 259. III. p. 523. Of the adjective *ικανός* see on *Matt. xxviii. 12.* See also on *Luke ii. 37.* and of the verb *ἐπισκέπτειν*, v. 16. on *Luke i. 68.*

Ver. 21. ἐχαρίσατο. This verb signifies *to bestow freely* in *Esth. viii. 7. Ecclus. xii. 3. 2 Macc. iii. 33. iv. 32. 1 Cor. ii. 12. Gal. iii. 18. Phil. i. 29. ii. 9.* Herodian. I. 17. 3. τῶν πλουσίων τὰς οὐσίας χαρίσασθαι ἐβούλετο, καὶ μερίσαι εἰς τοὺς στρατίωτας. Xen. Cyrop. VIII. 6. 23. πᾶς δὲ ἰδιώτης πλούσιος ἂν ᾔετο γενέσθαι, εἴ τι Κύρῳ χαρίσαιο. In Ælian. V. H. IX. 1. χαρίζεσθαι is opposed to λαμβάνειν. The verb seems here to be expressive of the *kindness* and *benevolence* with which our Lord performed these cures. KUINOEL, DODDRIDGE.

Ver. 25. τρυφή. This word properly signifies *luxury*; and in this sense some understand it here as opposed to the rigid abstinence of the Baptist's life. In the parallel place of Matthew however, *clothing* only is specified; and as *τρυφή* is sometimes applied to *costliness of dress*, St. Luke may possibly have employed it in this meaning. Eurip. Phoen. 1505. στολίδας κροκόεσσας ἀνείσα τρυφᾶς. Isocr. Paneg. 41. τὰ μὲν σώματα τρυφῶντας. KUINOEL, WETSTEIN. In v. 28. ὁ μικρότερος has been generally supposed to be put by an enallage for the superlative; but it seems rather to refer to Ἰωάννου understood, though not as designating Christ, from his being junior in ministry, and indeed in age, to John. In this decision, maintained by some of the Fathers, it is probable that the force of the article has been mistaken. That Christ should say of himself that he was greater than the person whom he had just described as having been sent to prepare his way, amounts to nothing: and still less would he call him ὁ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, i. e. under the Gospel dispensation; or among the body of Christians. MIDDLETON. See on the parallel place in Matthew.

Ver. 29. ἐδικαίωσαν τὸν Θεόν. E. T. justified God. A variety of opinions have been offered on the true import of the passage. Some would render δικαιοῦν *to praise*; some *to honour*; some *to thank*; and some *to obey*: but the verb seems rather to retain its ordinary acceptation. The people *acknowledged the justice of God*, i. e. of the *counsel or purpose of God*, in calling them by the Baptist to repentance; and were baptized accordingly. See on *Matt. xi. 19.* and compare *Rom. iii. 4. 1 Tim. iii. 16.* That this is the true interpretation is further confirmed by a contrary declaration respecting the Pharisees, that they *rejected the counsel of God*; τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν. It is to be observed that βουλὴ is not here the mere *command*, but the *decree or purpose* of God, as always in the N. T. So *Acts ii. 23. iv. 28. xiii. 36. xx. 27. Ephes. i. 11. Heb. vi. 17.* WHITBY, MACKNIGHT, KUINOEL, DODDRIDGE.—[WAKEFIELD, HAMMOND, SCHLEUSNER.] Some of the commentators have improperly considered this and the following verse as spoken by the Evangelist, acquainting us that the people hearing what Jesus said at this time concerning him, immediately resorted to his baptism. The main support of this opinion is in the words εἶπε δὲ ὁ Κύριος, with which v. 31. commences in the common editions, and which are retained in the E. T. But nearly all the best MSS. and versions omit them; the critics reject them; and as the *Evangelistaria* begin with this verse, they were probably first used by them to introduce the following parable. At all events these two verses cannot bear the sense affixed to them above. It appears from *Matt. xi. 2.* that John was then in prison, where he remained till his death, and was not, therefore, able any longer to baptize. Besides, it was John's office to bring disciples to Jesus, and not of Jesus to bring disciples to John. CAMPBELL, GROTIUS, A. CLARKE.

Ver. 30. εἰς ἑαυτούς. It has been questioned whether these words are to be construed in connexion with βουλὴν Θεοῦ or ἠθέτησαν. Of those who adopt the latter opinion, some with the E. T. translate *against themselves*, i. e. to their own prejudice. That the preposition will admit of this interpretation is evident from *Luke xii. 10. xv. 18. Acts vi. 11. 1 Cor. viii. 12.*, but it does not naturally arise out of the context. Our translators have given in the margin another version, *within themselves*, which is preferred by several, though it seems not very apposite to what follows in the sentence, which shews that the rejection was open and notorious. Upon the whole, therefore, the opinion is preferable which refers εἰς ἑαυτούς to τὴν βουλὴν τοῦ Θεοῦ. The use of εἰς, in the sense of *in regard to*, is very common. See *Matt. xxvi. 10. Acts xxiv. 17. Rom. v. 8. xii. 10. 2 Cor. ii. 4. 1 Pet. iv. 8, 9.* CAMPBELL, WHITBY, HAMMOND, ROSENMULLER, DODDRIDGE,—[KUINOEL, SCHLEUSNER, GLASS, ERASMUS, &c.]

Ver. 37. καὶ ἰδοὺ, γυνὴ κ. τ. λ. The commentators are at variance respecting the identity of this anointing with that recorded in *Matt.* xxvi. 6. *Mark* xiv. 3. *John* xii. 3. Now the only points of similarity are the unction itself, which was very usual at entertainments; the common name of the *alabastron*, and the Pharisee's name *Simon*, which was one of the most prevalent among the Jews. In all other points the transactions are totally distinct; and there is little, if any, doubt that St. Luke's narrative relates to a much earlier period in the ministry of Christ than that of the other Evangelists. The incident here recorded took place in Galilee, the other at Bethany; the former by Mary, the sister of Lazarus, the latter by a woman unnamed, who lived *in the city*, i. e. either in *Nain* or *Capernaum*: our Lord's discourses upon each occasion respectively are entirely different; and the relations are introduced in connexion with subjects which in no way resemble each other. That the woman here mentioned could not be Mary, the sister of Lazarus, may be fairly inferred from St. Luke's observation, that she *was a sinner*, in whatever sense the word ἀμαρτωλὸς is understood. Some translate the word *an adulteress*, which corresponds with the sense in which ἀμαρτάνειν is sometimes used. Thus Eurip. Hipp. 507. εἴ τοι δοκεῖ σοι, χρῆν μὲν οὐ σ' ἀμαρτάνειν. Ælian. V. H. IV. 1. τὴν ἀμαρτάνουσαν εἰς ἕτερον συγγνώμης τυχεῖν ἀδύνατον. The word more probably denotes a *Gentile*, as in *Matt.* xxvi. 45. Compare also *Matt.* ix. 10, 11. xi. 19. *Mark* ii. 15, 16. xiv. 41. *Luke* xv. 1. 7. 10. xix. 7. *John* ix. 31. At all events it is not very likely that Mary was either the one or the other. Many suppose Mary Magdalene to be intended; but of this there is not only no proof, and the distinction given to her shews that she was of *Magdala*, not of *Nain*. KUINOEL, HAMMOND, ROSENMULLER, MICHAELIS, WHITBY.—[GROTIUS.] Of the customs alluded to in the following verses see Horne's *Introd.* Vol. III. pp. 397. 440. See also Vol. II. p. 488. Of the word ἀλάβαστρον see on *Matt.* xxvi. 7.

Ver. 38. κατεφίλει. See on *Matt.* xxvi. 48. *Kissing the feet* was a token of the deepest reverence and humiliation; and as it was a Heathen no less than a Jewish practice, coincides very well with the interpretation of ἀμαρτωλὸς given in the preceding note. Xen. Cyrop. VII. 5. 11. Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ καὶ εὐφραινόμενοι. Arist. Vesp. 608. καὶ πρῶτα μὲν ἡ θυγάτηρ με Ἀπονίζῃ, καὶ τὸ πόδ' ἀλείφῃ, καὶ προσκύψασα φιλήσῃ. Polyb. XV. 1. πεισόντες ἐπὶ τὴν γῆν τοὺς πόδας κατεφίλουν τῷ συνεδρίῳ. Senec. *de Benef.* II. 12. *Agenti gratias* (Pompeio C. Cæsar) *porrexit osculandum sinistram pedem.* A. CLARKE, WETSTEIN, RAPHELIUS.

Ver. 45. ἀφ' ἧς εἰσῆλθον. A very few MSS., and those of no

great consideration, read εἰσῆλθεν, which is adopted, however, by the Vulgate, and other Versions. This reading is certainly best suited to the context, which represents the woman as coming to Simon's house, after she had learnt that Jesus was there, v. 37. Now if Jesus was there before her, the action could be dated only from *her* entering, not from *his*. So slight a circumstance as this might easily be overlooked in the hurry of transcribing; and the difference in writing is so inconsiderable that an oversight might readily occur. CAMPBELL. The verb διαλείπειν with a participle expresses the intermission of the action expressed by the participle;—a phraseology purely Greek, and common in the best writers. Compare 1 Sam. x. 8. Jerem. x. 5. LXX. Xen. Apol. Socr. §. 16. Ælian. V. H. XV. 27. Lucian. Prom. 17. PARKHURST, WETSTEIN.

Ver. 47. ὅτι ἠγάπησε πολύ. Many of the best commentators consider the particle ὅτι in this place, not as *causal* but *illative*, in the sense of *therefore*, and produce a variety of texts from the LXX. and N. T. to confirm this interpretation. But it is by no means clear that this meaning of ὅτι will hold in any of the passages cited, or in any Greek writer whatsoever; and although the parable of the debtors represents the gratuitous forgiveness as the cause of the love, not the love as the cause of the forgiveness, it should seem that the love of the woman is adduced as the *sign* not the *cause* of her pardon. Hence, the particle denotes an inference of the antecedent from the consequent; *wherefore*, since she has shewn so great a regard for me, *I say unto you*, it is plain that *her many sins are forgiven; for or because* she loved much. Having obtained from Christ the remission of her sins, of the enormity of which she was conscious, as well as of the divine mercy in forgiving them, she cherished a proportionate love to Christ, which she manifested in the manner recorded by St. Luke. In v. 50. her pardon is attributed to her *faith*. GROTIUS, PARKHURST.—[CAMPBELL, HAMMOND, WHITBY, KUINOEL, &c.]

Ver. 49. ἀφένται σου αἱ ἁμαρτίαι. This is doubtless a repetition of the consolatory assurance which Christ had, on some previous occasion, given to the woman; and plainly denotes the spiritual remission of sin, consequent upon her faith and repentance. There is no authority for supposing, with some commentators, that he had cured her of a baneful disease, which she had brought upon herself by her irregularities. See on *Matt. ix. 2*. The observation of the guests does not appear to have originated upon this occasion, as it did upon some others, in any unfriendly disposition towards our Lord. LE CLERC, GROTIUS.—[KUINOEL.] In the next verse the expression πορεύου εἰς εἰρήνην is a Jewish formula of *valediction* or *farewell*. So it is used

in *Judg.* xviii. 6. 1 *Sam.* i. 17. xx. 42. xxix. 7. 2 *Sam.* xv. 9. *James* ii. 16. A. CLARKE.

CHAPTER VIII.

CONTENTS:—*Jesus preaches throughout Galilee*, vv. 1—3. *Parable of the sower*, vv. 4—18. [Matt. xiii. 1. Mark iv. 1.] *Christ's kindred*, vv. 19—21. [Matt. xii. 46. Mark iii. 31.] *The tempest quelled*, vv. 22—25. [Matt. viii. 18. Mark iv. 35.] *The Gadarene dæmoniac*, vv. 26—39. [Matt. viii. 28. Mark v. 1.] *The raising of Jairus's daughter, and the issue of blood stanchèd*, vv. 40—56. [Matt. ix. 18. Mark v. 22.]

Verse 2. ἡ καλουμένη Μαγδαληνή. Of the town *Magdala*, whence Μαγδαληνή, as Ναζαρηνὸς from *Nazareth*, see Horne's *Geographical Index*. From a notion, however, for which there is no authority in the N. T., that this Mary had been a *prostitute*, some have supposed that the adjective is derived from the Hebrew מלללל, and signifies *one who plaits her hair*, as was the custom with women of this description; or that the town where she resided was not *Magdala*, in Galilee, but near Jerusalem, and of ill repute for the adulteries there committed. This town, it is also supposed, might be the same with *Bethany*, and thus *Mary Magdalene* might be identified with the sister of Lazarus; and possibly she might have received her designation from her addiction to the evil practices of that place. But we have already seen that these Maries were two distinct individuals; and it is not improbable that Mary Magdalene was a person of some consequence, as she is almost always mentioned first by the Evangelists, and in this place before the wife of Chuza, Herod's steward. This Chuza is imagined by some to be the nobleman mentioned in *John* iv. 46., but this is only conjecture. MACK-NIGHT.—[LIGHTFOOT.] Of the ἑπτὰ δαίμονια see on *Mark* xvi. 9. The word ἐπίτροπος is used here in a more exalted sense than in *Matt.* xx. 8. Some would render it *guardian* or *tutor*, as synonymous with παιδαγωγός; and so it occurs in *Gal.* iv. 2. Compare *Gal.* iii. 24. and see Joseph. B. J. I. 30. 5. Ant. XVII. 4. 2. Xen. Mem. I. 2. 40. Plut. Lyc. p. 40. But it should seem rather to denote a *superintendent*, or *lord of the household*, as in Herod. I. 108. πάντων ἐπίτροπον. Compare 2 *Macc.* xi. 1. xiii. 2. PARKHURST, RAPHELIUS. Of the verb διακονεῖν see on *Matt.* iv. 11. From the sense in which it is there used it is easily transferred to *any service* whatever, as in *Matt.* xx. 28.

Rom. xv. 26. *2 Tim.* i. 18. and elsewhere; and thence also the peculiar ecclesiastical sense of διάκονος, of which see on *Acts* vi. 3.

Ver. 12. οἱ παρὰ τὴν ὁδόν. Scil. σπαρέντες. See on *Matt.* xiii. 19. In v. 14. the participle πορευόμενοι seems to denote the *gradual progress* of the action denoted by the verb, with which it is joined; in the sense of the Hebrew לָקַח , in *1 Sam.* ii. 26. *2 Sam.* iii. 1. Some, however, consider it pleonastic, and compare *Matt.* ix. 15, *1 Pet.* iii. 19. WETSTEIN.—[SCHLEUSNER.] The verb τελεσφορεῖν is applied to *ripe fruit* in Arrian. *Epictet.* IV. 8. Compare also Strabo V. p. 381. Joseph. *Ant.* I. 6. 3. Hesych. τελεσφορῶν· ὁ καθ' ὥραν τοὺς κάρπους, ἧ ὁ τελείους αὐτοὺς φέρων. There are very few instances in which the accusative is omitted. RAPHELIUS, ELSNER, KYPKE. At the beginning of the verse there is an ellipsis of the preposition κατὰ.

Ver. 15. ἐν ὑπομονῇ. E. T. *with patience*; and so this noun is generally translated, though it signifies an *active* more frequently than a *passive* virtue, answering to what is with us called perseverance. The word in Scripture, which strictly answers to the English term *patience*, is μακροθυμία, commonly rendered *long-suffering*; though ὑπομονή may also be so translated in several passages: as, for instance, in *Rom.* xv. 4. *2 Cor.* i. 6. *1 Thess.* i. 3. *2 Thess.* iii. 5. and elsewhere. For the sense of *perseverance* compare *Luke* xxi. 19. *Rom.* ii. 7. viii. 25. *Heb.* x. 36. xii. 3. CAMPBELL, PARKHURST. By a comparison of this verse with *Matt.* xiii. 23. the character here described will appear to be possessed of all those good qualities which were wanting in the others. Receiving the words ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, he is συνιὼν, understanding and meditating upon it, in opposition to that *by the way side*;—he long retains it, κατέχει, as distinguished from that *on the rocky ground*;—and he brings forth fruit, καρποφορεῖ, unchoked by temporal cares, as in the case of that *which fell among thorns*. The phrase καλὸς καὶ ἀγαθός, as expressive of *entire* goodness, is applied ἐπὶ τῶν τελείως σπουδαίων, οἷς τ' ἀγαθὰ πάντα, ὄντα ἀγαθὰ, ἐστι, in Arist. *Magn. Moral.* II. 9. WHITBY, GROTIUS. Of the three following verses see on *Matt.* v. 14. *Mark* iv. 21.

Ver. 22. ἀνήχθησαν. *They set sail*. Compare *Acts* xiii. 13. xviii. 21. xxvii. 2. 12. Aristoph. *Lysist.* 608. Herod. III. 109. IV. 141. See also on *Luke* v. 2. In the next verse the use of the verb ἀφύπνωσε is somewhat singular, for the signification of ἀφύπνιζειν is directly opposite, and denotes *to awake*, not *to fall asleep*. Some have supposed that St. Luke has here adopted a provincialism, but we may remark, that the expression μικρὸν ἀφύπνώσαντες, *having slept a little*, occurs in Ignat. *Mart.* §. 7.

The verb has the same meaning also in *Judg.* v. 27. LXX. (*Ed. Ald.*) and so also the adjective ἔξυπνος in 3 *Esdr.* iii. 3. PARKHURST, VALCKNÆR, MARKLAND. A *catachresis* is observable in the reference of the verb συνεπληροῦντο to the *crew*, instead of to the *ship*. Similar instances abound. Demosth. c. *Leptin.* p. 466. πρώτους γεμίζεσθαι τοὺς ὡς ἡμᾶς πλέοντας. Thucyd. I. 93. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν. Virg. *Æn.* II. 314. *Jam proximus ardet Ucalegon.* KUINOEL, KYPKE.

Ver. 27. ἐκ χρόνων ἱκανῶν. *For several years:* and so also in v. 29., though some understand πολλοῖς χρόνοις for πολλάκις, as in *Mark* v. 4. But χρόνος is frequently used in the sense of *annus*, as, for instance, in *Deut.* xii. 19. *Josh.* iv. 14. LXX. *Luke* xx. 9. *Acts* viii. 11. *Rom.* xvi. 25. and elsewhere. So Diod. Sic. p. 44. ἡ Ὀλυμπίας πληροῦται κατὰ τέτταρας χρόνους. Plutarch, *de Educat.* p. 11. A. ἐν δεσμωτηρίῳ πολλοὺς κατεσάπη χρόνους. Eustath. on Hom. II. H. 250. μετὰ τοὺς ἐννέα χρόνους. Of ἱκανός, in the sense of *many*, see on *Matt.* xxviii. 12. and to the instances cited add Arist. Pac. 353. ἱκανὸν χρόνον ἀπολλύμεθα. WETSTEIN, KUINOEL.—[GROTIUS, ROSEN-MULLER.] In the next verse the words Ἰησοῦ and τοῦ Θεοῦ are omitted in several MSS. and in v. 34. a few MSS. have ἀπελθόντες before ἀπήγγειλαν, which is very properly rejected by *Griesbach* and the best critics. The incident related in vv. 39, 40. is omitted by Matthew and Mark. Of our Lord's injunction to the *dæmoniac*, compared with his conduct upon other occasions, see *Horne's Introd.* Vol. I. p. 236.

Ver. 40. ἀπεδέξατο. *Received joyfully.* The preposition is intensive; and so in 2 *Macc.* iii. 9. iv. 22. LXX. *Acts* xv. 4. xviii. 27. Similar examples are also common in the classical writers. SCHLEUSNER, RAPHELIUS.

Ver. 55. ἐπέστρεψε τὸ πνεῦμα αὐτῆς. Hence it is argued that the soul does not perish with the body, but exists in a separate state after death. This may indeed be collected from the death of the damsel, as also in the case of the child restored to life by *Elijah*, where the same expression is employed, 1 *Kings* xvii. 21. But in other places it is used of a mere restoration of strength and vigour, as in the instance of *Sampson*, *Judg.* xv. 19. and in *Psalms* iii. 23. *Lam.* i. 11. 16. 19. LXX. WHITBY, GROTIUS. Of the use of the nominative ἡ παῖς instead of the vocative, in the preceding verse, see my note on *Eur. Phœn.* 796. *Pent. Gr.* p. 350.

CHAPTER IX.

CONTENTS:—*Christ's commission to the Apostles*, vv. 1—6. [Matt. x. 1. Mark vi. 7.] *Herod's perplexity*, vv. 7—9. [Matt. xiv. 1. Mark vi. 14.] *The return of the Apostles, and the feeding of the five thousand*, vv. 10—17. [Matt. xiv. 13. Mark vi. 30. John vi. 1.] *Peter's confession*, vv. 18—21. [Matt. xvi. 13. Mark viii. 27.] *Christ predicts his passion, death, and resurrection*, vv. 21—27. [Matt. xvi. 21. Mark viii. 31.] *The transfiguration*, vv. 28—36. [Matt. xvii. 1. Mark ix. 2.] *A deaf and dumb spirit ejected*, vv. 37—43. [Matt. xvii. 14. Mark ix. 14.] *Christ again foretels his death and resurrection*, vv. 44, 45. [Matt. xvii. 22. Mark ix. 30.] *The disciples contend for superiority*, vv. 46—50. [Matt. xviii. 1. Mark ix. 34.] *The Samaritans refuse to receive Jesus*, vv. 51—56. *The answers of Christ to three new disciples*, vv. 57—62. [Matt. viii. 19.]

Verse 1. The words μαθητὰς αὐτοῦ, which are found in the common copies, are omitted in several of the best MSS. and in others ἀποστόλους is substituted. Hence the critics are very generally agreed in rejecting them from the text. We have οἱ δώδεκα simply infra v. 12. and in *Luke* viii. 1. xviii. 31. and elsewhere. GROTIUS, GRIESBACH.

Ver. 3. δύο χιτῶνας. Compare *Luke* iii. 11. The Jews usually wore two garments, of which the upper was called the *talith*, and the under the *chalyk*. By the poorer classes the *chalyk* seems to have been worn alone. Some have supposed that these two garments are here intended; and that the Apostles are enjoined to undertake their journey with the under garment only, which was all to which their situation in life entitled them. In the same manner the Baptist is believed to have directed those who had both a *talith* and a *chalyk* to give one or the other in charity. But it should be observed that these two garments are represented in Greek by χιτῶν and ἱματίον respectively, so that two of the same kind are here evidently meant, and the precept forbids the incumbrance of a supernumerary coat, which might impede them in their progress. With the equipment of the Apostles we may compare that of the philosopher:—Πήρη, καὶ βάκτρον, καὶ δίπλουν εἶμα σοφοῦ Διογένης, βίотου φόρτος ὁ κουφότατος. WAKEFIELD.—[LIGHTFOOT.] The preposition ἀνὰ is here used adverbially, as in *Matt.* xx. 9, 10. It may be well rendered *apiece*. Of the change from the imperative mood to the infinitive see my note on *Hom.* II. A. 20.

Ver. 7. διηπόρει. Was greatly perplexed. The preposition is intensive; and the verb is intended to express a mixture of *doubt* and *fear*. Compare *Luke* xxiv. 4. *Acts* ii. 12. v. 24. x. 17. In the next verse the verb φαίνεσθαι is used in the sense of ἐλθεῖν. So in *2 Macc.* vii. 22. LXX. εἰς τὴν ἐμὴν ἐφάνητε κοιλίαν. *Plat. Protag. sub init.* πόθεν, ὦ Σώκρατες, φαίνη; See also my note on *Hom. Il. K. 236.* DODDRIDGE, WETSTEIN, HAMMOND.

Ver. 12. ἡμέρα ἤρξατο κλίνειν. Scil. εἰς ἑσπέραν. The same ellipsis occurs in *Judg.* xix. 11. LXX. *Herod.* IV. 181. It is supplied in *Judg.* xix. 9. κέκλικεν ἡ ἡμέρα εἰς ἑσπέραν. *Arrian. Exp. Alex.* III. 4. ἐγκλίναντος δὲ τοῦ ἡλίου εἰς ἑσπέραν. In the same manner *inclinare* is used in Latin. *Plin. Epist.* VII. 27. *Inclinato die spatiabatur in porticu.* *Q. Curt.* VI. 11. 9. *In vesperam inclinabat dies.* Compare *Luke* xxiv. 29. With τὰς κύκλῳ κόμας also there is an ellipsis of the participle κειμένας; and so in *Xen. Anab.* III. 5. 9. τὴν κύκλῳ πᾶσαν χώραν. *Hell.* IV. 6. 3. τὰ κύκλῳ περιέχοντα ὄρη. Again in the next verse, some suppose that οὐ δυνατόν ἐστι, or οὐ δυνάμεθα, is omitted before the particles εἰ μή τι, and that this elliptic phrase is employed to introduce a manifest absurdity. But it does not appear that any sarcasm is intended; and the passage may possibly be rendered with an interrogation:—*Shall we then buy, &c.?* In this sense εἰ μή τι is again used in *2 Cor.* xiii. 5. So *Joseph. Ant.* XVII. 11. εἰ μή τι τοιοῦτον υἱὸν ἐνδοι κακῶς εὐρίσκοιτο; Compare also *Eurip. Alcest.* 824. where, however, *Monk* reads the line without a question, and *Elmsley* conjectures εἰ μή γε σός με κ. τ. λ. WETSTEIN, KUINOEL, KYPKE.—[GROTIUS, BOS.]

Ver. 14. κλισίας. In companies; subaud. κατά. See *Matt. Gr. Gr.* §. 425. and compare *Mark* vi. 39. The word is used in the sense which it here bears in *Joseph. Ant.* XII. 2. 11. In v. 18. the adverb καταμόνας should be rendered *in private*. It frequently occurs in the LXX. as two words, κατὰ μόνας, scil. χώρας, and so in the best writers. See *Psalms* iv. 8. *Jer.* xv. 17. *Mic.* vii. 14. *Thucyd.* I. 32. 37. *Joseph. Vit.* §. 63. It should be observed that neither in this place nor in *Mark* iv. 10. are we to understand the disciples as excluded, but simply the multitude. PARKHURST, WETSTEIN, GROTIUS. There is considerable variation in the MSS. respecting the admission or rejection of the words καθ' ἡμέραν in v. 23. All the versions, however, with one exception, sanction their presence; and though they are not found in the parallel places of the other Gospels, still there is nothing there to contradict them. To follow Christ is the *daily* business of his disciples, and, therefore, it is more than probable that St. Luke has stated as much; nor is there any sufficient grounds for rejecting the statement. CAMPBELL, GRIESBACH.

Ver. 28. ὥσεί ημέραι ὀκτώ. With these words some understand an ellipsis of the verb ἦσαν, and compare *Luke* vi. 13. Others take ἐγένετο for the verb, and produce a variety of instances in which a masculine or feminine plural is followed by a verb in the singular; thus, for example, *Herod.* I. 26. ἔστι δὲ μεταξὺ τῆς πόλιος καὶ τοῦ νηοῦ ἑπτὰ στάδιοι. But it is preferable to read the words in a parenthesis, and take ἐγένετο δὲ καὶ παραλαβὼν in connection, which is a mode of construction not unusual with this Evangelist. The καὶ is redundant, as in *Luke* viii. 1. x. 38. xxiii. 44. or it may be rendered into English by the conjunction *that*. CAMPBELL, ELSNER.—[BLACKWALL, Bos.]

Ver. 31. ἔξοδον. This word is often used of *military expeditions*, as in *2 Sam.* xi. 1. LXX. *Thucyd.* II. 10. V. 14. *Ælian.* V. H. I. 7. II. 11. XIII. 12. *Dion. Hal. A. R.* VIII. pp. 303. 531. and God's punishment is frequently represented under the figure of *going out to war*, as in *Isaiah* xlii. 13. Hence it has been supposed that the conversation here mentioned alluded to the battle which our Lord was about to wage against the rebellious Jews at the destruction of Jerusalem. This, however, would require εἰς Ἱερουσαλήμ rather than ἐν Ἱερουσαλήμ; not to mention that whenever ἔξοδος is so used, the sense is always determined by the addition of some such word as *army*, *king*, or the like. But independently of the construction, there can be little doubt that ἔξοδος is here used to signify *death*, as in a variety of passages, both in the sacred and profane writers. Compare *Wisd.* iii. 2. vii. 6. *Ecclus.* xxxviii. 23. LXX. *2 Pet.* i. 15. In *Joseph. Ant.* IV. 8. 2. τοῦ ζῆν is added. In the same manner *excessus* and *exitus* are used in Latin. *Cic. de Legg.* I. 1. *Certe non longe a tuis ædibus inambulans post excessum suum Romulus, &c.* Again, *de Fin.* III. 18. *In his excessum e vita, et in vita mansionem.* See also *Juv. Sat.* X. 127. *Plin. Epist.* VI. 16. *Corn. Nep.* IX. 4. 3. The word is also used of the departure of the Israelites out of Egypt both in *Heb.* xi. 22. and in the title to the second book of the Pentateuch; and in reference to this event it is evidently used in this place, the deliverance from Egyptian bondage being typical of the spiritual deliverance from the bondage of sin effected by the death of Christ. Hence it will also include the triumph of our Lord's ascension, to which there seems to be an allusion in v. 51. Some few MSS. read δόξαν instead of ἔξοδον, and others include both. GROTIUS, WETSTEIN, WHITBY, KYPKE, KUINOEL, LIGHTFOOT. — [HAMMOND, LE CLERC.] The verb λέγειν signifies *to converse about a thing* in *Mark* x. 32. *John* vi. 7. viii. 27. 54. ix. 19. *1 Cor.* i. 12. *2 Tim.* ii. 7. So *Herod.* VII. 144. τὸν πόλεμον τὸν πρὸς Αἰγύνητας λέγων. In Latin also, *Ovid. Met.* I. 1. *In nova fert animus mutatas dicere formas.* Compare *Cic. de Fin.* V. 3. *Ælian.* V. H. III. 36. Some, less properly, render it *to foretell*.

PEARCE, PARKHURST.—[SCHLEUSNER.] Of the phrase βεβαρημένοι ὕπνῳ, in the next verse, see on *Matt.* xxvi. 42. In v. 34. some understand the pronouns αὐτοὺς and ἐκείνους of the same persons; but the former is more properly referred to the Apostles and the latter to Moses and Elias. CAMPBELL.—[LE CLERC.] Of the expression εἶναι πρὸς τινα, v. 41. see on *Matt.* xiii. 56.

Ver. 45. ἵνα. *To the end that.* Sometimes ἵνα implies merely *so that*, but it seems here to express something intentional, a passive participle being employed rather than an adjective. There is evidently a difference between saying that an expression is *dark* and that it is *darkened* or *made dark*; nor is there any impropriety in supposing that predictions were intentionally expressed so as to be imperfectly understood at the time. The Apostles had not yet thrown off the prejudices which they long entertained in common with their countrymen, that their Messiah should live for ever, and which gave rise to the distinction in after ages between *Messiah ben Joseph*, who was to die, and *Messiah ben David*, who was to be for ever triumphant. The sense of ἵνα in this place is confirmed by *John* v. 20. vi. 7. *Rom.* iii. 19. 1 *Cor.* xiv. 13. 2 *Cor.* vii. 9. CAMPBELL, WHITBY, SCHLEUSNER.

Ver. 46. τὸ, τίς κ. τ. λ. The neuter article τὸ occurs in reference not to a noun but to a sentence in *Luke* i. 62. xxii. 2. 4. 23. 24. 27. Compare also *Matt.* xix. 18. and *Mark* ix. 23. In v. 48. by a very common Hebraism the positive μέγας is put for the superlative, as in *Matt.* xxii. 36. and elsewhere. CAMPBELL.

Ver. 51. τὰς ἡμέρας τῆς ἀναλήψεως. The noun ἀνάληψις does not occur in any other place of the N. T., nor is it found in the LXX, but the verb ἀναλαμβάνειν is frequently used in both. It is applied to our Saviour's *ascension into heaven* in *Mark* xvi. 19. *Acts* i. 2. 11. 22. 1 *Tim.* iii. 16. to the *translation* of Elijah in 2 *Kings* ii. 11. LXX; and hence the title Ἀνάληψις Μωσέως to a Jewish treatise respecting the body of Moses. The verb, however, is used in other significations; and therefore some commentators, interpreting συμπληροῦσθαι in its strict sense, would render ἀνάληψις *a retiring*, i. e. from Jerusalem and the parts adjacent, which Jesus rarely frequented in the early part of his ministry, *because the Jews sought to kill him*, *John* vii. 1. Others understand *a lifting up*, i. e. *on the cross*, but this would rather have been ὑψωσις, as in *John* xii. 22. Others, again, suppose that a *second seizure* is intended, in reference to the attempt which had formerly been made upon the person of Christ, *Luke* iv. 29., but in this case the proper word would have been συλλαμβάνειν. Compare *Luke* xxii. 54. *Acts* i. 16. There can be little doubt that our Lord's *ascension* is meant, nor is there any real objection to this in the verb συμ-

πληροῦσθαι, which may fairly be interpreted with some latitude. In popular language a time is frequently said to be *come* which is very near. With respect to the objection that the Evangelist would scarcely speak of the ascension of Christ as being at hand some time before his resurrection, and even his trial and death; the circumstances closely connected with an event may well be understood as comprehended in it, and this is strongly indicated here by the indefinite turn of the expression τὰς ἡμέρας τῆς ἀναληψέως. GROTIUS, KUINOEL, WHITBY, DODDRIDGE.—[PEARCE, HAMMOND, MICHAELIS, PARKHURST.] Some think that another journey into Galilee intervened between this time and the crucifixion. But the sense which ἀνάληψις almost unquestionably bears, and the strong expression employed by the Evangelist, plainly indicate that this was the last time that Christ went to Jerusalem before his ἔξοδος alluded to during the transfiguration. The phrase στήριζειν τὸ πρόσωπον is a Hebraism, denoting *a fixed and settled resolution*, as in 2 Kings ii. 9, 10. xii. 18. Jerem. iii. 12. xxi. 10. Ezek. iv. 3. vi. 2. xiii. 17. xiv. 8. xvii. 7. xxi. 10. Dan. xi. 16, 17. and frequently in the Rabbinical writings. In v. 42. the expression is less powerful, and merely denotes that his face was turned in the direction of Jerusalem, thereby indicating that he was going to that city. Compare 2 Chron. xxxii. 2. Jerem. xlii. 15. WHITBY, WETSTEIN. Of the enmity between the Jews and Samaritans, see Horne's Introd. Vol. III. p. 376. On many occasions, however, as may be collected from the parable of the good Samaritan, and from our Lord's interview with the woman of Samaria, this nation did not always abstain from acts of kindness towards the Jews. It should seem, therefore, that the tacit preference which our Lord gave to the worship of the Jewish temple, by going up to Jerusalem at the celebration of the Passover, induced them to reject him in this instance. There is an account in Joseph. Ant. XX. 25. of the murder of certain Galilæans by the inhabitants of Ginnæa, a Samaritan village, as they were passing to Jerusalem at one of the feasts. WHITBY, PALEY. With ἐτοιμάσαι, in the next verse, *Bos* supplies ξενίαν. Compare Acts x. 10. Philem. 22.

Ver. 54. ὥς καὶ Ἡλίας ἐποίησε. See 2 Kings i. 10. It is observable that there is no analogy between the case cited by the Apostles and their own. The servants of Ahab meditated an insult against Elijah, as the prophet of the Most High; whereas the Samaritans, deluded by their prejudices, and not fully acquainted perhaps with the nature of our Lord's pretensions, were objects of pity rather than punishment. Besides, the religion of Jesus was of a milder nature than that of Moses, and was only to be promoted by meek and merciful means. Religious persecutions can find no warrant in the Gospel, and our Lord's reply in the next verse is decisive against them. We may observe, by the

way, that some of the later commentators read this reply interrogatively, but the common translation is at least equally expressive. WHITBY, GROTIUS. — [SCHLEUSNER, KUINOEL.] The noun πῦρ, signifying *lightning*, occurs again in *Luke* xvii. 29. *Rev.* xiii. 13. xx. 9. So also in *Soph. Ant.* 131. *Eurip. Phoen.* 1191. and *ignis*, in the same sense, in *Hor. Od.* I. 34. 5. and elsewhere. Of ἀναλίσκειν, denoting *to destroy*, we have examples in *Gal.* v. 15. *2 Thess.* ii. 8. and so *Xen. Cyrop.* I. 4, 5. τὰ θηρία ἀνηλώκει διώκων. It is applied to the *action of fire*, as in this place, in *Gen.* xli. 30. *Numb.* ix. 33. *Jerem.* l. 7. *Ezek.* v. 12. LXX. WETSTEIN, PARKHURST.

Ver. 61. ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. This disciple seems to have had in view the case of Elisha, who made a similar request to the prophet Elijah, *1 Kings* xix. 19. though it is probable that our Lord discerned a less firm resolution in the one than in the other. The incident is related only by St. Luke. With respect to the verb ἀποτάξασθαι a difference of opinion prevails among the commentators. Some would refer the verb to the disciple's possessions, understanding κτήμασι with the dative following, and rendering *to set in order my affairs*. But the dative of the person seems infinitely preferable, with which the verb signifies *to take leave, to bid adieu*, in Plutarch, Josephus, Philo, and other writers. Of Elisha having parted with his parents, it is said in *Joseph. Ant.* VIII. 13. 7. ἀποταξάμενος αὐτοῖς εἶπετο. Compare also *Acts* xviii. 18. 21. *2 Cor.* ii. 13. With a dative of the thing it signifies *to renounce*, as in *Luke* xiv. 33. GROTIUS, WETSTEIN, KYPKE, PARKHURST.—[HEINSIUS, DODDRIDGE, A. CLARKE.]

Ver. 62. οὐδεὶς ἐπιβαλὼν κ. τ. λ. The first member of this sentence is a proverbial expression, descriptive of those who, engaged in any important concerns, allow their attention to be abstracted by things foreign; and the application to religious duties is blended with the ἀπόδοσις, without forming a distinct member of the comparison. The similitude is derived from the ploughman, who keeps his eyes stedfastly before him that the furrow may be perfectly straight. Hence *Hesiod. Op.* D. II. 60. ἰθείην αὖλακ' ἐλαύνουι, Μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ θυμὸν ἔχων. To this custom is to be referred the derivation of the Latin verb *delirare*; the old word *lira* signifying *a furrow*. With the sentiment we may compare *Phil.* iii. 14. and to the same effect *Seneca: Si enim ambitio non respicit, majora semper consequendi studio flagrans; quanto id æquius est eos facere, quibus immortalis gloria proposita est.* The Pythagoreans had a similar maxim, cited by *Simplicius, in Epictet.* 332. εἰς τὸ ἱερὸν ἐπερχόμενος μὴ ἐπιστρέφου. GROTIUS, WHITBY, WETSTEIN.

CHAPTER X.

CONTENTS:—*The mission of the seventy disciples*, vv. 1—16. *Their return*, vv. 17—24. *A lawyer directed in the way to obtain everlasting life*, vv. 25—29. *The parable of the good Samaritan*, vv. 30—37. *Martha and Mary*, vv. 38—42.

Verse 1. καὶ ἑτέροισ ἐβδόμηκοντα. E. T. *Other seventy also*; which seems to imply that seventy had been sent before. The words should rather be rendered *seventy others also*, the conjunction καὶ referring to the previous mission of the twelve, in *Luke ix. 1*. Some MSS. read ἐβδόμηκοντα δύο, of which see Horne's *Introd.* Vol. II. p. 195. But, without advocating a change in the Text, some commentators maintain that seventy is placed in a round number for seventy-two, that being also the number of the Jewish Sanhedrim, as well as of the elders, whom Moses associated with himself in the government of the people, and in reference to whom Christ acted upon this occasion. But *seventy* is the number of elders chosen by Moses, (*Exod. xviii. 21. xxiv. 9. Numb. xi. 16. 24.*) and there is no proof that seventy-two was the number of the Sanhedrim. It appears, indeed, from *Joseph. Ant. XII. 2.* that of the translators of the Septuagint, six were chosen from each tribe; though in the same passage he speaks of them as seventy persons. Still this can only be applied by analogy to the Sanhedrim; and the writers on Jewish antiquities are almost unanimous in making them seventy, the president making seventy-one. See *Selden de Synod. V. 4. 8.* WHITBY.—[LIGHTFOOT, GROTIUS.] Of the verb ἀναδείξαι see on *Luke i. 80.* of the phrase ἀνὰ δύο on *Luke ix. 14.* and with the following verses compare *Matt. ix. 37. x. 1. 8. sqq. xi. 21. sqq.* See also on *Matt. xxiii. 15.* and my note on *Hom. Il. X. 263.*

Ver. 18. ἐθεώρουν τὸν Σατανᾶν κ. τ. λ. Some understand these words as referring to Satan's fall from heaven on his first transgression, (*2 Pet. ii. 4.*) which was typical of the destruction of his power over mankind by the progress of the Gospel. But in the same manner as being *exalted to heaven* sometimes figuratively implies the extension of sovereignty and dominion, so may *falling from heaven* be understood, without any particular reference, of the diminution or loss of power. Compare *Matt. xi. 23.* Hence, by an enallage of tense, our Lord may be understood as saying, *I shall see the destruction of Satan's kingdom in the world, by the success of your ministry.* We have a similar expression relative to the King of Babylon in *Isaiah xiv. 12.* See also *John xii. 31. 2 Cor. iv. 4. Ephes. vi. 12. Col. i. 13. Rev. xii. 7. sqq.*

Cicero, in Epist. Att. II. represents the overthrow of Pompey by the phrase *ex astris decidisse*; and in Orat. Philip. II. 42. expresses degradation by *de cœlo detrahere*. WHITBY, GROTIUS.—[DODDRIDGE.] Of v. 19. see on *Mark* xvi. 17. Some suppose that by *serpents* and *scorpions* our Lord means men of like dispositions with these animals, as he calls the Scribes and Pharisees *a generation of vipers* in *Matt.* iii. 7. and that he declares the inability of their enemies to hurt them beyond what Providence shall think fit. A. CLARKE. See Horne's Introd. Vol. III. p. 499. note.

Ver. 20. ὀνόματα ὑμῶν ἐγράφη. So *Heb.* xii. 23. Many are of opinion that this is an allusion to the enrolment of citizens' names in a register, whereby their right to the privileges of citizenship is ratified and acknowledged. There are references to the same custom in a variety of passages in Scripture, in which *a book* is attributed to God, wherein he writes the names of those who are heirs of everlasting life, and *blots out* those who are unworthy of being registered as citizens of heaven. See *Exod.* xxxii. 32. *Deut.* ix. 14. xxv. 19. xxix. 20. *2 Kings* xix. 27. *Psalms* lxix. 28. cix. 13. cxxxix. 16. *Isaiah* iv. 3. *Ezek.* xiii. 9. *Dan.* xii. 4. *Phil.* iv. 3. *Rev.* iii. 5. xiii. 8. xvii. 8. xx. 12. 15. xxi. 27. xxii. 19. Among the Heathens also a book is assigned to Jupiter, in Eurip. *ap. Stob. Grot.* p. 121. to Philo in *Æsch. Eum.* 273., to the Fates in Lucian. *Catapl.* §. 5., and to Nemesis in Callim. *H. Cer.* 57. Others, however, suppose less properly, that, as to be *written in the dust*, (*Jer.* xvii. 13.) implies *to perish*; so to be *written in the book of life* is a Jewish phrase denoting *worldly prosperity*. See the Targums on *Isaiah* iv. 3. *Jerem.* xiii. 9. cited above. HAMMOND, KUINOEL.—[GROTIUS.] We are by no means to infer that being thus written implies an absolute and irreversible decree of eternal salvation. St. Paul himself, on more than one occasion, speaks hesitatingly upon the subject of his own perseverance unto the end; and as one among the twelve failed of making his election sure, it cannot be imagined that our Lord intended to assure the seventy of an unconditional inheritance in heaven. In *Rev.* xxii. 19. also Christ threatens some to blot out their names, although once written in the book of life; and to a like effect the declaration of Moses is explained by the Targum on *Exod.* xxxii. 32. WHITBY, GROTIUS. Of the following verses see on *Matt.* xi. 25. sqq. xiii. 16.

Ver. 25. καὶ ἰδοὺ, νομικὸς κ. τ. λ. An incident very similar to this is related in *Matt.* xxii. 36. See the notes *in loco*; and of the parable by which the import of the second great commandment is illustrated, v. 30. see Horne's Introd. Vol. II. pp. 404. 482. It was our Lord's object in this parable to convince the lawyer that his duty to his neighbour embraced a much wider

signification of the term than the Jews were inclined to affix to it, and to teach mankind in general the nature and extent of Christian benevolence. Under the idea of *neighbour* the Pharisees and Scribes included none but those of their own community. Many precepts are found in their writings which inculcate a spirit of benevolence among themselves; but they cherished, as Tacitus truly observes, *adversus omnes alios hostile odium*: Hist. V. 5. So also Juv. Sat. XIV. 103. *non monstrare viam, eadem nisi sacra colenti*. With respect to the Gentiles, and the Samaritans were held in the same estimation, Maimonides has the following in *Rutzah*, §. 4. *We must not contrive their death; but if they be in danger of death we are not bound to deliver them. For it is said, Thou shalt not rise up against the blood of thy neighbour: but such a one is not thy neighbour*. It often happens that persons who have the best opportunities to understand true religion are very deficient in making use of them, and flatter themselves that a zeal for externals will make up for a want of vital holiness. This was notoriously the case with the Jews, and therefore our Lord sends them to learn their duty from a schismatic and heterodox Samaritan, who practised it much better than they. It is admirably well judged to represent the distress on the side of the Jew, and the mercy on that of the Samaritan. Had the points been put the other way the inference would have operated less forcibly on the mind of the lawyer; for though he might have replied that the Jewish law required no act of charity to a Samaritan, he could not deny that the same feeling of benevolence which actuated the Samaritan toward the Jew ought equally to operate with the Jew toward the Samaritan. We may observe, also, that the conduct of the priest and Levite is yet more inexcusable from the circumstance that if a man saw his enemy's ox or ass going astray or sinking under a burden, the Mosaic law (*Exod. xxiii. 4, 5.*) commanded him to help them. GROTIUS, JORTIN, DODDRIDGE. The lawyer's reply in the next verse refers to *Deut. vi. 5. Levit. xix. 18.* which were repeated together every day in the synagogue, as containing a summary of the whole law. The former part, containing the duty of God, was also written upon their phylacteries. Some suppose that *πῶς* and *τι* are equivalent, but the first part of the question seems to be general, the latter more particularly directed to the lawyer himself. HEINSIUS.—[KUINOEL.]

Ver. 30. ὑπολαβὼν εἶπεν. So Herod. VII. 213. ὑπολαβὼν εἶπεν. Compare Thucyd. V. 49. Xen. Cyr. II. 2. 2. Anab. III. 1. 31. Ælian. V. H. II. 1. XIV. 8. *Job* ii. 4. iv. 1. *Dan.* iii. 9. LXX. There is an ellipsis of *λόγον*, which is supplied in Herod. III. 146. *Μαιάνδριος δ' ὑπέλαβε τὸν λόγον κ. τ. λ.* In this manner the Latin *suscipere* is used in Virg. *Æn.* VI. 723. *Suscipit Anchises.* So also *excipere* in Virg. *Æn.* IX. 258.,

which answers to Plato's use of ἐκδέχεσθαι in the Euthydemus. Some incorrectly supply αὐτόν. In the opening of the parable some interpreters connect ἄνθρωπος ἀπὸ Ἱερουσαλὴμ, as in *Matt.* xv. 1. xxvii. 57. *John* xi. 1. *Acts* xvii. 13. *Heb.* xiii. 24. observing that the whole energy of the story depends on the opposition between the Jew and the Samaritan. To account for the transposition of the verb κατέβαινεν, a similar instance is cited from *Luke* xi. 27. ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου. But in neither case is the transposition necessary, and the opposition seems to be equally marked either way. BEZA, WETSTEIN, KYPKE.—[CAMPBELL, WAKEFIELD.]

Ibid. λησταῖς περιέπεσεν. So *Diog. Laert.* IV. 50. The verb περιπίπτειν signifies *to fall in with*, and is applied either to persons or things, chiefly of an evil character. Compare 2 *Macc.* ix. 21. x. 4. LXX. *James* i. 2. *Thucyd.* II. 54. *Polyb.* I. 76. 8. *Artemid.* III. 5. In v. 36. the expression is varied into ἐμπίπτειν εἰς τοὺς ληστὰς, for which we have classical authority in *Arrian.* *Epict.* III. 13. So *Hor.* *Sat.* I. 2. 42. *fugiens hic decidit acrem Prædonum in turbam.* The phrase πληγὰς ἐπιθεῖναι is found in 2 *Macc.* iii. 26. LXX. *Acts* xvi. 23. but rarely, if ever, in classical Greek. It seems to be a Latinism. Thus *Val. Max.* IX. 10. *Permisit ut denas plagas singulis imponeret.* Instead of ἡμιθνής the more usual classical form is ἡμιθνής, as in *Aristoph.* *Nub.* 504. *Thucyd.* II. 52. *Lycoph. Cass.* 511. The present form, however, is found in *Diod. Sic.* XII. 62. *Herodian.* IV. 9. 15. We have ἡμίθνητος in *Wisd.* xviii. 18. LXX. The corresponding Latin word *seminex* occurs in *Virg. Æn.* V. 275. WETSTEIN, SCHLEUSNER. In the next verse κατὰ συγκυρίαν denotes *by a coincidence*, scil. *of time and place*; i. e. *by chance.* *Hesych.* κατὰ συντυχίην. The noun is very rarely met with, but it denotes *an accident* or *coincidence* in *Herod.* IX. 89. *Polyb.* V. 18. 6. In 1 *Sam.* xx. 26. the Hebrew פֶּרֶךְ, which the LXX. translate σύμπτωμα, is rendered συγκύρημα by Symmachus. Hippocrates uses συγκυρία to denote *an occasion of doing a thing.* HAMMOND, PARKHURST, A. CLARKE.

Ver. 34. κατέδησε τὰ τραύματα. *Xen. Cyr.* V. 2. 32. τραύματα ἐπιδεδεμένους. Of the use of a mixture of oil and wine as a liniment see *Horne's Introd.* Vol. III. p. 510. *Cels. Med.* V. 36. *In vulnerum curatione lanæ succidæ vicem implent, nunc ex vino et oleo, nunc ex posca.* Compare *Theophr. H.* V. IX. 12. *Plin. N. H.* XXXI. 47. The mixture was called *oinelacum*. We may readily account for the Samaritan's having these ingredients at hand, as the frequent unction of the limbs with oil is peculiarly refreshing in the hot countries of the East, and travellers were accustomed to provide themselves with wine and provisions for their journey, which were not furnished at the inns. Of the word πανδοχεῖον see on *Mark* xiv. 14. The compound verb

προσδαπανᾶν in the next verse is of very rare occurrence. It occurs, however, in Lucian. Ep. Saturn. §. 39. Themist. Or. 23. The *two denarii* which the good Samaritan proffered to defray any additional expences for food or attendance were equivalent to the price of two days' labour, (*Matt.* xx. 9.) and would doubtless go further than a much larger sum among ourselves. WETSTEIN, SCHOETTGEN, GILPIN.

Ver. 38. κώμην τινά. *Bethany.* See *John* xi. I. The verb ὑποδέχεσθαι signifies not only *to receive*, but *to receive with hospitality*, or *under one's roof*. Hom. Od. II. 70. ὑποδέξομαι οἴκῳ. Compare *Job.* vii. 8. 1 *Macc.* xvi. 15. LXX. *Luke* xix. 6. *Acts* xvii. 7. *James* ii. 25. Hom. II. II. 476. Xen. Mem. II. 3. 13. Lucian. D. D. Tom. I. p. 178. Ælian. V. H. IV. 9. XVI. 26. In *Luke* viii. 40. ἀποδέχεσθαι is used in nearly the same sense. Some of the commentators are of opinion that Martha was a widow, and that Lazarus and Mary were living in her house; but as she was the individual whose conduct gave rise to the admirable lesson inculcated by our Lord, the house may have been called *her's*, though she only had it in joint possession with her brother and sister. We may observe that *Martha* was a common name among the Orientals. It is mentioned as a Syriac appellation in Plut. Mar. p. 414. E. Σύραν γυναῖκα, Μάρθαν ὀνόματι, μαντεύεσθαι λεγομένην. In the next verse the particle καὶ is not redundant, but has a reference to the disciples as well as to Mary. *Sitting* at the feet of their instructors was an usual posture not only with the Jews but other early nations also. See Horne's *Introd.* Vol. III. p. 483. and compare Arist. Vesp. 618. Isidor. Orig. XX. 11. Suet. Claud. 32. Aug. 64. Val. Max. II. 1. WETSTEIN, KUINOEL, PARKHURST.—[GROTIUS.]

Ver. 40. περιεσπᾶτο. This verb denotes *to tear asunder*, *to draw different ways*; and thence, metaphorically applied to the mind, *to distract*, *to confuse*; as nearly equivalent to μεριμνᾶν and τυρβάζειν in the next verse. *Ecclus.* xii. 2. LXX. περιεσπόμενῳ περὶ πάντων. Diod. Sic. I. 74. περὶ πολλὰ περιεσπασμένους. Compare also *Ecclus.* i. 13. ii. 23. 26. iii. 10. LXX. Polyb. IV. 10. 3. We have exactly to the point Hor. Sat. II. 8. 67. *Tene, ut excipiar laute, torquerier omni Sollicitudine districtum.* Of μεριμνᾶν see on *Matt.* vi. 25. The verb τυρβάζειν (from τυρβῆ, Xen. Cyr. I. 2. 3., whence the Latin *turba*,) signifies properly *to raise the mud*, as in Arist. Vesp. 257. Pac. 1007. See the Scholiast on Equit. 311. Hence the passive τυρβάζεσθαι, *to be disturbed in mind*, *to be bewildered*. Of the verb συναντιλαμβάνεσθαι see on *Luke* i. 54. The repetition of the name *Martha* is expressive of affection, attended in this instance with gentle reproof. Compare *Matt.* vii. 41. *Mark* xiv. 36. 45. *Rom.* viii. 15. *Gal.* iv. 6. It seems to convey the idea

of the restless situation of a person in a crowd, or of water in a state of agitation. Some MSS. read *θορυβάζη*. WETSTEIN, ROSENMULLER, VALCKENÆR, PARKHURST, DODDRIDGE, GROTIUS.

Ver. 42. ἐνός. Euthymius: *τῆς ἀκροάσεως τῶν ἐμῶν λόγων.* Many, however, after Theophylact and Basil, supply *βρώματος*, and with *πολλὰ*, in the preceding verse, *βρώματα*. The same commentators understand *μερίδα* in reference to the custom of sending the choicest portion of the feast to the most honourable among the guests. See my note on Hom. Il. H. 321. But although the zeal of Mary in preparing an entertainment for her Master was undoubtedly the basis of our Lord's remark, the common interpretation seems infinitely preferable. By supplying the general term *πράγματα* we have one of the gravest and most important apophthegms that ever were uttered; and of *μερίς*, in the sense of *business* or *occupation*, we have examples in Xen. Cyr. III. 3. 5. Anab. VII. 6. 25. and elsewhere. So also *pars* in Latin. The opinion of Basil seems to have originated in the reading of some MSS. adopted by the Coptic and Æthiopic versions:—*ὀλίγων δέ ἐστι χρεῖα ἢ ἐνός.* DODDRIDGE, ELSNER, KYPKE, KUINOEL.—[ROSENMULLER, WETSTEIN, A. CLARKE.] From the praise here bestowed upon Mary, the Papists have inferred that a *contemplative* is more acceptable in the sight of God than an *active* life. It is not two courses of life, however, but two particular actions that are here compared; and attention to the word of God, with a view to profit by it, is recommended as a more beneficial exercise than any occupation connected with temporal concerns. Our Lord did not mean to signify any displeasure at Martha's hospitality, but to testify his greater satisfaction in the earnestness with which Mary listened to his instructions. MACK-NIGHT, GROTIUS.

CHAPTER XI.

CONTENTS:—*The Lord's prayer*, vv. 1—4. *Earnestness in prayer recommended*, vv. 5—13. *A dæmoniac cured, and the conduct of the Scribes and Pharisees thereupon*, vv. 14—36. [Matt. xii. 22. Mark iii. 19.] *Denunciation of woes against the Pharisees and lawyers*, vv. 37—54.

Verse 1. δίδαξον ἡμᾶς προσεύχεσθαι. It is probable that this disciple was anxious to obtain from our Lord a longer, and, as he hoped, more comprehensive form of prayer than that which had already been given; unless, perhaps, not being present at its

delivery, he was unacquainted with its existence. In either case it was sufficient to repeat it, as the most perfect and sufficient epitome of human wants, both spiritual and temporal. Of its several petitions see on *Matt.* vi. 9. sqq. As given by St. Luke, however, not only is the doxology omitted, but in some MSS. and versions the words *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*, together with the *third* and the latter part of the *sixth* petition, are wanting. Several of the Fathers contain no notice of these clauses, and Origen distinctly states that they were not recorded by St. Luke. This would lead us to think that he had not found them in any copy of the Gospel which came under his notice; and hence the best critics have considered them as the interpolation of some later transcriber, who thought it necessary to supply what he thought deficient in one Gospel out of another. At the same time by far the greater number of MSS. possess them; and they are noticed by Cyprian, Cyril, Chrysostom, Euthymius, Theophylact, and others of the Fathers, and it is difficult to suppose that all the copyists would regularly insert them from St. Matthew. LIGHTFOOT, WHITBY.—[MILL, GROTIUS, GRIESBACH.]

Ver. 4. *ὀφείλοντι*. One who *sins* or *offends* against God or man, is in the Syriac called ܕܢܝܢܐ, *a debtor*; and a *sin*, in like manner, is ܕܢܝܢܐ, *a debt*. See *Dan.* i. 10. and compare the Targums on *Exod.* xxxii. 30. *Lev.* iv. 3. *Psaln* xxv. 18. *Exek.* xviii. 7. Hence *ὀφείλειν* and its derivatives are frequently used in this sense in the N. T., as in this place and *Matt.* vi. 12. 22. *Luke* xiii. 4. Hence *ἀφιέναι*, *to release*, is here of the same import as *to forgive* or *absolve*. HAMMOND, WHITBY.

Ver. 6. *ἐξ ὁδοῦ*. Some connect this expression with *παρέγνετο*, and translate *is come out of his road*, comparing Apul. IX. p. 200. *Nocte quadam paterfamilias, de pago proximo tenebris illucæ caliginis impeditus, et imbre nimio madescens, atque ob id ab itinere directo cohibitus, ad hortum nostrum divertit*. The instances, however, are not necessarily similar; and it is preferable to join *φίλος ἐξ ὁδοῦ*, *a friend on a journey*, for which the authorities are more pertinent and express. Lysias, p. 34. *ed. Taylor*. *καταλαμβάντες τὸ μεράκιον ἐκ τῆς ὁδοῦ*. Ibid. p. 36. *βίβλ. ἐκ τῆς ὁδοῦ συναρπάζοντες*. WAKEFIELD.—[VALCKENÆR.]

Ver. 7. *ἡ θύρα κέκλεισται*. It was now *midnight*, (v. 5.) or that part of the evening which by the Greeks was named *κλαυσίθυρον*. Compare *Josh.* ii. 5. LXX. See also Horne's *Introd.* Vol. III. p. 450. We are not necessarily to infer that the children were in the same bed with their parent, as the E. T. seems to imply. According to the custom among the lower classes of the East the whole family were asleep in the same room, upon separate mattresses laid upon the ground. That *μετ' ἐμοῦ* will bear this

signification is clear from v. 31. *infra*, *Matt.* ii. 3. *Acts* xxi. 5. 1 *Cor.* xvi. 1. Indeed *κοιτὴ* may be put as a part for the whole, and signify the *bed-chamber*. Some would render *παιδία* *servants*, of which sense of the word see on *Matt.* viii. 5. But it here plainly signifies *children*, as in *Heb.* ii. 13, 14. and elsewhere. HAMMOND, GROTIUS, CAMPBELL.—[MACKNIGHT, LE CLERC.] Of the phrase *κόπους παρέχειν* see on *Matt.* xxvi. 10. The interchange of the prepositions *εἰς* and *ἐν* has been repeatedly noticed.

Ver. 8. *ἀναιδέαν. Importunity.* The Homeric use of *ἀναιδής* is very similar. See my notes on *Il.* Δ. 521. N. 139. So Petronius: *Nihil est quod non improbitas extorqueat.* SCHLEUSNER, GROTIUS. The design of this parable, and of the very similar one in *Luke* xviii. 1. is to enforce the necessity of frequent and earnest prayer; and the direct inference to be drawn from them is, that as importunate entreaties will frequently prevail with men, and even with those who are actuated by no religious principles, to alleviate the wants of their fellow-creatures, so in a greater degree will the Almighty attend to the persevering petitions of those who diligently seek him. It is true, indeed, that the reasons for the prevalence of importunity with men, have no place when applied to God. Men may not attend to first applications from doubt as to the necessity of them, from inability to render assistance, from pride, and a variety of other causes; but God knows our necessities before we ask, is infinitely able to grant all that we can desire, can receive no accession of glory from our dependance, and is incapable of being softened by the repetition, or wearied by the importunity, of our addresses. But although perseverance in prayer can have no efficacy in inclining God to be more merciful, it may yet be effectual in making us fitter objects of mercy; not to mention that the nature of our prayers, and the proper season for granting them, are better known to him than they can possibly be to us. Where an immediate compliance with our requests is most conducive to our final happiness, he is as ready to give as we to ask; where to refuse our petitions will contribute more to this end, whilst he appears to deny a blessing he grants one in the refusal; and where suspending his blessings for a time will be for our advantage, they are put off to a more convenient season. ROSENMULLER, KUINOEL. Of the following verses see on *Matt.* vii. 7. sqq. The similitude in v. 12. is well preserved, the body of the scorpion being very like an egg, and the head being scarcely discernable, especially in those of the white kind mentioned by *Ælian* and others. *Bochart* has produced testimonies to prove that the scorpions of Judea were about the size of an egg. See also *Plin.* N. H. xi. 25. MACKNIGHT.

Ver. 13. ὁ ἐξ οὐρανοῦ. This is not to be construed with δώ-
σαι, as some suppose, but is clearly equivalent to οὐράνιος, as in
Matt. vii. 11. Compare 1 *Cor.* xv. 47—49. 2 *Cor.* v. 42. By
πνεῦμα ἅγιον is here meant the *ordinary aids* of the Holy Spirit,
as parallel with the *good gifts* in *Matt.* vii. 9. Accordingly the
Greek Scholiasts have χάριν πνευματικὴν. WHITBY, GROTIUS,
MIDDLETON.—[CAMPBELL.]

Ver. 17. καὶ οἶκος ἐπὶ οἶκον πίπτει. The Vulgate translates
Et domus supra domum cadit, which probably gave rise to the
opinion that οἶκος was a subdivision of βασιλεία in the pre-
ceding clause, and that the sense of the passage should be thus
rendered: *By intestine broils any kingdom may be desolate, one
family falling after another.* But surely the original would
hardly admit of such a translation, did not the parallel place in
St. Matthew sufficiently prove that the generally received version
is correct. The phrase οἶκος ἐπὶ οἶκον for ἐφ' ἑαυτὸν is a He-
braism of frequent occurrence. GROTIUS, KUINOEL.—[CAMP-
BELL.]

Ver. 27. μακαρία ἡ κοιλία κ. τ. λ. This was an exclamation
extremely natural, more particularly so if the woman was a mo-
ther; and a variety of passages illustrating the sentiment are
found in the Rabbinical and profane writers. From the latter
we may select Musæus *de Her. et Leand.* 138. Ὀλβιος ὃς σε
φύτευσε, καὶ ὀλβιος ἢ τέκε μήτηρ, Γαστήρ θ' ἢ σ' ἐλόχευσε μακαρ-
τάτη. Callim. *H. Cer.* 95. Κλαῖε μὲν ἅ μάτηρ, βαρὺ δ' ἔστενον αἱ
δύ' ἀδελφαί, Χῶ μαστὸς τὸν ἔπινε. Ovid. *Met.* IV. 320. *Qui te
genuere beati, Et frater felix, et fortunata profecto, Siqua tibi
soror est, et quæ dedit ubera nutrix.* Claud. *Pan. Prob.* 203.
*O duplici fœcundam Consule matrem, Felicemque uterum, quæ
nomina parturit annis.* Petron. *Arb.* 94. *O felicem, inquit,
matrem tuam, quæ te talem peperit.* The verb θηλάζειν has an
active signification in *Luke* xxi. 29. As authorities for either
acceptation we may compare *Gen.* xxi. 7. *Job* iii. 12. *Psalms* viii.
3. *Lam.* ii. 20. LXX. *Matt.* xxi. 16. xxi. 19. *Mark* xiii. 17.
Ælian. V. H. XIII. 1. *Hist. An.* X. 8. *Plut. Rom.* p. 20. D.
ELSNER, WETSTEIN, PALAIRET, RAPHELIUS, SCHOETTGEN. By
the emphatic declaration in the next verse our Lord by no means
intended to detract from the blessedness ascribed to the Virgin in
Luke i. 28. 48. but merely to intimate that the essential blessed-
ness of eternal happiness was not restricted to her alone in con-
sequence of her relationship to him, but was equally extended to
all who fulfilled the condition of the Gospel covenant. WHITBY,
GROTIUS.

Ver. 33. κρυπτήν. Scil. χώραν. Hence the Latin *crypta*, and
the English *crypt*. Of the parable see on *Matt.* v. 14. Our

Lord intimates that the exercise of his miraculous powers among those, who were blinded by their prejudices against the evidence which they afforded of his Messiahship, would be the same in effect as to place a lighted candle under a bushel. Hence he takes occasion in the three following verses, of which see on *Matt.* vi. 22., to exhort them to remove the darkness which obscured their mental vision, in order that the whole understanding might be illuminated by the light of the Gospel. The commentators complain of indistinctness and tautology in v. 36., which some would remove by inserting the article before the second *δλον*, and understanding it of the *whole man, both body and soul*. Others would reject the verse altogether, upon the authority of some few MSS. in which it is omitted with v. 35. But there is no tautology in the case, the latter clause being more fully explained by a reference to the *bright shining of the candle*, supra v. 33. Neither would τὸ δλον imply both *body and soul*, nothing more than the body having been previously mentioned, though the soul be the object which our Lord had, by a tacit inference, more especially in view. In v. 35. the analogy between external and internal light had been established; in the present the complete illumination described in the concluding clause, though intended of the mind, is affirmed only of the body; the application, after what had been said, being supposed to be obvious. A CLARKE, MIDDLETON, KUINOEL.—[MICHAELIS, MARKLAND.] The noun ἀστραπή generally signifies *lightning*, as in *Matt.* xxiv. 27., but the corresponding Hebrew word is used to denote *a bright flame* in *Deut.* xxxii. 41. *Nahum.* iii. 3. SCHLEUSNER.

Ver. 38. ἐβαπτίσθη. See on *Matt.* xv. 2. *Mark* vii. 2. sqq. In the next verse, for ὑμῶν some of the commentators suggest ὑμῖν, as the most elegant and appropriate reading; but the conjecture is wholly unsupported, and the intermixture of the comparison with its application is not unusual in our Lord's parables. See the last note. In this instance, more especially, the two parts are almost necessarily blended, inasmuch as the outside of the cup, in point of fact, could scarcely be cleansed without cleansing the inside also; so that the application *ad hominem* runs thus:—“You, while you are so scrupulous in regard to external washings, do nothing more than if you washed the outside of the cup or platter, while there was nothing but filth within. Ye fools! did not God, who made the outward man, make the inward man also? and does he not require inward as well as outward purity?” According to some, however, the verb ποιεῖν, v. 40., signifies *to make a thing as it ought to be*, and thence *to cleanse*. It is true, indeed, that some shew of authority may be produced for such a meaning, as, for instance, 2 *Sam.* xix. 25. LXX. ποιεῖν τὸν μύσ-
τακα. But St. Luke would scarcely have used the verb in so rare

a sense ; and the received interpretation is much more simple, and at least equally intelligible. The word ἄφρονες corresponds with the Hebrew כְּשִׁיחַ, which frequently occurs in the Rabbinical writings. Thus in *Menacoth*, p. 66. 1. *R. Jochanan Ben Zacchai said : Ye fools, how prove ye this?* LIGHTFOOT, ROSENMULLER.—[ELSNER, KUINOEL.]

Ver. 41. τὰ ἐνόντα. Some commentators understand κατὰ and χρήματα, and render the formula thus supplied, *according to your substance*. Now in Demosth. *de Cor.* p. 312. ἐνόντα denotes *property*; and the ellipsis may probably be justified by the somewhat similar one in Arist. *Eccles.* 856. τὰ δυνατὰ γὰρ δεῖ τῇ πόλει ξυλλαμβάνειν. But the proper phrase in this case would be ἐκ τῶν ἐνόντων; and though τὰ ἐνόντα might possibly bear the same signification, no example to that effect has been produced; at all events, we should rather have expected ὑπάρχοντα, as in *Luke* viii. 3. xii. 33. Compare *Tob.* iv. 7, 8. It seems better, therefore, to understand τῷ ποτηρίῳ; and, indeed, that τὰ ἐνόντα will mean *that which is within the cup*, may be fairly inferred from the parallel place in *Matt.* xxiii. 26., where the words corresponding with τὰ ἐνόντα δότε ἐλεημοσύνην are καθαρίσον τὸ ἐντὸς τοῦ ποτηρίου. Compare Xen. *Hell.* II. 3. 6. Ages. II. 19. Hence the sense will be—Care not for the exterior part of the cup, but give in alms the food which it contains; and thus all things *shall be clean* to you: i. e. you shall not require the Levitical purification. See *Tit.* i. 15. RAPHELIUS, KYPKE, WETSTEIN, PARKHURST.—[GROTIUS, ROSENMULLER, SCHLEUSNER, CAMPBELL.] It has been supposed that our Lord's words are ironical, and spoken in derision of the high importance attached to alms-giving by the Pharisees, of which there are sufficient proofs in the Rabbinical writings. Thus in *Bava Bathra*, p. 9, 1. *R. Asai saith, Alms are equivalent to all the other commandments.* Again, p. 10, 1., *R. Judah said, Giving of alms hastens our redemption; it delivers from death.* But such an interpretation is more ingenious than solid; for, although our Lord did sometimes, though rarely, employ irony, the present occasion was not one in which he would have departed from his usual solemnity of discourse. We are not to infer, however, that alms-giving is the only virtue required by God, but that it was selected by Christ, not only as inclusive of every other Christian grace, but as being the one in which the Pharisees, like Nebuchodonozar, were peculiarly deficient. Compare *Dan.* iv. 27. Possibly, also, it may have been chosen with an indirect reference to the subject in hand, as the Arabic word *sachat* signifying alms, carries the double sense of *increase* and *cleansing*. SCHLEUSNER, WHITBY, LE CLERC.—[LIGHTFOOT, KUINOEL.]

Ver. 49. ἡ σοφία τοῦ Θεοῦ. Some understand by this a peri-

phrasis for *Christ*, as in *Matt.* xxiii. 34. our Lord speaks in his own person. But it is agreeable to the Hebrew idiom to say *the wisdom of God* and *the power of God* for the *wise God* and the *mighty God*; and such is, in all probability, the case in this passage. Compare *Acts* viii. 10. *1 Cor.* i. 24. 30. and elsewhere. A similar form of speaking is not unusual in the Jewish writings; as, for instance, in the Targum on *Lament.* ii. 2. *Is it fitting that the daughters of Israel should eat the fruit of their own womb?* The rule of judgment, i. e. retributive justice, answered and said, *Was it also fitting to kill a priest and a prophet in the sanctuary of the Lord, as ye killed Zacharias?* KUINOEL, LIGHTFOOT.

Ver. 53. ἀποστοματίζειν αὐτόν. E. T. *to provoke him to speak.* The primary import of this verb is *to recite from memory*, ἀπὸ στόματος λέγειν; of which there are abundant instances in Plutarch, Athenæus, and other writers. Hence also *to command another to speak, to question magisterially*, as a teacher does his disciples. Hesych. ἀποστοματίζειν ἀπὸ μνήμης ἀξιοῦν λέγειν. Suidas: ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελεύῃ τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Jul. Pol. II. 202. ἀποστοματίζεσθαι δὲ τοὺς παῖδας Πλάτων που λέγει, ἡγουν ἀπὸ τῶν διδασκάλων ἐρώτασθαι τὰ μαθήματα. The passage here referred to is in Plat. Euthyd. p. 14. τί δὲ, ὦ Κλεινία, ἔφη, ὅποτε ἀποστοματίζοι ὑμῖν ὁ γραμματιστής, πρότεροι ἐμάνθανον τῶν παίδων τὰ ἀποστοματιζόμενα; οἱ σοφοί, ἢ οἱ ἀμαθεῖς; So also Aristot. Soph. Elench. 3. τὰ γὰρ ἀποστοματιζόμενα μανθάνουσιν οἱ γραμματεῖς. The sense in which St. Luke has employed it is marked in the desire of the Pharisees θηροῦσαί τι ἐκ τοῦ στόματος αὐτοῦ; and it is one of the many proofs of his perfect familiarity with the genius of the Greek language. GROTIUS, HAMMOND, WETSTEIN, KYPKE. Of the phrase δεινῶς ἐνέχειν see on *Mark* vi. 19.

CHAPTER XII.

CONTENTS:—*Christ exhorts his disciples against hypocrisy, and recommends confidence in the divine Providence, vv. 1—12. He refuses to act as judge, vv. 13, 14. Caution against worldly cares and anxieties, vv. 15—34. Exhortation to watchfulness, vv. 35—59.*

Verse 1. τῶν μυριάδων τοῦ ὄχλου. That is, *an indefinitely great multitude.* So μυρίας is used for the Hebrew מִלְיוֹן in

Gen. xxiv. 60. *Deut.* xxxiii. 2. *Psalms* iii. 6. *Dan.* xi. 12. *Ecclus.* xlvii. 6. Compare also *Acts* xxi. 20. xxvi. 26. *Heb.* xii. 22. *Jude* 14. *Rev.* v. 11. LIGHTFOOT, GROTIUS.

Ibid. ἡτις ἐστὶν ὑπόκρισις. These words are supposed by some to be an interpolation, because in a parallel admonition in *Matt.* xvi. 6. our Lord expressly refers to the *doctrines* of the Pharisees under the image of *leaven*. -But it should rather seem, from the connection of the sense in the two following verses, that the allusion is here to another symbolic application of the term; and it is well known that it was usual with him to give a different turn to the same idea upon different occasions. See on *Matt.* xvi. 11. The precept coincides with that which in the charge to the twelve runs thus: *Be wise as serpents, &c.* (*Matt.* x. 16.) for though the disciples were to be prudent and circumspect in their behaviour, their prudence was to be wholly unmixed with hypocrisy. Of this the Pharisees had as large a proportion as of *false doctrine*; and our Lord assures his followers, that although their artful expedient might serve a turn for the present, it would eventually be discovered and exposed. MACKNIGHT, A. CLARKE. —[PEARCE.] Of the following verses see on *Matt.* x. 26. sqq. and xii. 31, 32. and of the import of ἀνθ' ὧν, v. 3. on *Luke* i. 20.

Ver. 13. μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Among the Jews children had the inheritance of their fathers divided equally among them, except that the eldest had a double portion. It is likely, though by no means certain, that the complainant in the text was a younger brother, from whom the elder had detained his share of the property bequeathed to him. Some have supposed that he appealed to our Lord in his prophetic capacity, but his reply, which is founded on *Exod.* ii. 14. plainly indicates that he was requested to act merely as an arbitrator; nor is it improbable that *disciples*, in order to avoid the delay of judicial proceedings, were sometimes accustomed in such cases to abide by the decisions of their masters. Christ, no doubt, declined to interfere lest he should excite the jealousy of the Jewish council, probably that of the *three judges*, who were the appointed arbitrators of property. In after times, when the Christian converts abstained to bring their differences before a Heathen tribunal, the bishops usually decided controversies of this nature, in conformity with the advice of St. Paul in 1 *Cor.* vi. 1. sqq. WHITBY, GROTIUS, LIGHTFOOT.—[LE CLERC.]

Ver. 15. φυλάσσεσθε ἀπὸ τῆς πλεονεξίας. From the connexion between this precept and the incident which gave rise to it, πλεονεξία evidently denotes *an over anxiety in acquiring wealth*, the inefficiency of which in securing either the *happiness* or *duration of life*, is illustrated in the following parable. Of ζωὴ in the sense of *felicity* we have examples in *Prov.* iv. 22. xii.

28. LXX. *Rom.* viii. 6. 1 *Pet.* iii. 10. So Ovid. *Pont.* IV. 6. 3. The reason assigned for this admonition of our Lord may be illustrated by a variety of passages in the classical writers. Aristot. *Nicom.* X. 9. οὐ γὰρ ἐν τῇ ὑπερβολῇ τὸ αὐταρκές. Hor. *Od.* IV. 9. 45. *Non possidentem multa vocaveris Recte beatum, &c.* Sat. I. 1. 49. *Dic, quid referat intra Naturæ fines viventi, jugera centum, an Mille aret?* Epist. I. 2. 47. *Non æris acervus et auri Ægroto domini deduxit corpore febres, Non animo curas.* Manil. IV. 89. *Et neque paupertas breviores excipit annos, Nec sunt immensis opibus venalia fata.* Apparent, however, as is the sense of the passage, not so the construction. Some of the commentators would join ἐκ τῶν ὑπαρχόντων with ζῶν, others with ἐν τῷ περισσεύειν. But although ζῆν ἐκ τινός is a frequent phrase, as in 1 *Cor.* ix. 14., ἐκ τοῦ εὐαγγελίου ζῆν, nothing seems to be gained by such an expression as ζῆν ἐκ τῶν ὑπαρχόντων; and a genitive after περισσεύειν, as in *Luke* xv. 17., is always without a preposition. Possibly the latter words are a marginal interpretation, which have improperly found their way into the text. WHITBY, SCHLEUSNER, GROTIUS, WETSTEIN, KUINOEL.—[CAMPBELL.]

Ver. 16. εὐφόρησεν. This verb is somewhat rare; it is used, however, in Joseph. B. J. I. 2. 43. as εὐφορος and εὐφορία are in Ælian. V. H. II. 17. Phil. Vit. Mos. T. II. p. 162. The noun χώρα is here synonymous with ἄγρος, a field. Compare *Matt.* xxiv. 18. with *Luke* xxi. 21. and see *Ecclus.* xliii. 3. LXX. *John* iv. 35. *James* v. 4. So Joseph. Ant. VII. 8. 5. τὴν χώραν ἐπυρπόλησε. From this signification of χώρα, as opposed to cities and towns, is derived the word χωρεπίσκοπος, who was an officer appointed to assist the bishop in country districts. Of γεννήματα, produce, v. 18., we have another example in *Luke* xxii. 18. So Polyb. I. 71. τῶν ἐκ τῆς χώρας γεννημάτων. Diod. Sic. V. 17. τῶν δὲ πρὸς τὴν τροφήν γεννημάτων οἶνον μὲν ὀλοσχερώς οὐκ ἔχουσι. With v. 19. compare *Ecclus.* xi. 18, 19. Hence Senec. Epist. 99. *Nos corpus putre sortiti nihilominus æterna proponimus, et, in quantum potest ætas humana protendi, tantum spe occupamus.* WETSTEIN, GROTIUS, KYPKE, SCHLEUSNER, ROSENMULLER.

Ver. 20. τὴν ψυχὴν σου ἀπαιτοῦσιν. *Wisd.* xv. 8. τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος. Commentators differ respecting the nominative to be supplied before ἀπαιτοῦσιν. Some understand God in the plural, with reference to the Trinity, and others suppose an allusion to the Jewish opinion, that the angel of death, by means of good or bad angels respectively, required back the debt of life. See on *Luke* xvi. 22. But it is enough perhaps to explain the expression as an impersonal form, of which there are many similar instances in this Gospel. Compare ver. 48. vi,

38. 44. xiii. 19. xiv. 35. xvi. 4. 9. and elsewhere. So Catull. III. 9. *Qui nunc it per iter tenebricosum Illic, unde negant redire quenquam.* With the sentiment in the next verse the following are parallel. Anthol. II. 50. 12. Πλοῦτον μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος, Ὡ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης. Propert. Eleg. III. 5. 13. *Haud ullas portabis opes Acherontis ad undas; Nudus ab inferna, stulte, vehere rate.* Mart. Epig. VIII. 44. 9. *Rape, congere, aufer, posside: relinquendum est.* Phæd. Fab. IV. 19. 18. *Tibi dico, Avere, gaudium hæredis tui.* Sil. Ital. V. 265. *Modo quem Fortuna fovendo Congestis opibus donisque refersit opimis Nudum Tartarea portabit navita cymba.* GROTIUS, KUINOEL, ROSENMULLER. — [SCHOETTGEN, ELSNER.]

Ver. 21. εἰς Θεὸν πλουτῶν. The verb πλουτεῖν is here evidently to be taken in a spiritual sense; but there is some difference of opinion as to the import of the expression πλουτεῖν εἰς Θεόν. Some make it synonymous with θησαυρίζειν ἐν οὐρανῷ, as in *Matt.* vi. 20. Others understand it as signifying *to use one's riches as God wishes.* But perhaps the true meaning is, *to be rich for God's glory*; i. e. by employing one's wealth in works of charity and benevolence. Compare v. 33. So Lucian. Epist. Saturn. 24. ἐς τὸ κοινὸν πλουτεῖν, *to be rich for the benefit of the community.* Philo Byzant. πλουτεῖν εἰς Θεῶν κόσμον. KYPKE, PARKHURST.—[KUINOEL, SCHLEUSNER, MARKLAND, &c.] Of the following verses see on *Matt.* vi. 25. sqq.

Ver. 24. κόρακας. *Matt.* vi. 26. πετεινά. The commentators remark a more beautiful allusion in St. Luke, from the peculiarities of the *raven* tribe. Naturalists relate that they frequently desert their young, either from forgetfulness or aversion; and Philo relates that they are preserved from perishing by worms and insects, which the materials of which their nests are made are calculated to produce. See Philo X. 12. Arist. Hist. An. IX. 31. Ælian. II. 49. and compare *Job* xxxviii. 41. *Psalms* cxlvii. 9. GROTIUS, WETSTEIN.

Ver. 29. μετεωρίζεσθε. This verb signifies properly *to lift up on high*; and, as well as the adjective μετέωρος, is applied to the flight of birds, and to ships at sea, which appear elevated in respect of the land. Compare *Exek.* x. 16. sqq. *Obad.* iv. LXX. Ælian. H. A. III. 20. VII. 30. XI. 33. Thucyd. VII. 16. Hence, from the agitation to which birds and ships are subject from the winds, arises the metaphorical signification of being *restless and unsettled in mind.* Cic. Epist. Att. XV. 14. *Ita sum μετέωρος, et magnis cogitationibus impeditus.* Virg. Æn. VIII. 19. *Qui magno curarum æstuat æstu.* In this sense we have Lucian. Jup. Trag. T. II. p. 191. μετέωροι πάντες πρὸς τὴν

ἀκρόασιν. Thucyd. II. 7. ἡ Ἑλλὰς πᾶσα μετέωρος ἦν. See also Joseph. B. J. I. 27. 3. II. 21. 1. IV. 9. 2. Ant. VIII. 8. 2. The same metaphor is retained by the Latins as in Cic. Tusc. I. 40. *Expectando et desiderando pendemus animis, cruciamur, angimur.* Compare Soph. Œd. T. 914. PARKHURST, WHITBY, GROTIUS, ALBERTI, DODDRIDGE, WETSTEIN, SCHLEUSNER.

Ver. 30. ἔθνη κόσμον. The words κόσμος and αἰὼν have a peculiar meaning in the sacred which they have not in profane writers, the latter referring to the *Jewish* ages, and the former to the *Gentile*. Compare *Matt.* xxiv. 3. *Tit.* i. 2. and elsewhere. LIGHTFOOT.

Ver. 32. τὸ μικρὸν ποίμνιον. Double diminutives of this nature have a peculiar emphasis. Among a variety of instances the following have been selected: Aristoph. Plut. 147. 240. μικρὸν ἀργυρίδιον. Isocr. μικρὰ πολίχνια. Athen. XV. p. 666. μικρὸν πινακίσκιον. Xen. Cyrop. VIII. μάλα μικρὸν γήδιον. Cic. Acad. IV. 38. *minuta opuscula.* Paradox. Procem. *minutas interrogatunculas.* The form is here expressive of the utmost tenderness, which is rendered yet more emphatic by the insertion of the article, somewhat unusual with the vocative, in the sense of the possessive pronoun. WETSTEIN, CAMPBELL. On the two following verses see on *Matt.* xix. 21. vi. 19. The adjective ἀνέκλειπτος, though of rare occurrence, is found in Diod. Sic. IV. 84. ἀνέκλειπτους ἔχοντες τὰς τῆς τροφῆς δαψιλείας. In the same sense ἀνεκλιπῆς is used in *Wisd.* vii. 14. viii. 18. LXX. With the sentiment in v. 34. we may compare Plaut. Aul. II. 2. 4. *Nam Ego sum hic: animus domi est.* KUINOEL, PEARCE.

Ver. 35. αἱ ὀσφύες περιζωσμέναι. See Horne's Introd. Vol. III. p. 402. The custom alluded to prevailed among the ancients generally, with those engaged in any active employments, as soldiers, servants, and others. With respect to the Jews we may compare *Exod.* xxxix. 5. *Lev.* xvi. 4. 1 *Kings* xx. 11. 2 *Kings* iii. 21. *Luke* xvii. 8. *John* xiii. 4. *Ephes.* vi. 14. *Rev.* i. 13. To the same effect Hom. Od. Ξ. 72. ζωστῆρι θόῳς συνέργε χιτῶνα. (Eustath. σπουδῆς δηλωτικόν.) Hence the adjective εὐζωνος, *active*. Horat. Sat. II. 8. 10. *puer alte cinctus.* 70. *Præcincti recte pueri comptique ministrant.* On the contrary, *discinctus* implies *idle*, *dissolute*, as in Hor. Epod. I. 34. We may gather from v. 37. that it was the custom of those days, as it was in older times among ourselves, for the host, on certain occasions, to wait upon the company. The same also appears from Hor. Sat. II. 6. 107. *veluti succinctus cursitat hospes, Continuatque dapes, necnon verniliter ipsis Fungitur officiis.* It was not customary, indeed, that the servants sat at table while the master waited; though something similar took place at the Roman Sa-

turnalia, the Cretan *Hermæa*, and some other ancient festivals. Our Lord merely meant to affirm that the master would treat such servants with every mark of honour and respect, HAMMOND, GROTIUS, WHITBY, LE CLERC, KUINOEL. Of the following verses see on *Matt.* xxiv. 43. sqq. xxv. 1. sqq. and of the word γάμος, v. 36. on *Matt.* xxii. 1. In v. 37. the participle is redundant, as in *Luke* xvii. 8. παρελθὼν ἀναπέσαι. See also Horne's *Introd.* Vol. II. p. 308.

Ver. 47. δαρήσεται πολλάς. That is, κατὰ πολλὰς πληγὰς; and so κατὰ ὀλίγας πληγὰς, in the next verse. The same ellipsis is frequent in the best writers. Arist. *Vesp.* 1277. καί με κακίσταις ἔκνισε, *scil.* πληγαῖς. Nub. 472. τυπτόμενος πολλάς. Xen. *Anab.* V. ὀλίγας παίνει. So in Latin, Terent. *Heaut.* II. 4. 22. *diu etiam duras dabit*; *scil.* plagas. Bos. Of the verb δέρειν see on *Matt.* xxi. 35.; and of the punishment of scourging among the Jews see Horne's *Introd.* Vol. III. p. 141. It appears that although *forty* stripes was the limit allowed by the law, a man was sometimes adjudged to receive twice the number, if he were guilty of a double offence; and a master might inflict any number on his slave. For petty offences as few as six, five, and even four stripes were sometimes given. Thus in *Pesachim*, p. 94. 2. *He that eateth the potitha, let him be beaten with four stripes; he that eateth a pismire, let him be beaten with five; he that eateth a hornet, let him have six.* Hence, in the administration of God's retributive justice, reward or punishment will be administered according to the use or abuse which men make of the opportunities vouchsafed to them. LIGHTFOOT, A. CLARKE.

Ver. 49. πῦρ ἦλθον κ. τ. λ. From the necessity of *watchfulness* our Lord is led to consider the times of persecution, when it would be more especially called for; and the fire of which would be kindled immediately after his death and passion, which are here represented under the image of *baptism*. See on *Matt.* x. 34. xx. 22. Ovid affords a good illustration of *fire*, as the emblem of persecution: *Scilicet ut fulvum spectatur in ignibus aurum; Tempore sic duro est experienda fides.* GROTIUS.

Ibid. τί θέλω, εἰ ἤδη ἀνήφθη; The commentators have experienced no little difficulty in interpreting these words. Some would make τί *how much*, as in Cant. VII. 6. LXX. and εἰ *that*, as the Hebrew וְכֵן, in 1 *Sam.* xxiv. 7. Compare *Acts* viii. 22. Others would render it *nisi*, with the Vulgate, as if the original were εἰ μὴ. But that a wish is intended to be expressed is sufficiently evident from the corresponding clause in the very next verse; and it is therefore preferable to render the particle by *utinam*. Of its use in this signification see my note on Soph. *Ced.* T. 863. Pent. Gr. p. 61. and the somewhat obscure construction may fairly be attributed to the degree of energy, not

unmixed with agitation, with which the words were delivered. Hence there is no necessity for placing a note of interrogation at θέλω, as some have supposed. The import of the passage is this:—"Since the advancement of true religion must be attended by such unhappy divisions and persecutions, I cannot but wish that they, together with my passion which must precede them, had already taken place." The particle εἰ is also used in this sense in *Luke* xix. 12. xxii. 42. and in *Josh.* vii. 7. *Job* vi. 2. LXX. In the schools of the Rabbins an affirmation is sometimes expressed in the form of a question; so that *what will I, &c.* may be equivalent to *I will, &c.* GROTIUS, WHITBY, LIGHT-FOOT, PARKHURST. — [CAMPBELL, KUINOEL.] The verb συνέχεσθαι, *to be distressed*, occurs in *Luke* viii. 37. *Phil.* i. 23. So Menander: συνέχεται λυπαῖς αἰεί. In *Acts* xviii. 5. τῷ πνεύματι is added. The whole clause is a curious instance of the laxity with which the early Fathers sometimes cited the Scriptures. Irenæus, quoting from memory, reads it καὶ πάνυ ἐπείγομαι εἰς αὐτό; and Epiphanius καὶ τί θέλω, εἰ ἤδη ἐβαπτίσθην; in both instances the sense is preserved, without the slightest resemblance to the words of the passage. GROTIUS, MILL, SCHLEUSNER. The verb ἔχειν is here used in the sense of μέλλειν, as in *2 Esdr.* iv. 45. LXX. Lactantius uses *habere* in the same way; and so also the translators of the Athanasian Creed, *habent resurgere*. HAMMOND.

Ver. 54. τὴν νεφέλην. Some MSS. omit the article, but it is unquestionably definite, the appearance here mentioned being a well known phenomenon. See Horne's *Introd.* Vol. III. p. 33. From niceties of this sort, in which a local custom or popular opinion of the time is alluded to, and which could not easily be fabricated, we obtain a strong evidence of the authenticity of the Scriptures, and consequently of the credibility of our religion. It may be observed, also, that the heat which accompanies the southerly winds, which blow during the month of March in Syria and Palestine, is excessively oppressive. Different illustrations to the same effect are given in *Matt.* xvi. 2., where our Lord addresses the Pharisees. MIDDLETON, GROTIUS, PARKHURST.

Ver. 56. τὸν καιρὸν τοῦτον. Namely, that it is the time in which, according to the prophets, the Messiah was to appear. Our Lord proceeds in the next verse to intimate, that even without the express declaration of the prophets they had sufficient evidence in what they heard and saw, that God had visited his people in a most extraordinary manner, from which they might reasonably infer that his mission was divine. The adjective δίκαιος here denotes *fitting, reasonable*, as in *Phil.* i. 7. and elsewhere. GROTIUS, A. CLARKE.

Ver. 58. ὥς γὰρ ὑπάγεις κ. τ. λ. This and the next verse occur in *Matt. v. 25.*, forming part of our Lord's Sermon on the Mount; and it is supposed by some that St. Luke has recorded them here as a detached precept in the same sense which they bear in St. Matthew, without any reference to the preceding context. This notion, however, is hardly consistent with the use of the connecting particle γάρ; and the precept may well be considered as a parable, in which the Jews are warned to make their peace with God by repentance, before the time of predicted vengeance arrived. Our Lord seems to have left his hearers to make the application for themselves, as in *Luke xiii. 16.*, and upon other occasions, that he might not provoke the anger of the multitude. HAMMOND, LE CLERC.—[GROTIUS, WHITBY.]

Ibid. δὲς ἐργασίαν. There is some difference of opinion respecting the import of this phrase: some commentators, after Theophylact, supposing it to mean *to pay the interest* as well as the principal of the debt. But this is extremely harsh; not to mention that τόκος is the word employed to denote *interest* or *usury* in *Luke xix. 23.* The phrase is evidently a Latinism, *dare operam*; and it is used of a laboured composition by Hermogenes, *de Invent. III. 5. 17.* Of the noun πράκτωρ see on *Luke iii. 11.* and of λεπτόν, in the next verse, on *Mark xii. 41.* The verb κατασέρειν is used as the Latin *detrahere*, in Cic. Milon. 14. *Cum in judicium detrahi non posset.* Philo frequently employs the word in the same sense. WETSTEIN, GROTIUS, KYPKE.—[LE CLERC.]

CHAPTER XIII.

CONTENTS:—*Pilate's massacre of certain Galileans, and the fall of the Tower in Siloam, vv. 1—5. The parable of the barren fig-tree, vv. 6—9. An infirm woman cured, vv. 10—17. The parable of the grain of mustard-seed and the leaven, vv. 18—22. [Matt. xiii. 31.] The question Are they few saved? answered, vv. 23—30. Herod's design to kill Christ, v. 31. He predicts his death and resurrection, and mourns over Jerusalem, vv. 31—35.*

Verse 1. περὶ τῶν Γαλιλαίων, ὧν κ. τ. λ. The incident to which the Evangelist here alludes is not determined. It has been supposed, in opposition to the plain statement that the people concerned in it were *Galileans*, that it was the sedition raised by the Samaritans on Mount Gerizim, and suppressed by

Pilate, as related in Joseph. Ant. XVIII. 5. Some of the Greek Fathers contend that the tumult is intended, which was set on foot by the followers of Judas of Galilee, (*Acts* v. 37.) who appeared about A.D. 14. and resisted the payment of tribute to Caesar. The tenor of the context, however, seems to point to a more recent event, and Christ, who disapproved of the leading principle of this sect, would scarcely have placed them on a level with those who were innocently slain by the fall of a tower. In fact, nothing certain can be decided on the subject. There is no particular mention of the affair in Josephus, though his declaration that the Galilæans were the most seditious people in the land, renders it highly credible that some sudden tumult in the temple may have given Pilate a pretext for putting a party of them to the sword. It is related in Joseph. B. J. II. 1. 3. that Archelaus did not hesitate to slay three thousand while they were offering sacrifices; and in some insurrection of the Galilæans Pilate may have followed his example. Indeed, though Judas himself was not personally concerned, the factious tenet of his party may have been the origin of the tumult upon this as well as upon other occasions. See Joseph. II. 1. 12. 23. Ant. XX. 5. A peculiar atrocity was supposed to attach to a murder committed before an altar. Liv. X. 39. *Nefando sacro mixta hominum pecudumque cæde respersus*. WHITBY, GROTIUS, LIGHTFOOT, WETSTEIN.

Ibid. τῶν θυσιῶν. For τοῦ αἵματος τῶν θυσιῶν. There is a similar ellipsis in Hor. Od. I. 1. 23. *Lætus tubæ Permixtus sonitus*. The sense is complete in Phil. Jud. T. II. p. 315. αἷματι γὰρ ἀνδροφόνων αἷμα θυσιῶν ἀνεκφάθησται. In the next verse the preposition παρὰ signifies *above* or *beyond*, as in *Luke* iii. 13. *Rom.* i. 9. ii. 7. 9. ix. 23. So *præter* in Latin. Plaut. *Amphit.* II. 1. *Quem ego amo præter omnes*. WETSTEIN.

Ver. 3. ὡσαύτως. *In like manner*; as ὁμοίως in v. 5. This declaration partakes not only of an admonition, but of a prophecy, which was literally fulfilled about forty years afterwards in the destruction of Jerusalem. During the siege the Temple was frequently the seat of war, and multitudes of the priests who were offering the sacrifices were slain, and their blood mingled with that of the victims. Multitudes also were buried under the ruins of the Temple. See Joseph. B. J. V. VI. *et passim*. Upon other occasions also the Temple had been defiled with various slaughters. Under Florus a massacre took place, and Manahem was slain as he worshipped there. The zealots also, and the Idumæans who assisted them, met with a similar fate, (B. J. II. 32. IV. 14. sqq.) WHITBY, GROTIUS, A. CLARKE. A notion prevailed among the Jews that any sudden calamity was sent by God as a judicial visitation upon the sins of the sufferers; and it is not improbable that the circumstances here related were re-

garded in this light. The evident drift of our Lord's observation upon them is to set aside this error in judgment, though it has been produced in support of the very doctrine which it was intended to refute. Christ does not indeed deny that these Galilæans were sinners, and that their sufferings were justly due to their sins; but he reprobated the uncharitable judgment of those who look upon such accidental occurrences as particular providences, and condemn particular sufferers as the victims of God's merited vengeance, while they regard themselves as comparatively righteous, only because no such calamity has yet befallen them. ROSENMULLER, WATERLAND. Of the *Pool of Siloam* see Horne's Introd. Vol. III. pp. 23. 43. The tower was probably built on the city walls, near which the stream flowed. Of the word ὀφειλετής see on *Luke xi. 4.*

Ver. 6. συκῇν ἐν τῷ ἀμπελῶνι. This circumstance has been supposed to militate with *Deut. xxii. 9.*; but the precept there delivered seems rather to forbid the *sowing* of a variety of *seeds* in the same field, and the *planting* of *trees* is not noticed. *Vines* and *fig-trees* were frequently planted together, and hence they are frequently mentioned in conjunction in the O. T. Pliny also observes in N. H. XVII. 18. *Ficorum levis (umbra est,) quamvis sparsa; ideoque inter vineas seri non vetantur.* An opposite opinion, however, is adopted in Theophrast. Plant. III. 15. χαλεπώτατα δὲ καὶ ἀμπέλῳ καὶ τοῖς ἄλλοις συκῇ καὶ ἐλαίᾳ καὶ γὰρ τροφήν πολλὴν ἀμφότερά λαμβάνει, καὶ σκιὰν παρέχει πλείστην. KUINOEL, WETSTEIN. Of the scope of this parable see Horne's Introd. Vol. II. p. 402. and compare *Isaiah v. 1. sqq.* There is a somewhat similar comparison in Arrian. Epictet. I. 15. συκῆς μὲν κάρπος ἄφνω καὶ μία ὥρα οὐ τελειοῦται γνῶμης δ' ἀνθρώπου κάρπον θέλεις οὕτω δ' ὀλίγου καὶ εὐκολῶς κτήσασθαι; GROTIUS.

Ver. 7. τρία ἔτη. In Judea fig-trees usually bore fruit after they had been planted *three years*, Maimon. Mor. Nev. III. 37. Theophr. Plant. III. 17. Columel. *de Arb.* 21. In the application of the parable, however, the *three years* must be understood of an *indefinite* period, and not after some commentators, as indicating the three years' duration of our Saviour's ministry. In this case the fourth year, during which the tree was allowed to remain, could not be extended to represent the forty years which intervened between the death of Christ and the fall of Jerusalem without destroying the unity of the image. The four years together embrace the whole period of the Jewish commonwealth, and the time of Christ's ministry is well denoted by the close of the third year, the maturity of the tree corresponding with the completion of the Mosaic dispensation. WHITBY, GROTIUS.—[PEARCE.] The verb καταργεῖν, from ἀργός, *inactive*, signifies *to render useless*, properly *cessare facere*, and in this sense it occurs

in *Esra* iv. 21. 23. v. 5. vi. 8. LXX. So also Dioscorides, and Eur. Phœn. 765. ὅπως ἂν μὴ καταργῶμεν χέρα. As applied to *land*, we meet with Arist. Œcon. 2. χώρας ἀργοῦ γενομένης. Compare Diod. Sic. XIX. 42. The verb, however, is used nowhere in the sense of this passage, nor is it to be found in the classical writers, except in the passages above cited. It is used, however, by St. Paul in a variety of derived senses, so as almost to be reckoned among the words peculiar to this Apostle. In 1 Cor. vi. 13. xiii. 8. and elsewhere it signifies *to abolish*; 2 Tim. i. 10. *to destroy*; 1 Cor. xiii. 11. *to put away*; Gal. iii. 17. *to abrogate*; and Rom. vii. 2. *to emancipate*. GROTIUS, WETSTEIN, KYPKE.

Ver. 9. κἂν μὲν ποιήσῃ κάρπον. The sense must be supplied by καλῶς ἔχει, of which ellipsis see my note on Hom. Il. A. 135. We may observe that it was a principle with the Jews, founded on the precept in *Deut.* xx. 19. not to cut down any tree till its barrenness was clearly ascertained. Hence *Bava Kama*, p. 1. *Cut not down a palm that bears a cab of dates*. LIGHTFOOT.

Ver. 11. πνεῦμα ἀσθενείας. Not simply a periphrasis for ἀσθενείαν, as some maintain, but to be understood in reference to the Jewish opinion, that diseases were frequently inflicted by evil spirits. Hence v. 16. ἦν ἔδῃσεν ὁ Σατανᾶς. See Joseph. Ant. VI. 9. the Targums on *Psalms* xci. 6. and Maimon. Mor. Nev. III. 22. on *Job* ii. 7. The infirmity under which this woman laboured was called κύφωσις, as plainly appears from the use of the appropriate terms συγκύπτειν and ἀνακύπτειν. We have εἰς τὸ παντελὲς for παντελῶς, as in *Heb.* vii. 25. WHITBY, LIGHTFOOT, WETSTEIN, KYPKE.—[ROSENMULLER.]

Ver. 15. λύει τὸν βοῦν, κ. τ. λ. It appears from *Schabb.* II. I. Erubbim, p. 20, 2. and a variety of other passages in the Rabbinical writings, that it was permitted to attend to the feeding of their cattle on the Sabbath, and even to draw water for them, and pour it into troughs. The Heathens also allowed the performance of a variety of agricultural employments on their most solemn festivals. See Virg. Georg. I. 268. sqq. Compare the note on *Matt.* xii. 11. LIGHTFOOT, SCHOETTGEN, DODDRIDGE, WETSTEIN. Of the importance which the Jews attached to their descent from Abraham, whence they called themselves his *sons* and *daughters*, see on *Matt.* iii. 9., and of the two following parables on *Matt.* xiii. 31. 33.

Ver. 23. εἰ ὀλίγοι οἱ σωζόμενοι; The precise import of this question, as well as the spirit in which it was put, is not fully agreed upon by the commentators. Some understand σώζεσθαι of *temporal* deliverance only, in which sense it is applied in the

LXX with reference to the *remnant*, κατάλειμμα, which the prophets declared would be rescued from the general destruction of the Jews, which was now approaching. See *Jerem.* xlix. 17. LXX, and elsewhere. Julian has a parallel expression in Or. I. p. 6. λείψανον περισωζόμενον. Others understand the expression of those who shall be saved from the general disbelief, i. e. of those, among the Jews more especially, who should believe in Christ and embrace his religion. So the *remnant* mentioned in *Isaiah* x. 22. is applied by St. Paul in *Rom.* ix. 27. Compare *Luke* xix. 9. *Acts* xi. 17. *Rom.* xi. 14. 1 *Cor.* vii. 16. and particularly *Acts* ii. 40. and 47. Ignatius also, in his Epistle to Polycarp, has employed the term in the same acceptation. Hence it will signify *to put in the way of salvation*. Compare Jos. B. J. V. 13. 5. It seems more probable, however, that *eternal* salvation was in the mind of the enquirer, and that the question was not a captious one, as some suppose, but proposed with a view to an authoritative answer. Though it was the general opinion of the Jews that *all Israel should have their part in the world to come*, still the point appears to have been disputed continually in the schools, (*Sanhedr.* p. 3. 1.); and our Lord's judgment may have been sought as decisive on the subject. Hence the use of the participle in the present instead of the future, as indicating a firm reliance upon the certainty of his decision, the present time being frequently employed when the event, though future, is clearly ascertainable. Our Lord's reply, moreover, is not easily reconcilable with the idea of a temporal deliverance, though in this, as in other cases of merely speculative importance, he has not given a direct answer. Compare *John* xii. 34. xxi. 21. *Acts* i. 7. It was of more concern to know *what sort* of persons than *how many* will be saved; and accordingly we are told that those only will enter into the gate of life who *strive* (ἀγωνίζονται) to do so. This striving, therefore, is totally distinct from any absolute decree, and it depends upon ourselves whether we will or will not use the necessary exertions to make our calling and election sure. WHITEY, GROTIUS, LIGHTFOOT, SCHOETTGEN.—[HAMMOND, ROSENMULLER.] Of the following verses see on *Matt.* vii. 13. 22. viii. 11. xix. 30. In v. 25. ἐγέρθη is looked upon by some as redundant; but the verb may signify *to rise from one's seat*. The phrase φαγεῖν καὶ πιεῖν ἐνώπιόν τινος, v. 26. is expressive of intimate acquaintance and familiarity. Compare *Psalms* xli. 9. KUINOEL.

Ver. 32. τῇ ἀλώπεκι ταύτῃ. Persons are frequently compared in the Scriptures to those animals which they appear to resemble in temper and disposition. See Horne's *Introd.* Vol. III. p. 499. *note*. The *fox* seems to have been selected in all ages and countries as the emblem of artifice and cunning, instances of which might be produced in abundance from writers of all deno-

minations. It is probable from our Lord's thus designating Herod, that these Pharisees had been sent to intimate a pretended design of the Tetrarch to kill him, with a view to rid himself of his presence in his dominions. The repeated testimonies of Christ to the innocence of John the Baptist, and the influence which he was daily acquiring with the multitude, would naturally create suspicion and alarm in the mind of the prince. Some, indeed, have thought that the Pharisees themselves invented the report in order to check the censures which our Lord never hesitated to pass upon their conduct. Had this been the case he would scarcely have sent them with a message to Herod, instead of reproving, as upon other occasions, their own hypocrisy and deceit. With respect to the appellation itself, we may observe that it contains no violation of the precept in *Exod. xxii. 28*. The prophets in the O. T. did not scruple to reprove the vices of kings and rulers; and in calling Herod a *fox* Christ intended nothing vituperative, but merely to intimate a perfect knowledge of his secret intentions. GROTIUS, KUINOEL.—[WETSTEIN.] The expression *σήμερον καὶ αὔριον* is a proverbial phrase, denoting any short interval of time. Compare *Hos. vi. 2*. So Arrian. Epict. IV. 10. οὐκ εἶχε πρὸ ὀφθαλμῶν, ὅτι αὔριον ἢ εἰς τὴν τρίτην δεῖ αὐτὸν ἀποθανεῖν. On the other hand, *yesterday and the third day* signifies *lately* in *Gen. xxi. 2*. *Exod. iv. 10*. *Deut. xix. 6*. *Josh. iii. 4*. *1 Sam. xix. 7*. *1 Chron. xi. 3*. GROTIUS, DODDRIDGE. A difference of opinion exists as to the meaning of the verb *τελειοῦμαι*. Some, deriving it from *τέλη*, render it *I shall be sacrificed*, viz. on the cross; and others, *I shall complete*, i. e. my ministry: but the more received interpretation is that of the E. T. *I shall be perfected*, in a passive sense, i. e. *I shall die*. Compare *Acts xx. 24*. *Phil. iii. 12*. SCHLEUSNER, WETSTEIN.—[KUINOEL, KYPKE, DODDRIDGE.]

Ver. 33. οὐκ ἐνδέχεται. It is not possible. Hesych. ἀδύνατόν ἐστι. This was a severe reproof against the Jewish sanhedrim, of which some of those present may perhaps have been members. It lay with this council, which sate at Jerusalem, to decide upon the pretensions of prophets, and punish impostors; and it now remained for them to complete the series of murders of which they had already been guilty by condemning and crucifying the Messiah. The expression, however, is to be understood with certain limitations, as John the Baptist and some other prophets, though comparatively few, had perished out of Jerusalem. ELSNER, WETSTEIN, LIGHTFOOT, DODDRIDGE, KUINOEL. In the beginning of the verse the verb *πορεύεσθαι* refers to the advice of the Pharisees in v. 31., and there seems to be an ellipsis to the following effect:—*Nevertheless, after working my miracles to-day and to-morrow, or the day after I must depart, as you recommend, for Jerusalem, for, &c.* HAMMOND. Of Christ's lamentation over Jerusalem see on *Matt. xxiii. 37*.

CHAPTER XIV.

CONTENTS:—*Christ dines with a Pharisee, and heals a dropsy on the Sabbath-day*, vv. 1—6. *He recommends humility*, vv. 7—15. *The parable of the great supper*, vv. 16—24. *Worldly-mindedness incompatible with Christianity*, vv. 25—35.

Verse 1. σαββάτῳ φαγεῖν ἄρτον. It was a religious obligation with the Jews, which our Lord encouraged by his presence on this occasion, to have their tables better spread on the Sabbath-day. See *Nehem.* viii. 10. *Tobit* ii. 1. *Phil. Jud.* II. 166. In *Schabb.* p. 119, 1. a Rabbi who had been well entertained enquires—*How did you know of my coming?* and is thus answered—*Is there any thing more valuable to us than the Sabbath?* i. e. the day induced us to make good cheer, though we knew not of your coming. Hence Plutarch, speaking of the Jews, observes in *Sympos.* p. 672. A. αὐτοὶ δὲ τῷ λόγῳ μαρτυροῦσιν, ὅτι σάββατον τιμῶσι, μάλιστα μὲν πίνειν καὶ οἰνοῦσθαι παρακαλοῦντες ἀλλήλους. The phrase φαγεῖν ἄρτον is not uncommonly applied to a meal of more than ordinary preparation, as in *2 Sam.* ix. 7. xii. 21. *Prov.* ix. 5. LIGHTFOOT, SCHOETTGEN, WETSTEIN, KUINOEL. The ἄρχοντες τῶν Φαρισαίων are not, as the E. T. have it, *chief Pharisees*, but *rulers of the sect of the Pharisees*, i. e. members of the Sanhedrim, or rulers of the synagogue. See *Matt.* ix. 18. Otherwise they would have been termed πρῶτοι Φαρισαίων. GROTIUS, HAMMOND. Of the formula ἀποκριθεὶς εἶπεν, v. 5. see on *Matt.* xi. 25. and of the following verses on *Matt.* xii. 2. 10, 11.

Ver. 7. ἐπέχων. Some understand τοὺς ὀφθαλμοὺς, both here and in *Acts* iii. 5. alleging Lucian's expression ἐπέχειν τοὺς ὀφθαλμούς τι. No instance, however, is produced where the ellipsis is necessarily so supplied. It should seem, therefore, that τὸν νοῦν or τὴν διάνοιαν should rather be added. This is clearly the case in *1 Tim.* iv. 16. ἐπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ. Plato, *de Legg.* II. p. 926. B. ἐπὶ μείζοσι γάμοις τὴν διάνοιαν ἐπέχων. Compare Herod. I. 80. VI. 96. Lucian, T. II. p. 212. In the same manner the Latins use *attendere* with or without *animum* in the accusative. WETSTEIN.—[Bos.]

Ibid. τὰς πρωτοκλισίας. The manner in which the Jews and the ancients reclined at their meals has been noticed more than once already. The most honourable place was beside the host on the middle couch which lay along the upper end of the table. See Horne's *Introd.* Vol. III. pp. 397. 420. and compare Virg. *Æn.* I. 698. Hor. *Sat.* II. 8. 20. Plaut. *Pers.* V. 1. 15. Of this post of honour the Rabbies were remarkably ambitious, claiming

it as due to their superior wisdom. Thus the Talmud, in *Bera-coth*, p. 11, 2. *King Janneus invited R. Simeon to a banquet, where he placed himself between the king and the queen, and being asked the reason, he replied: In the book of Ben Israel it is written, "Exalt Wisdom, and she shall exalt thee, and make thee to sit among princes."* The quotation, however, is from *Prov.* iv. 8. A similar pride seems also to have prevailed among the Greeks and Romans. Theoph. Char. 21. ὁ δὲ μικροφιλότιμος, ἐπὶ δεῖπνον κληθεὶς, παρ' αὐτὸν τὸν καλέσαντα κατακείμενος δειπνῆσαι (φιλεῖ.) Val. Max. II. 1. *Invitati ad cœnam diligenter quærebant, quinam ei convivio essent interfuturi; ne seniores adventu discubitus præcurrerent.* Our Lord's precept may be compared with *Prov.* xxv. 7., and lessons of a similar character are to be met with in the Rabbinical writings. Of the E. T. we may remark that in our earlier writers the word *room* was synonymous with *place*. LIGHTFOOT, SCHOETTGEN, WETSTEIN. Of the word γάμος, in the next verse, see on *Matt.* xxii. 1.

Ver. 9. δὲς τούτῳ τόπον. This form, as well as κατέχειν τόπον and προσαναβῆθι ἀνώτερον, were the usual expressions of etiquette at the Jewish entertainments, instances of which abound in the Rabbinical writers. Parallel phrases are also to be found in the classics. Plut. in *C. Gracch.* p. 840. δότε τόπον ἀγαθοῖς, κακοὶ πολῖται. Arrian. *Epict.* III. 26. ἐξελθε, δὲς ἄλλοις τόπον. Ovid. *Pont.* I. 1. *locum date sacra ferenti.* Fast. II. 668. *Cuncta Jovi cessit turba, locumque dedit.* Cic. *Epist. Fam.* XI. 1. *Dandus est locus Fortunæ.* Senec. *Epist.* 74. *Demus raptoribus locum.* Plautus: *Abi tu sane superior.* WETSTEIN, KYPKE. Of v. 11. see on *Matt.* xxiii. 11.

Ver. 12. μὴ φώνει τοὺς φίλους, κ. τ. λ. Supply μόνον. The precept is not to be taken in an unlimited sense, as excluding all interchange of hospitality among the rich, but as recommending that more acceptable benevolence in the sight of God, which extends itself to those from whom no reward can be expected. In this restricted sense the particle μὴ, like the Hebrew מִן, is frequently employed. See on *Matt.* ix. 13. Our Lord may possibly allude to an Eastern custom which prevails in Arabia to this day, where the rich frequently dine in the open air and invite the passers by, even of the poorest orders, to partake of the meal, that nothing may be left. See also Horne's *Introd.* Vol. III. p. 204. Sentiments analogous to the precept are found in other writers. Cic. *Off.* I. *In collocando beneficio hoc maxime officii est, ut quisque maxime opis indigeat, ita ei maxime optulari: quod contra fit a plerisque; a quo enim plurimum sperant, etiamsi ille his non eget, tamen ei potissimum inserviunt.* Plin. *Epist.* IX. 30. *Volo eum, qui sit verè liberalis, tribuere amicis, sed amicis dico pauperibus: non ut isti, qui iis potissi-*

nunquam donant, qui donare maxime possunt. Compare also Hom. Od. P. 382. Xen. Sympos. I. 15. Arist. Nicom. VIII. 15. Ammian. Marcel. XIV. 6. The verb φωνεῖν is here, as elsewhere, used in the sense of καλεῖν, but a peculiar emphasis has been attached to it in this place, inasmuch as those who give invitations merely from ostentatious motives are wont to speak in a loud voice. Some have regarded ἀντικαλεῖν, which is opposed to it, as a Latinism; and so we have in Mart. Epig. III. 27. 1. *Nunquam me revocas, venias cum sæpe vocatus.* But Xenophon, as cited above, fully establishes the Greek idiom: οὔτε μὴν ὥς ἀντικληθῆσόμενος καλεῖ μέ τις. WETSTEIN, HARMER.—[GROTIUS.] Of καλεῖν see on Matt. xxii. 3.

Ver. 14. ἀναστάσει τῶν δικαίων. So ἀνάστασις τῆς ζωῆς, as opposed to ἀνάστασις κρισέως, John v. 25. The Pharisees only acknowledged *the resurrection of the just*, and our Lord here speaks in accordance with their sentiments, though it is clear from Matt. xxv. 32. and elsewhere, that there will be a general resurrection. They also supposed, as we have elsewhere already remarked, that there would be two resurrections, the first of which would take place at the Messiah's appearance. Hence in the reply of the guest, *the kingdom of God* is evidently to be understood of the Messiah's *earthly kingdom*. GROTIUS, PEARCE. Of the following parable see on Matt. xxii. 1. sqq. where it is given more at large.

Ver. 18. ἀπὸ μιᾶς. There is here a manifest ellipsis, which has been supplied in various ways. Some, comparing Acts iv. 32. Phil. i. 27. understand καρδίας or ψυχῆς: others suggest φωνῆς, as in Diod. Sic. p. 515. D.: and others, again, ὥρας, αἰτίας, ψήφου, &c. But the word omitted is rather γνώμης or βουλῆς. Compare Hom. Il. B. 379. and my note *in loc.* The omission is supplied in Demosth. Philip. IV. p. 147. ἐὰν μὲν ὑμεῖς ὁμοθυμαδὸν ἐκ μιᾶς γνώμης Φίλιππον ἀμύνησθε. GROTIUS, WETSTEIN, BOS.—[HAMMOND, LIGHTFOOT, DODDRIDGE,] &c. The verb παραιεῖσθαι does not signify, as it sometimes does, *to refuse*, but *to excuse oneself*, as in Joseph. Ant. VIII. 8. 2. Indeed, the expression ἔχε με παρητημένον is a Latinism, corresponding exactly with Mart. Epigr. II. 80. *Excusatum habeas me, rogo: cæno domi.* The phrases ἀναγκὴν ἔχω, *opus habeo*, and ἐρωτῶ σε, *rogo te*, are also regarded as Latinisms by the generality of commentators; though the former, which recurs in Luke xxiii. 17. 1 Cor. vii. 37. Heb. vii. 27. Jude 3. is used by some of the later Greek authors. In the next verse also δοκιμάσαι is the Roman forensic term *probare*, which signifies *to examine a thing in order to ascertain its quality*. Cic. in Verr. III. 31. *Ut probetur frumentum.* WETSTEIN, GROTIUS, MICHAELIS. It is worthy of remark that there is nothing sinful in

the various excuses which the guests offered for non-attendance at the feast. The engagements which they alleged were in themselves unobjectionable; but their offence consisted in allowing any occupation whatever to interfere with the more urgent and important ceremony to which they had been invited. We may, and we ought to attend to the duties and concerns of the present life, but we must never allow them to interfere with the great work of our salvation.

Ver. 23. ἀνάγκασον εἰσελθεῖν. St. Augustin was induced, by the obstinacy of the Donatists in the latter part of his life, to interpret this text in favour of the compulsion of heretics, though he had strenuously maintained in his early works, as Justin, Athenagoras, Tertullian, Arnobius, and the rest of the Fathers had done before him, that none ought to be compelled to a profession of their faith. The passage, however, has no relation to heretics, but to the unconverted Gentiles; nor is any other than *moral compulsion* or *persuasion* intended, which is all that a servant could exert. In this sense the verb ἀναγκάζειν occurs in *Matt. xiv. 22.* See the note there; and to the examples cited add *Prov. vii. 21. LXX. Mark vi. 45. Luke xxiv. 29. Acts xvi. 15. Gal. ii. 14. 1 Thess. ii. 10. 2 Tim. iv. 2. Cic. de Orat. I. 9. de Amic. 8.* So also Plutarch, in *Brut. p. 993. λιπαρεῖν καὶ βιάζεσθαι ἐπὶ δεῖπνον.* Hor. *Epist. I. 9. 3. prece cogit.* The expression, therefore, intimates the affectionate earnestness with which Christ invites us to embrace the Gospel, but without any sanction, which some would derive from it, to the doctrine of irresistible grace. DODDRIDGE, WHITBY, MACKNIGHT.

Ver. 26. μισεῖ τὸν πατέρα. Taken literally, the import of this declaration would be not only impious, but impossible: but the verb μισεῖν is frequently to be understood in a limited sense, and the precept merely intimates that every tie is to be sacrificed, and every attachment forsaken which comes into competition with Christ and his religion. See on *Matt. vi. 24.* and on *x. 37.* where the meaning is more clearly expressed. The comparison is to be taken in the same light with that of Epictetus, wherein he likens *mankind* to men preparing for a voyage: *They may collect shells on the shore provided they be ready to go on board at the signal for sailing.* Compare *1 Cor. vii. 29, 30.* Hence, as a man naturally calculates the expense of any undertaking before he embarks in it, or as a king considers his resources before he engages in war, so is it necessary for the Christian to prepare his soul for temptation in the service of God and Christ: *Eccclus. ii. 1.* It has been suggested, but with little probability, that our Lord may here allude to the renunciation which the Jewish proselytes made of their Gentile relations. WHITBY, GROTIUS, GILPIN.

Ver. 28. πύργον οἰκοδομῆσαι. So in *Matt.* xxi. 33. and hence some have imagined that a tower similar to that which is there intended, and which were common in the vineyards of the east, is here also meant. But from the cost of its erection being the subject of especial calculation, it should seem rather to have been a *turreted mansion*; and in nearly the same sense πύργος is used in *Luke* xiii. 4. So *Hor.* *Od.* I. 4. 13. *pauperum tabernas, regumque turretes.* *Liv.* XXXIII. 48. *Annibal ad suum turrim pervenit.* The verb ψηφίζειν signifies *to calculate*, from ψῆφος, a *pebble*, which was used by the ancients in computation. So *Rev.* xiii. 18. ψηφισάτω τὸν ἄριθμον. *Herod.* II. 36. λογίζονται ψήφοισι. SCHLEUSNER, WETSTEIN.—[DODDRIDGE.]

Ver. 31. καθίσας βουλεύεται. So *Virg.* *Æn.* X. 159. *Hic magnus sedet Æneas, secumque volutat Eventus belli varios.* With this illustration we may also compare the following. *Thucydides*: τοῦ πολέμου τὸ παράλογον ὅσον ἐστὶ πρὶν ἐν αὐτῷ γενέσθαι προδιάγνωθε. So *Livy*: *Cum tuas vires, tum vim fortunæ martemque belli communem propone animo.* *Quintilian*: *Prius est parare bellum quam exercere.* *Sallust*: *Priusquam incipias, consulto; et postquam consulueris, mature facto opus est.* *P. Mimus*: *Diu apparandum est bellum, ut vincas celerius.* To these may be added *Xen. Mem.* IV. *Pæd.* II. *Ammian. Marcel.* XXV. 3. *Joseph. B. J.* II. 16. 4. *Phil. Jud.* II. 16. 40. GROTIUS, WETSTEIN.

Ver. 34. καλὸν τὸ ἄλας· κ. τ. λ. From a false notion that this mineral cannot lose its flavour, some have supposed that pure salt is not here intended, but some mixture in which salt abounds. But see note on *Matt.* v. 13. The connexion in this place runs thus: “Ye see the necessity of counting the cost and hazard of becoming my disciple; for if ye proceed rashly ye may apostatise, and become as unsavoury salt.” In being *trodden under foot* there may be an allusion to excommunicated penitents in the primitive Church, who cast themselves on the ground to be trampled upon by those who passed them. LIGHTFOOT, WHITBY.—[HAMMOND, LE CLERC.]

CHAPTER XV.

CONTENTS:—*Parables of the lost sheep*, vv. 1—7.; *of the lost piece of money*, vv. 8—10.; *and of the prodigal son*, vv. 11—32.

Verse 2. ἁμαρτωλοὺς προσδέχεται. *Associates with sinners.* So *Arist. Equit.* 735. τοὺς μὲν καλοὺς τε καὶ καλοὺς οὐ προσδέχει.

There is some difference of opinion as to the application of the three parables which compose this chapter. Some by *δικοίς* in v. 7. understand the Jewish nation, *who trusted in themselves that they were righteous*; and by *ἀμαρτωλῶ* the Gentile world, in which sense the word is not unfrequently used in the N. T. So also in v. 10. : and under the figure of the *prodigal son* the Gentiles are again supposed to be represented, who were *far off from God*, (*Ephes. ii. 13.*) until admitted to the privileges of the Christian covenant, to the great dissatisfaction of the Jews, who are represented by the elder brother. A much more natural application arises out of the murmurs of the Pharisees against our Lord for holding communication with persons whom they regarded as *sinners*, and with whom, even though they repented, they would not associate. See *Tanchuma*, p. 3, 2. But as our Lord upon another occasion had told them that *the whole need not a physician, but those that are sick*, so he here teaches them that there is joy in heaven at the repentance of a sinner, and the return of a prodigal; and consequently it is more pleasing in the sight of God to attempt their conversion than to forsake their company, and thus harden them in their sins. It may be, indeed, that our Lord may have had in view the more extended sense of which the parables would afterwards admit, with reference to the call of the Gentiles; and the ancient Fathers have not improperly applied them to both cases. At the same time the *righteous who need no repentance* cannot be taken in an ironical acceptation, since there would be no less joy at the conversion of one of these than at that of sinners of any other description. The *μετανοία*, translated *repentance*, does not here imply that sorrow for sin, which is daily required of the most godly men, but a thorough change of mind and conduct, which is necessary to the conversion of an habitual sinner. GROTIUS, HAMMOND, DODDRIDGE, SCHOET-GEN.—[WHITBY.] Of the particulars of the parable see on *Matt. xviii. 12.* and compare the notes on *Matt. ix. 10. 13.* It seems to have been a custom with the Jews to carry their sheep on their shoulders. See *Isaiah xl. 11.* and compare *Tibull. Eleg. I. 1. 31. Non agnamve sinu pigeat fætumve capellæ Desertum, oblita matre, referre domum.* The scope of the parable may also be illustrated by *Eurip. Fragm. Œd. 14. Ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βρότοις Φανείσα, μᾶλλον ἢ τὸ προσδοκώμενον, Τέρπει.* KUINOEL, WETSTEIN.

Ver. 4. ἐπὶ τὸ ἀπολωλός. The preposition here properly denotes *in search of*. *Diog. Laert. I. 10. πεμφθεὶς παρὰ τοῦ πατρὸς εἰς ἀγρὸν ἐπὶ πρόβατον.* ΚΥΡΚΕ. Of the ellipsis of *μᾶλλον* in v. 7. see my note on *Hom. Il. A. 116.* The parable of the lost piece of money has the following parallel in the Jewish writings. *As a man who has lost any thing lights a candle, and searches till he find it, so should we be diligent in seeking for the things*

of the world to come. So Theoph. Char. 10. τῆς γυναικὸς ἀποβαλομένης τρίχαλκον, ὅς τις μεταφέρειν τὰ σκεύη, καὶ τὰς κλίνας, καὶ τὰς κιβωτοὺς, καὶ διψᾷ τὰ καλύμματα. WETSTEIN.

Ver. 12. τὸ ἐπιβάλλον μέρος. *The portion which falls to my share.* So Job vi. 11. LXX. ὅτι σοι ἐπιβάλλει ἡ κληρονομία αὐτῆς. Compare 1 Macc. x. 30. 2 Macc. iii. 3. ix. 16. In the same sense the word also occurs in other writers. Herod. IV. 115. τῶν κτημάτων τὸ ἐπιβάλλον. VII. 23. ἀπολαχόντες γὰρ μῦριον ὅσον αὐτοῖσιν ἐπέβαλε. Demosth. de Cor. p. 212. τῆς τῶν ἄλλων τύχης τὸ ἐπιβάλλον ἐφ' ἡμᾶς μετεκληφέναι τὴν πόλιν. Neither the Jewish or Roman law allowed to a father the voluntary distribution of his whole estate. Among the Jews a double portion was allotted to the first born, and the remainder was divided equally among the rest of the children, (*Deut. xxi. 17.*) nor was it unusual to settle his patrimony upon a son during the father's life-time, the latter reserving to himself, as in the present instance, so much of the estate as was sufficient for the support of the rest of his family. PARKHURST, WETSTEIN, KYPKE, KUINOEL.

Ver. 13. συναγαγὼν ἅπαντα. Scil. εἰς ἀργύριον. *Turning it all into money.* Plutarch. Op. p. 772. C. κληρονομίαν εἰς ἀργύριον συναγαγὼν. Quinctil. Dial. 5. *Cunctas facultates in pretia collegi.* The verb διασκορπίζειν signifies *to squander*; in Latin *dilapidare*. Thus Terence: *Priusquam dilapidet nostras viginti minas.* With respect to the adjective ἄσωτος there can be no doubt of its derivation, though all are not agreed respecting its precise import. Some understand it actively, of *one who can save nothing*; but it is certainly preferable to explain it after Aristotle, in a passive acceptation, τὸν δι' αὐτὸν ἀπολλύμενον. He adds, Ethic. IV. 1. δοκεῖ δὲ ἀπώλειά τις αὐτοῦ εἶναι καὶ ἡ τῆς οὐσίας φθορά, ὡς τοῦ ζῆν διὰ τούτων ὄντος. Soph. Aj. 190. ἄσωτου γενεῆς. Schol. τῆς ἐξώλους καὶ σώζεσθαι μὴ δυναμένης. The E. T. *riotous living* fully expresses the meaning of the original. Cic. de Fin. II. 8. *Nolim enim mihi fingere asotos, ut soletis, qui in mensam vomant, et qui de conviviis auferantur, cradique postridie se rursus ingurgitent; qui solem, ut aiunt, nec occidentem unquam viderint nec orientem: qui consumptis patrimoniis egeant; nemo nostrum istius generis asotos jucunde putat vivere, &c. &c. &c.* Aul. Gell. VII. 11. *Nequam hominem nihili neque rei neque frugis bonæ, quod genus Græci fere ἄσωτον, ἢ ἀκόλαστον, ἢ ἀχρεῖον, ἢ κακότροπον, ἢ μισρὸν vocant.* WETSTEIN, GROTIUS.

Ver. 15. βόσκειν χοίρους. As the Jews were forbidden to eat swine, so the care of these animals was considered an employment at variance with their religion, so that the occupation in which he

was engaged is a moving circumstance in the picture of the prodigal's distress. Thus in *Sota*, p. 49, 2. *Cursed is he that feedeth swine*. A similar antipathy prevailed among the Egyptians, as related in Herod. II. 27.; and the office of a swineherd, though no religious scruples intervened, was looked upon with the greatest contempt among Heathen nations. Mart. Epigr. X. 11. *Dispeream, ni tu Pyladi præbere matellam Dignus es, aut porcos pascere*. PEARCE, WETSTEIN. Of the verb κολλᾶσθαι, which here signifies *to attach oneself to another*, scil. *as a servant*, see on Matt. xix. 5.

Ver. 16. καὶ ἐπιθύμει γεμίσαι κ. τ. λ. The interpreters for the most part have been used to understand this passage as if the *desire* was not gratified; but as the prodigal had the care of the swine he could have had no difficulty, except on the score of conscience, to supply himself with a portion of their food; and as he had made no scruple of violating his religion in undertaking the charge, he would scarcely have been deterred from purloining his necessary subsistence, the wages allowed by his master being insufficient to supply his wants. Hence it seems that ἐπιθυμῆν should be rendered *to be fain, to be content*, of which sense several instances may be adduced from the classics; and so it should also be taken in *Luke* xvi. 21. and in *Isaiah* i. 29. lviii. 2. LXX. Thus Lys. Orat. 24. ἐπιθυμῆν τῶν παρόντων νυνὶ πραγμάτων, *to be content with the present position of affairs*. In the ensuing member of the sentence there is an ellipsis of φαγεῖν. The sense runs thus: *And yet, though he was reduced to this extremity, no one gave him aught to eat*. CAMPBELL, GROTIUS, MACKNIGHT. —[KUINOEL.]

Ibid. κερατίων. E. T. *husks*: by which have been understood the pods of *peas* or *beans*, or some other leguminous vegetable. The commentators, however, are now pretty generally agreed that the fruit of the carob tree (*ceratonia siliquosa*, Linn.) is intended, of which the fruit is still used in the East for feeding swine. It is also called *St. John's bread*, from a popular notion that it formed part of the Baptist's food in the wilderness. In Plin. N. H. XV. 28. it is called the *Egyptian fig*; and so Hesych. κερατωνία· συκῇ Αἰγύπτου. The rind, which is sometimes eaten by the poorer classes, is sweet, but mealy, and somewhat indigestible. Hence Vajikra Rabba: *R Acha said, A Jew must eat carobs in order to repentance*. Again in Tanchuma, p. 258, 1. *I should prefer the land of Israel, were the wildest carobs my only food*. Compare Hor. Epist. II. 1. 123. *Vivit siliquis et pane secundo*. Pers. Sat. III. 55. *Siliquis et grandi pasta polenta*. See also Galen, *de Med. Situp.* I. Theoph. Hist. Plant. I. 18. IV. 1. Some have incorrectly imagined that the fruit intended was a kind of *wild chesnut*. CAMPBELL, GROTIUS, WETSTEIN, SCHOETTGEN.—[DODDRIDGE.]

Ver. 17. εἰς ἑαυτὸν ἐλθών. Coming to himself. The formula is used of a *recovery* from insanity, delirium, or any mental delusion whatsoever. Diod. Sic. XIII. 95. τοῖς λογισμοῖς εἰς ἑαυτοὺς ἐρχόμενοι. Arrian. Epict. 31. δταν εἰς σεαυτὸν ἔλθης. Hor. Epist. II. 2. 137. *Expulsi elleboro morbum, bilemque meraco, Et redit ad sese.* Lucret. IV. 994. *Donec discussis redeant erroribus ad se.* 1016. *Exterrentur, et ex somno quasi mentibus capti Vix ad se redeunt.* In *Acts* xii 11. the phrase γενέσθαι ἐν ἑαυτῷ, which is found also in Xen. Anab. I. 5. 15. has precisely the same meaning. WETSTEIN, KYPKE. In the next verse οὐρανὸς is substituted for Θεός, as in *Matt.* xxi. 25. Compare *Dan.* iv. 23. 1 *Macc.* iii. 18. LXX, where the Hebrew is מִן־יָדָיו. GROTIUS.

Ver. 20. ἐπέπεσεν ἐπὶ τὸν τράχηλον. In token of affection and reconciliation. Compare *Gen.* xxiii. 4. xlv. 14. *Tobit* xi. 8. *Acts* xx. 37. So Hom. Od. Ψ. 207. Δακρύσασα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας Δείρη βάλλ' Ὀδυσῆϊ. Ter. And. I. 1. 110. *Rejecit se in illum flens quam familiariter.* WETSTEIN, WAKEFIELD. Of the verb σπλαγχνίζεσθαι see on *Matt.* ix. 36. The idea in which the word originated prevailed generally among the ancients. Eur. Orest. 1200. Καὶ νιν δοκῶ, τὸ πρῶτον ἦν πολὺς παρῇ, Χρόνῳ μαλάξειν σπλάγχνον. Ovid. Epist. I. 90. *Viscera nostra tuæ dilaniantur opes.* Compare also Æsch. Prom. 729. Eur. Med. 220. Juv. Sat. XIII. 14.

Ver. 22. τὴν στολὴν τὴν πρώτην. The first, i. e. the best robe : as in *Rom.* iii. 2. x. 19. 1 *Tim.* i. 15. So *Esra* xxvii. 22. LXX. μετὰ πρώτων ἡδυσμάτων. Athen. V. p. 197. B. ταύταις δ' ἀμφίταποι ἀλουργεῖς ὑπέστρωντο τῆς πρώτης ἐρέας. Joseph. Ant. XIII. 5. 4. τὰ πρῶτα μύρα χρίόμενοι. In the same manner *primus* is used in Ter. Adelph. V. 2. 4. Justin. II. 9. The robe, the ring, and the shoes were marks of distinction in the East. See *Gen.* xli. 43. 1 *Macc.* vi. 16. *James* ii. 2. and Horne's *Introd.* Vol. III. p. 406. So Plaut. Casin. *Si effixis hoc, soleas tibi dabo, et annulum in digito Aureum, et bona plurima.* With the killing of the fatted calf we may compare Hom. Od. Ξ. 414. Ἄξειθ' ὕων τὸν ἄριστον, ἵνα ξείνῳ ἱερεύσω Τηλεδαπῷ. Hor. Epist. I. 3. 36. *Pascitur in oestrum reditum votiva juvenca.* GROTIUS, WETSTEIN, BULKLEY. Of the verb θύειν see on *Matt.* xxii. 4.

Ver. 24. νεκρὸς ἦν, καὶ ἀνέζησε. Some understand the father as speaking of his son in relation to himself, or to his own ignorance whether he was alive or dead. But the expression is rather to be understood of a *spiritual death* and *resuscitation*. Theophylact: νέκρωσιν μὲν καὶ ἀπώλειαν φησὶ τὴν ἀπὸ τῆς ἁμαρτίας· ἀναζώωσιν δὲ καὶ εὐρεσιν, τὴν ἀπὸ τῆς μετανοίας. Compare *Rom.* iv. 19. *Ephes.* ii. 1. v. 14. 1 *Tim.* v. 6. 1 *John* iii. 14. *Rev.* iii. 1.

and see the note on *Matt.* viii. 22. The Jews have a proverb, *Ill men, while they live, are dead*; and the Arabs, *The living dead man is truly dead*. Pythagoras also, in order to intimate that one who had deserted his school of philosophy was morally dead, set up a coffin in his room. We have a similar metaphor in a fragment of Menander, preserved by Eustathius: Ἀνθρώπε, πέρυσσι πτωχὸς ἦσθα καὶ νεκρὸς, Νυνὶ δὲ πλουτεῖς. So Cic. *post redit. in Senat.* 9. *Qui me a morte ad vitam, a desperatione ad spem, ab exitio ad salutem revocavit.* So in v. 27. ὑγιαίνοντα is to be understood of *moral* sanity; or, at least, as including this as well as *bodily* health. HAMMOND, KYPKE, WETSTEIN.—[ROSENMULLER, KUINOEL.]

Ver. 29. ἰδοὺ, τοσαῦτα ἔτη κ. τ. λ. This point in the parable is not to be overpressed in favour of the Pharisees or of the Jewish nation; but, allowing them to be as righteous as they pretended, it was no reason for their rejecting a penitent sinner. Tertullian observes: *Posuit Christus ergo illos in parabola, esse, non quales erant, sed quales esse debuerant.* The father intimates in his reply that there is no just cause of complaint to the righteous, because the penitent are received into favour. As the joyful welcome given to the younger son did not lead to the disinheritance of the elder, so neither will God, out of partial fondness for a repentant sinner, raise him to a higher state of glory than those who have made greater progress in holiness, and done him more constant and faithful service. GROTIUS, LE CLERC, DODDRIDGE.

Ver. 30. ὁ καταφαγὼν σου τὸν βίον. We have the same metaphor in Hom. *Od.* O. 10. μή τοι κατὰ πάντα φάγωσι, Κτήματα δασσάμενοι. Æschin. c. Timarch. εἰ οὗτος πεπόρνευκέ τε, καὶ τὰ πατρῶα κατεδήδοκε, καὶ οὐ μόνον κατέφαγεν, ἀλλ', εἰ οἶόν τ' εἰπεῖν, κατέπιεν. Æsop. *Fr.* νέος ἄσωτος καταφάγων τὰ πατρῶα. Ter. *Eun.* II. 2. 4. *Patria qui abligurierat bona.* Hor. *Sat.* II. 3. 122. *Filius ut ebibat hæres.* We read of a maxim of Solon in D. Laert. I. 55. εἴαν τις μὴ τρέφῃ τοὺς γονέας ἄτιμος ἔστω, ἀλλὰ καὶ ὁ τὰ πατρῶα κατεδηδοκῶς; and, accordingly, a law is cited in Æschin. c. Timarch. §. 30. to the effect that no person of this character should be allowed to speak in the assembly. WETSTEIN, WOLF.

CHAPTER XVI.

CONTENTS:—*The parable of the unjust steward*, vv. 1—13. *The Pharisees reproved*, vv. 14—18. *The parable of Dives and Lazarus*, vv. 19—31.

Verse 1. ἄνθρωπός τις κ. τ. λ. There is a parable very like this in D. Kimchi on *Isaiah* xl. 21. though our Lord has improved it greatly, and rendered the circumstances more striking and impressive. *The whole world is like unto a house; heaven is its roof, the stars its lamps, and the fruits of the earth the table spread. The owner and builder of this house is the Holy blessed God; and man is his steward, into whose hands the business of the house is committed. If he considers in his heart that the master keeps his eye constantly over him, and he, therefore, acts wisely, he shall find favour in the eyes of his master; but if the master find wickedness in him, he shall remove him from his stewardship. The foolish steward does not think of this, &c. &c. &c.* LIGHTFOOT, A. CLARKE. The verb διαβάλλειν does not always imply *calumny*; but, as here, it is used of a *true* accusation in *Numb.* xxii. 22. 2 *Macc.* iii. 11. LXX. *Diod. Sic.* p. 269. *D. Joseph. Ant.* VI. 10. 2. The phrase ἀποδοῦναι λόγον, *to give an account*, occurs in *Matt.* xii. 36. *Acts* xix. 40. *Heb.* xiii. 17. 1 *Pet.* iv. 5. So *Plat. Phæd.* §. 8. ὑμῖν δὲ τοῖς δικασταῖς βούλομαι τὸν λόγον ἀποδοῦναι. SCHLEUSNER, KYPKE, RAPHELIUS. Of the use of δύναμαι, in the next verse, see on *Mark* ii. 19.

Ver. 3. σκάπτειν οὐκ ἰσχύω, κ. τ. λ. As the labour of *digging* seems to have been regarded by the ancients as most servile and laborious, so *begging* was looked upon as mean and disgraceful. *Aristoph. Av.* 1432. τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι. *Eurip. Rhes.* 176. κακαὶ γεωργεῖν χεῖρες εὖ τεθραμμέναι. *Pausan. Arcad.* p. 695. Λακεδαιμονίων οἱ αἰχμάλωτοι τὸ πεδῖον Τεγεάταις ἔσκαπτον. *Quintil. Decl.* 9. *Quid vis porro faciam? Agrestia opera? Delicatior, quod a fortuna non didici.* Also *Tyrtæus*: πτωχεύειν πάντων ἐστ' ἀνιηρότατον. The verb γιγνώσκειν signifies *to resolve* in the next verse; and so it occurs in *Diod. Sic.* IV. 57. *Plutarch. Lycurg.* §. 3. *Eur. Dan.* fr. 43. *Alciph. Epist.* I. 25. GROTIUS, ELSNER, WETSTEIN, SCHLEUSNER. Before δέξονται we must supply ἄνθρωποι, or perhaps χρεωφειλέται.

Ver. 6. ἑκατὸν βάτους ἐλαίου. *A hundred baths of oil.* The bath, Π, was the largest measure of capacity among the He-

brews, except the *Homer*, of which it was the tenth part: *Ezek.* xl. 11. 14. It was equal to the *ephah*, containing about seven and a half English gallons. In the E. T. βάρος in this, and κόρος in the next verse, are rendered by the same general term, *measure*. But the *cor*, כר, was the largest Hebrew dry measure, as the *Homer* was for liquids; each containing about seventy-five gallons. According to Joseph. Ant. XV. 9. 2., the *cor* was equivalent to ten Attic *medimni*, or bushels. Hence there may have been no partiality manifested in the reduction to each of the debtors respectively, inasmuch as twenty *cors* of wheat were, in all probability, equal in value to fifty *baths* of oil. The word γράμμα signifies a *bond* or *engagement*, and is properly rendered by *cautio* in the Vulgate. In this sense it is also used in Joseph. Ant. XVIII. 6. 3. It should seem to have been a custom with tenants, who paid the rent due to the landlord in the produce of the land, to have signed a bond for the payment, which was countersigned by the steward. To prevent any appearance of forgery, therefore, the debtors or tenants are desired by the steward to execute their bonds afresh. Some, indeed, have supposed that no injustice was meditated in these latter proceedings, the steward intending to make up from his own resources the balance which he deducted from the accounts of the debtors. But, not to mention that in such a case he would have let the accounts remain unaltered, the drift of the parable does not seem to admit of such an interpretation. By changing the bills he cunningly made the debtors his accomplices in the fraud, providing at the same time against his detection, and for ensuring his favour with those whom he fraudulently benefitted. That his master appears, from v. 8., to have discovered his guilt is no argument for his not wishing to deceive him. DODDRIDGE, A. CLARKE.—[MACKNIGHT.]

Ver. 8. ὁ κύριος. Scil. τοῦ οἰκονομοῦ. Of the scope of this passage see Horne's Introd. Vol. III. pp. 404. 534. The *children of this world* are those who mind worldly things, and the *children of light* are those who are enlightened by religious wisdom, and regard worldly things so far only as they may subserve the great purpose of salvation, and become the instruments of good to others. Hence, the application of the parable is clearly deducible from our Lord's injunction in the following verse. Those who desire the rewards of heaven should be as assiduous in securing them by a *proper* application of their worldly advantages, as the steward was in making friends by *improper* means; and as studious in laying up for themselves *treasures in heaven*, as the worldly-minded usually are in encreasing their earthly stores. A. CLARKE, LE CLERC, WHITBY, &c. The word γινεσθαι in this passage has been variously interpreted; some understanding it in its literal and others in a metaphorical acceptance. Among the latter, *condition*, *conduct*, *disposition*, &c. have been

assigned to it, but without any valid confirmation from similar usage. The safest way, therefore, seems to be to understand it literally, so that the import of εἰς τὴν γενεάν will be *as respects their generation*, i. e. the age in which they live. Compare *Matt.* xi. 16. xxiii. 36. *Luke* i. 48. ix. 41. xi. 29. *Acts* viii. 33. and elsewhere. PARKHURST, ROSENMULLER, KUINOEL.—[GROTIUS, CAMPBELL, &c.]

Ver. 9. ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας. For μαμωνᾶ ἀδικοῦ. So in v. 8. οἰκονόμον τῆς ἀδικίας. Compare also *Luke* xviii. 6. The epithet *unrighteous*, as applied to riches, does not seem to imply *acquired by injustice*, though some commentators understand it in this sense. It is true, indeed, that the corresponding expression מָוֶן נָמֶן is used by the Targumist on 1 *Sam.* viii. 3. xii. 3. 2 *Sam.* xiv. 14. *Prov.* xv. 27. *Isaiah* v. 23. and elsewhere, to signify *unjust gain*. The Rabbins held also, that those who were unable to make restitution, from ignorance of the persons they had wronged, should appease the justice of God by paying the amount into the synagogue for the service of the poor. It cannot for a moment be imagined, however, that our Lord's advice will admit of this interpretation; so that those who think that the texture of the parable sanctions the meaning, apprehend it to be spoken in a general sense in relation to the means by which wealth is too frequently acquired in the world. But it is clearly better, in this instance, to render ἀδικος, *deceitful*, *not to be relied on*, for in v. 11. τῷ ἀδίκῳ μαμωνᾷ is contrasted, not with τὸ δίκαιον, but with τὸ ἀληθινόν, the former relating to *earthly* treasure, the latter to *heavenly*. We have a similar opposition in *Rom.* ii. 8. 1 *Cor.* xiii. 6.; and ἀδικος and ἀδικία are used for *false* and *falsehood* in *Deut.* xix. 18. *Job* xxvii. 24. *Psalms* xxvi. 6. *Jerem.* v. 31. *Ezek.* xxiii. 7. *Hos.* xii. 7. *Amos* viii. 5. LXX. *John* vii. 18. viii. 46. 2 *Thess.* x. 12. So also Eurip. Elect. 948. Ἡ γὰρ φύσις δίκαιος, οὐ τὰ χρήματα· Ἡ μὲν γὰρ αἰεὶ παραμένουσ' αἶρει κακά· Ὁ δ' ὄλβος ἀδικος, καὶ μετὰ σκαιῶν ξυνὼν, Ἐξέπτει οἴκων, σμικρὸν ἀνθήσας χρόνον. Virg. Georg. II. 460. *Fundit humo facilem victum justissima tellus*. The opposite of this last citation is *tellus nunquam mentita colono*, Sil. Ital. VII. 60. HAMMOND, LE CLERC, CAMPBELL, WETSTEIN, KUINOEL, PEARCE, WAKEFIELD.—[LIGHTFOOT, WHITBY.] With ἐκλίπητε there is an ellipsis of τὸν βίον or τὸ ζῆν. The former is supplied, Lys. Orat. VIII. 4. Alciph. Ep. III. 28. Dion. Hal. A. R. I. 54., and the latter in 3 *Macc.* ii. 23. Polyb. II. 41. Of the verb used in this sense absolutely, we have examples in *Gen.* xxv. 8. xxxv. 29. xlix. 33. *Psalms* civ. 29. *Job* xiii. 19. xiv. 11. *Jerem.* xlii. 17. 22. *Lam.* i. 20. *Wisd.* v. 13. *Judith* vii. 22. LXX. So Apoll. Bibl. III. 4. 2. Σεμέλης δὲ διὰ τὸν φόβον ἐκλιπούσης. Joseph. B. J. IV. 1. 9. Χάρης κατακείμενος καὶ νοσηλεύομενος ἐκλείπει. Eur. Hipp. 860. ἔλιπες, ἔλιπες, ὦ φίλα

γυναικῶν. Schol. τὸ ἔλιπες ἀντὶ τοῦ ἀπέθανες· ἔλιπες τὸ ζῆν. In the same way the Latins use *deficere*, as in Justin. XII. 15. 8. *Cum deficere eum amici viderent*. In this passage the word was probably selected by our Lord to preserve the analogy between *death* and the steward's *discharge* from office. Some would supply τοῦ μαμωνᾶ, but the ellipsis is unauthorised, and does not suit well with the context. WHITBY, WETSTEIN, CAMPBELL, WAKEFIELD.—[GROTIUS, KYPKE.]

Ibid. δέξωνται. The nominative to be supplied before this verb is matter of contention among the critics. Some understand *the poor*, of whom the relief afforded by the unrighteous mammon had made friends; and in support of this opinion they cite a dogma of the Rabbins: *The rich assist the poor in this world by their wealth, and the poor assist the rich in the world to come with their souls and bodies*. So Jerome: *Non memini me legere mala morte mortuum, qui libenter opera charitatis exercuit: habet enim multos intercessores, et impossibile est multorum preces non exaudiri*. In a sense nearly similar *honouring father and mother* is said to be the cause of long life, *Exod.* xx. 12. Others imagine that the *angels* are intended, in reference to our Lord's declaration in *Matt.* xxiv. 31.: and others, again, that φίλοι should be supplied from the preceding member of the sentence, where φίλους, in the plural, is supposed to refer to God. A great objection to all these hypotheses is their uncertainty, and it is, therefore, better to consider δέξωνται as used *impersonally*. See on *Matt.* i. 23. *Luke* xii. 20. HAMMOND, WHITBY, ROSENMULLER.—[GROTIUS, MEDE, SCHOETTGEN, BLACKWALL, KUINOEL, &c.] An objection has been raised to the use of the word σκηναὶ in this verse, as it properly implies a *tent* or *tabernacle* raised for *temporary* purposes; it signifies, however, a *building* generally, not only in *Acts* xv. 16. but in *Polyb.* XII. 9. 4. XXXI. 22. 2. So the Vulgate in *Esdr.* ii. 11. *dabo eis tabernacula æterna*. Compare also *Rev.* xii. 12. xiii. 6. SCHLEUSNER, RAPHELIUS.—[MARKLAND.]

Ver. 10. ὁ πιστὸς ἐν ἐλαχίστῳ, κ. τ. λ. This is a proverbial saying, to which there are many parallels in the Rabbinical writings. The application follows in the next verse: "As he who is unfaithful in small matters is not worthy to have the charge of a more important trust, so those who have misapplied their earthly riches, which are merely committed to them by God as stewards, and for which they must give an account, will be considered as unfit for the riches of heaven, which, if bestowed, would be perpetually their own, and which no one could take from them." Thus in *Schemoth R.* §. 2. *God never bestows largely upon men until he has proved them in smaller concerns; after which he raises them to higher stations*. In v. 12. ἄλλοτρίῳ is rendered by the E. T. *another man's*, whereas *God*, not *man*, is intended, to whom the riches

and other advantages in our possession properly belong. In the same sense τὰ ἀλλότρια is used in Phil. Jud. II. 77. 38. Hence Clem. Rom. II. 5. τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι, καὶ μὴ ἐπιθυμεῖν αὐτῶν. Compare Eur. Phœn. 558. Arrian. Epict. I. 1. II. 16. III. 24. IV. 5. To these τὰ ἡμέτερα are opposed, as belonging to the inheritance which shall last for ever, *eternal in the heavens*. Thus *propria* and *aliena* are contrasted by the Latins. Phæd. Fab. I. 4. *Amittit merito propria, quæ aliena appetit*. Compare also Hor. Sat. II. 2. 129. *Nam propriæ teluris herum natura neque illum, Nec me, nec quemquam statuit. Nunc ager Umbreni sub nomine, nuper Ofelli Dictus, erit nulli proprius; sed cedit in usum Nunc mihi, nunc alii*. Epist. II. 2. 270. *Tanquam sit proprium, puncto quod mobilis horæ, Nunc prece, nunc pretio, nunc vi, nunc sorte suprema Permutat dominos, et cedit in altera jura*. P. Syrus: *Nil proprium ducas, quod amitti potest*. Hence Donatus on Ter. Andr. IV. 3. *Bona æterna vocantur propria; bona vero hujus vitæ aliena*. WHITBY, GROTIUS, SCHOETTGEN, WETSTEIN. Of v. 13. see on *Matt. vi. 24*. The connexion in this place is readily discernible.

Ver. 14. ἐξεμυκτήριζον. They sneered; or rather, according to an expression of our own, turned up their noses at him. The derivation is from μυκτήρ, *nasus*. The Latins also had a similar expression. Thus Hor. Sat. I. 6. 5. *Naso suspendere adunco*. Pers. Sat. I. 40. *Rides:—et nimis uncis Naribus indulges*. We meet with the verb again in *Luke xxiii. 35.* and in *Psalms ii. 4. xxii. 7. Prov. xv. 20. LXX*, but very rarely in the classic writers. It is found, however, in Stobæus, and in a fragment of Menander, cited by Plutarch; and Lysias is cited in J. Pollux, II. 78. as likewise employing it. KYPKE, WETSTEIN, KUINOEL.

Ver. 15. δικαιοῦντες ἑαυτούς. This phrase clearly denotes those who arrogate to themselves a superiority of virtue which they do not possess. Compare *Luke x. 29*. The arts by which the Pharisees gained a reputation of exalted piety among their countrymen are sufficiently exposed by our Lord in *Matt. xxiii*. Of the three following verses see on *Matt. xi. 13. v. 18. 32.* respectively. Their connexion in this place is not so apparent, and some have supposed that they were spoken upon another occasion, and inserted here as detached observations; upon closer examination, however, they appear to have arisen out of the tenour of our Lord's discourse. "Your reputed sanctity among men is an abomination to God, who knows the heart, and reads therein hypocrisy and covetousness. The dispensation of the Gospel, which opened with the preaching of John, will place the precepts and ceremonies of the law, which your traditions have perverted and misapplied, in their true and proper light; and teach mankind that not one tittle shall fail. Take, for instance,

the commandment respecting adultery, which you have contrived to evade, and your evasion of which, though it may not affect your character in the sight of the world, is abomination in the sight of God." Having thus unmasked their hypocrisy, our Lord returns to his subject, and dissuades his hearers from the abuse of riches, and indulgence in worldly pleasures, by the parable of the rich man and Lazarus. GROTIUS, WHITBY, DODDRIDGE.—[HAMMOND, KUINOEL.]

Ver. 19. ἄνθρωπος δέ τις κ. τ. λ. Some of the ancient Fathers, and among them Irenæus (III. 62.) and Tertullian (*De Anim.* §§. 7. 9.) have looked upon this narration as a real history, while others have considered it as founded upon fact. The rich man has been identified with Herod and with Caiaphas, but upon no other grounds for the supposition than the sumptuous fare and *purple dress*. See on *Matt.* xxvii. 28. The description, however, has all the appearance of a parable, and as such it was esteemed by Theophilus, and the moderns generally have concurred in his opinion. *Lazarus* too, though a name of some frequency among the Jews, is here most probably fictitious, and descriptive of the destitute condition in which the poor man is represented to have been. It may either be the Hebrew *Eleazer*, which signifies *God my helper*, or rather, perhaps, עזר נל, *lo axer, a helpless person*. Be it further remarked, that a parable in many respects similar is to be found in the Talmud. WHITBY, LIGHTFOOT, DODDRIDGE, KUINOEL. Of the verb ἐβέβλητο, in the next verse, see on *Matt.* viii. 6.

Ver. 21. ἐπιθυμῶν χορτασθῆναι. *Content to be fed*. See on *Luke* xv. 16. It does not appear that he was refused the crumbs, and, indeed, had this been the case it would scarcely have been omitted in the rebuke of Abraham. The rich man's sins were *carelessness* and *negligence* rather than meditated *inhumanity*. By the law he was bound to have provided for the care and maintenance of so wretched an outcast, instead of indulging in luxury and sensuality while the duties of humanity were unregarded. See *Deut.* xv. 7. and compare *Prov.* iii. 27. *Isaiah* lviii. 3. CAMPBELL, KUINOEL.

Ibid. ἀλλὰ καὶ οἱ κύνες κ. τ. λ. This circumstance has been regarded by some as an alleviation rather than an addition to his calamity. The tongue of the dog is, indeed, sometimes looked upon as endued with healing properties, and the animal has been said to be moved with pity at distress. Justin. I. 4. 11. *Motus et ipse misericordia, qua motum etiam canem viderat*. But, from the general tenor of the parable, the incident is clearly recorded to shew that his ulcers lay bare, and were neither *closed*, or *bound up*, or *mollified with ointment*, (*Isaiah* i. 6.) Besides, the connecting particles ἀλλὰ καὶ, which are correctly rendered

in the E. T. *moreover*, clearly imply an increase of suffering. Compare *Luke* xii. 7. xxiv. 22. DODDRIDGE.—[WETSTEIN.]

Ver. 22. ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων κ. τ. λ. This may possibly be only an ornamental circumstance in the parable, in accordance with the popular opinion of the Jews, who assigned this office to good angels; and it is an office well suited to their benevolent natures and the condition of a departed spirit. Thus in *Kalaim*, p. 32. 3. *Holy men would fain have R. Judah still in the land of the living, but the angels took him away.* Hence the Targum on Cant. IV. 12. *None but the just can enter Paradise, whither their souls are carried by angels.* A somewhat similar notion prevailed among the Heathen, who invested Mercury with the office. Soph. Aj. 843. καλῶ δ' ἄμα Πομπαῖον Ἑρμῆν χθόνιον εὔ με κομίσαι. Hor. Od. I. 10. 17. *Tu pias lætis animas reponis Sedibus.* By *Abraham's bosom* the Jews understood *Paradise*. *Kiddushim*, p. 72. 1. *This day Ada Bar Ahava sits in Abraham's bosom.* So Joseph. *de Maccab.* §. 13. οὕτω γὰρ θανόντας ἡμᾶς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. Of the import of the expression see Horne's *Introd.* Vol. III. p. 398. and compare *Matt.* viii. 11. LIGHTFOOT, WETSTEIN, DODDRIDGE, WHITBY.

Ver. 23. ἐν ᾧδρ. See on *Matt.* xi. 23. From this passage, however, it has been argued that *Hades* here at least denotes the place of torment. The Jews, however, as well as the Greeks, represent the receptacle of departed souls as divided into two parts, the abodes of the blessed lying contiguous to those of the damned, and separated only by an impassable river or gulf, in such sort that the ghosts could converse with one another from its opposite banks. One of the Rabbins thought that a wall separated them; and it is said in *Midras Choheleth*, p. 103. on *Ecclus.* vii. 14. *God hath set one against the other at the distance of a hand-breath.* In *Midras Ruth*, p. 44. 2. is the following parable: *There are wicked men, who are united in this world; but one of them repents, the other doth not: so the one is found standing in the assembly of the just, the other in the assembly of the wicked. The one seeth the other, and saith, Woe and alas! &c. &c. &c.* So in the parable of our Lord, souls whose bodies were buried know each other, and converse together, as if they had been embodied; and the Pagans in like manner introduce departed souls, as if in possession of their bodily functions, conversing, and following pursuits, and sensible to pains and pleasures analogous to those of life. The parable represents the wicked as tormented in flames; and the Grecian mythologists fix them in *Periphelethon*, a river of fire. Compare Hesiod. *Theog.* 720. sqq. Hom. *Il.* Θ. 13. Virg. *Æn.* VI. 577. VIII. 243. Diod. *Sic.* I. 96. Plat. *Phæd.* T. I. p. 253. Lucian.

de Luct. §. 2. Plutarch. *de Sera Num. Vind.* p. 565. E. *de Gen. Sac.* p. 590. Joseph. B. J. II. 8. 14. Ant. XVIII. 13. Hence the rich man and Lazarus may have been equally in *Hades*, though in different departments of it. If, as some have thought from these coincidences, the parable is formed upon these popular prejudices, it does not, therefore, follow that our Lord approved of them. In parabolical discourses, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be adapted to the prevailing ideas of those to whom they are addressed. Among the doctrines here enforced we may safely rely on these:—that the soul is immortal, and exists in a separate and conscious state after its dissolution from the body;—that future rewards and punishments will be apportioned not only with reference to sins committed, but duties omitted;—that future misery, of whatever nature it may be, will be eternal and irrevocable; that a sufficiency of light is afforded by the Gospel, and that, if men are not enlightened thereby, they would not be persuaded by any extraordinary illumination, which could be afforded consistently with the freedom of the human will. On other points, therefore, which it has pleased God for the wisest reasons to veil in mystery, St. Augustin has well observed: *Melius est dubitare de occultis, quam litigare de incertis.* MACK-NIGHT, GROTIUS, LE CLERC, DODDRIDGE, WETSTEIN.

Ver. 24. πατήρ Ἀβραάμ. This appellation is in strict keeping with the Jewish prejudices respecting their descent from Abraham. See on *Matt.* iii. 9. By the Patriarch's reply in the next verse we are by no means to infer that the mere possession of this world's goods was the cause of the rich man's torments. It was his abuse of his possessions, and his applying the good things which he received to his own exclusive gratification, for which he was thus severely visited. The expression ἀπολαβεῖν τὰ ἀγαθὰ σου is a Rabbinism. *He who shall pass, says the Talmud, through forty days without chastisement, hath received this world; a full and abundant reward for all the good that he hath done here.* WHITBY, HAMMOND.

Ver. 31. εἰ Μωσέως κ. τ. λ. Though Moses does not perhaps expressly assert a future state of rewards and punishments, yet the facts recorded by him contain unanswerable arguments in proof of it, and the prophets speak plainly of it in many places. See *Psalms* xvi. 9. sqq. xvii. 15. xxiii. 6. xlix. 14. lxxiii. 17. sqq. *Prov.* xiv. 32. *Eccles.* iii. 17. 21. xi. 9. xii. 7. 13. *Ezek.* xviii. 19. sqq. Our Lord here asserts that it was not the want of evidence, but their sinful addiction to worldly pleasures, which darkened the understandings, and biassed the minds of the Jews against the reception of the Gospel; and we have two striking instances of the truth of his declaration. In the raising of ano-

ther Lazarus from the dead, (*John xi. 46.*) and in the circumstances attending his own resurrection, to which he seems more especially to allude, he afforded a far more convincing proof of his divine mission than any such apparition as is here referred to could have been. We may observe that *Moses and the prophets* was an usual designation for the body of the Jewish Scriptures, as read in the Synagogues every Sabbath day. (See Horne.) LIGHTFOOT, DODDRIDGE, GROTIUS.

CHAPTER XVII.

CONTENTS:—*On forgiveness of injuries, and man's unprofitable service*, vv. 1—10. *The ten lepers*, vv. 11—19. *The sudden approach of Christ's kingdom*, vv. 20—37.

Verse 1. ἀνένδεκτόν ἐστι. *It is impossible.* So *Luke xiii. 33.* οὐκ ἐνδέχεται. The adjective is found in no other author. With λυσιτελεῖ, in the next verse, there is an ellipsis of μᾶλλον, which is supplied in *Lys. Orat. XII. ἡγησάμενοι ταῦτα μᾶλλον λυσιτελεῖν, ἢ πολιτῶν κ. τ. λ.* Of the precepts with which the chapter commences see on *Matt. xviii. 6. 21.* There is an illustration of the proverb in v. 2. in *Kiddushim*, p. 29. 2. *Samuel saith, A man may marry and after that devote himself to the study of the law. R. Jochanan saith, No: shall he devote himself to the study of the law with a mill-stone about his neck.* Compare also *Arist. Equit. 1360.* Ἄρας μετέωρον, ἐς τὸ βάραθρον ἐμβαλῶ, Ἐκ τοῦ λάρυγγος ἐκκρεμάσαι ὑπερβολόν. GROTIUS, WETSTEIN, LIGHTFOOT, A. CLARKE.

Ver. 5. πρόσθες ἡμῖν πίστιν. Unless there is no connexion between the several precepts here delivered, the *increase of faith* seems to have been solicited by the Apostles with a view to be enabled to comprehend the nature and extent of the forgiveness recommended in the last verse. But those commentators are probably correct, who maintained that our Lord's discourse is here composed of detached precepts, in which no connexion is intended or required. HAMMOND, GROTIUS.—[WETSTEIN, WHITBY.] Of the next verse see on *Matt. xvii. 20. xxi. 21.* Some suppose that συκάμινος, *the sycamine*, is the same tree with συκομορέα, *the sycamore*, which is mentioned in *Luke xix. 4.*; and so Galen (*de Aliment. II.*) and Athenæus. Others, however, distinguish between them, and contend that the former has no connexion with συκία, *the fig-tree*, but is purely Syrian ῥῶσ. Dioscorides and Celsus call it *the mulberry-tree*; and it is ren-

dered *morus* in the Latin Vulgate. So also the Arabic, Syriac, and the older English versions. The *sycamore* is so called as resembling the *mulberry-tree* in its leaf, and the *fig* in its fruit, and seems to have been very common all over the East. It was, in all probability, the same as *Pharaoh's fig-tree* of the Egyptians; and being a tall and spreading tree it was well suited to the purpose for which Zacchæus employed it. Its name is sometimes transposed into *morosycon*, as in Cels. Hierobot. III. 18. *Arboris in Ægypto nascentis, quam ibi morosycon appellant.* See Plin. N. H. XIII. 7. Theoph. Hist. Plant. IV. 2. We may observe that the tree so called in this country is a totally different tree, *the larger maple*. GROTIUS, WETSTEIN, HARMER.—[PARKHURST, A. CLARKE, &c.]

Ver. 7. τίς δὲ κ. τ. λ. Here again the connexion is not very discernible, though the particle *δὲ*, unless a mere expletive, seems to have a reference to the preceding verses. Having given directions on certain points of Christian conduct, our Lord follows them up with the assurance that, however punctually attended to, no merit can attach to the observance of them. In the same manner as a servant places his master under no obligation by performing the duties of his station, so is Christ in no ways indebted to his disciples and followers for discharging the service which the Gospel requires from them. Not only does idleness and the neglect of the talents committed to our care render us unprofitable, as in *Matt. xxv. 30.*, but the mere performance of what is commanded comes within the compass of our Saviour's meaning. Senec. Controv. II. 13. *Non est beneficium, sed officium, facere quod debeas.* So Hor. A. P. 267. *Vitavi denique culpam, non laudem merui.* The rewards, therefore, which are promised to obedience are not of debt or merit, but of grace; and though they are great incitements to virtue, and will be distributed to all *according to their works*, we can have no claim to them on the score of our own deservings. HAMMOND, WHITBY, GROTIUS.—[MACKNIGHT, KUINOEL.] The verbs *φαγέσαι* and *πίεσαι*, in *v. 8.*, are the second pers. 2. fut. med. for *φάγη* and *πίη*, according to the old dialect, which substituted *φάγομαι* and *πίομαι* for *φαγοῦμαι* and *πιοῦμαι*. Compare *Isaiah ix. 16. LXX. Matt. xx. 23. Luke xiv. 15. James v. 3. Rev. xvii. 16.* Phrynichus: *πιοῦμαι σὺν τῷ Υ̅ λέγων οὐκ ὀρθῶς ἐρεῖς· πίομαι γάρ ἐστι τὸ ἀρχαῖον, καὶ πίομενος ἄνευ τοῦ Υ̅.* So Arist. Equit. 1286. *οὗ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίνεται ποτηρίου.* WETSTEIN, PARKHURST. Of *περιζωσάμενος* see on *Luke xii. 35.*

Ver. 11. διὰ μέσου Σαμαρείας καὶ Γ. There is some doubt as to the meaning of the term *διὰ μέσου* in this place. Had Christ proceeded from Capernaum, in the neighbourhood of which he usually resided, direct to Jerusalem, his nearest road would doubt-

less have been through the midst of Samaria; but in this case the Evangelist had no occasion to mention Galilee, or, at least, it would properly have been named before Samaria. The historian may have spoken, indeed, of his route generally, without alluding to the geographical positions of Galilee and Samaria; but it should rather seem that the confines of the two countries are meant, so as to render it immaterial which was mentioned first. In the Arabic and Syriac versions the passage is rendered *between Samaria and Galilee*. Our Lord, therefore, may have crossed the Jordan at the bridge of *Scythopolis*, and proceeding along the banks of the river through *Peræa*, passed it again into Jericho. He possibly avoided Samaria in order to escape the impediments which the jealousy of the Samaritans might have thrown in his way. CAMPBELL, GROTIUS, WETSTEIN, WHITBY. —[MACKNIGHT, LE CLERC.] On some points of the following miracle see Horne's *Introd.* Vol. III. pp. 339. 514.

Ver. 14. τοῖς ἱερεῦσι. The use of the plural in this passage, as well as in *Matt.* viii. 4., has supplied the commentators with matter of discussion. Some maintain that the priests of the Jews and Samaritans are both intended, and that the latter, who received the law of Moses, are directed, no less than the former, to abide by the precept respecting lepers in *Levit.* xiv. 2. Our Lord, it is true, withheld his sanction from the tenets and the worship of the Samaritans, (*John* iv. 22.) but in a question in which no controversial doctrine occurred, he would probably have referred each party respectively to his own priest. Others, however, are of opinion, and perhaps rightly, that *ἱερεῖς* is here used in a collective sense; and an argument is thence deduced, that by sending the Samaritan to a Jewish priest he gave an indirect decision in favour of the superior sanctity of the Temple of Jerusalem above that on Mount Gerizim. WHITBY, GROTIUS. — [WETSTEIN.]

Ver. 18. ἀλλογενής. So Josephus calls the Samaritans *ἀλλοεθνείς*. Many of the Rabbies, indeed, looked upon them in the same light as the Gentiles; and it was matter of dispute how far they were to be esteemed otherwise. It appears from *2 Kings* xvii. 24. that they were formed from a colony of *Cuthæans*, and they are still denominated *Cuthites* by way of reproach. At the same time they were not Heathens, but worshipped the one true God; and by some the legitimacy of their priesthood was admitted. See *Kiddushim*, p. 75. 2. Our Lord should here be understood as applying to them a term of national prejudice, in order to place the ingratitude of the nine Jews in a more conspicuous light. GROTIUS, WETSTEIN. Of the verb *εὐρίσκεισθαι*, in the sense of *εἶναι*, see on *Matt.* i. 18.

Ver. 20. μετὰ παρατηρήσεως. E. T. *with observation*: and in the margin, *with outward shew*. So Euthym. μετὰ πολλῆς φαντασίας. The word does not occur elsewhere in the N. T., and but seldom in profane writers. Its ordinary meaning is *looking out*, or *being on the watch*, of which examples occur in Polyb. XVI. 22. 8. Plutarch. Quæst. R. p. 266. Arrian. Exped. III. 16. 15. Joseph. B. J. I. 29. The marginal note, therefore, must rather be looked upon as a gloss than a translation, and it remains to decide between one of the two interpretations which are more generally adopted by the commentators. Some understand by the expression that the Messiah's kingdom comes not in such a manner as to *require that notice and observation* with which the Scribes and Pharisees awaited it. They expected that his advent would be marked by famine, pestilence, earthquakes, and revolutions: and under this idea, the unmeaning expressions of an idiot, a sudden tempest, or any unusual appearance in the heavens, was frequently sufficient to excite their expectation. There should rather seem, however, to be an allusion to that regal *pomp and splendour* so calculated to *elicit observation*, in which the Messiah was expected to appear. Upon this view of the question our Lord's reply is natural and easy; he tells them that their preconceived notions of the grandeur of his coming had so blinded their understandings that they did not know him, although he was actually *among them*. The words ἐντὸς ὑμῶν do not imply, as some suppose, the spiritual principle, as opposed to the outward parade, by which secular kingdoms are commonly introduced. Our Lord is not here speaking of his dominion over the hearts of men, but of the establishment of his kingdom in the world, respecting which the Pharisees had been enquiring. Besides, he would scarcely have represented the Pharisees as being in that spiritual condition which the words, thus interpreted, imply. They are, therefore, equivalent to ἐν ὑμῖν, *among you*, as in *John* i. 14. Compare *Luke* i. 1. vii. 16. *John* xi. 54. and elsewhere. That ἐντὸς will bear this signification is evident from *Xen. Anab.* I. 10. 2. ταύτην ἔσωσαν, καὶ τᾶλλα ὅσα ἐντὸς αὐτῶν, καὶ χρήματα, καὶ ἄνθρωποι, ἐγένοντο. Compare *Ælian.* V. H. IX. 3. GROTIUS, WHITBY, MACKNIGHT, KYPKE.—[CAMPBELL, MARKLAND, &c.]

Ver. 22. ἐλεύσονται ἡμέραι, κ. τ. λ. Our Lord here alludes to the calamities which their sins, and especially that of rejecting the Messiah, would shortly bring upon them. In those days, he tells them, they would in vain wish for his presence among them, and seek for the opportunity of mercy, which they now rejected. So *Dion. Hal.* VI. 71. εἰ δὲ παρήσετε τὸν καιρὸν τοῦτον, εὐξαισθε ἂν πολλάκις ὁμοιον εὐρεῖν ἕτερον. HAMMOND, WETSTEIN. Upon the remainder of the chapter see, for the most part, on *Matt.* xxiv. 17. 27. 38. 40.

Ver. 24. τῆς ὑπ' οὐρανὸν, κ. τ. λ. Supply χώρας and χώραν. The same ellipsis is found in *Job* xviii. 4. *Prov.* viii. 28. LXX. The phrase ὑπ' οὐρανὸν, as employed in this passage, occurs also in *Plat. Ep. VII.* p. 527. D. τῶν ὑπὸ τὸν οὐρανὸν ἀνθρώπων. Bos, WETSTEIN. Of the verb ἀποδοκιμάζειν in the next verse, see on *Mark* viii. 31. In v. 29. Θεὸς is the nominative to be supplied with ἔβρεξε from *Gen.* xix. 24.

Ver. 32. μνημονεύετε τῆς γυναῖκος Λώτ. Having illustrated the sudden destruction of Jerusalem by that of Sodom and Gomorrah, our Lord naturally adduces the example of Lot's wife as a warning against similar conduct in those, who might otherwise escape the impending calamity. If any, after the signs of the times, and the means of safety had been clearly pointed out to them, hesitated, from a love of the world, or want of faith, to adopt the measures which circumstances required, they might see in Lot's wife a picture both of their sin and its punishment. Of the next verse see on *Matt.* x. 39. It seems here to be applied in a literal acceptation, with reference to the context:—Whosoever shall expect to save himself by taking refuge in Jerusalem, shall lose it; and whosoever shall risque the loss of it, by fleeing to places of less apparent security, shall save it. In profane writers the verb ζωογονεῖν signifies *to procreate*, as in *Diod. Sic.* I. 88., but in the LXX. and the N. T. *to preserve life*. So *Gen.* vi. 19. *Exod.* i. 17, 18. 22. *Judg.* viii. 19. *1 Kings* xx. 31. *1 Sam.* xi. 6. LXX. *Acts* vii. 19. The corresponding word in *Mark* viii. 35. is σώζειν. MACKNIGHT, GROTIUS, WETSTEIN. In the next verse νῦξ is used metaphorically of the *gloomy horrors* which would attend the destruction of Jerusalem. KUINOEL. Many of the best MSS. do not contain v. 36., and in the opinion of the best critics it is an interpolation from *Matt.* xxiv. 40.

CHAPTER XVIII.

CONTENTS:—*The parables of the importunate widow and of the Pharisee and publican, vv. 1—14. The young ruler's question, and our Lord's discourse thereon, vv. 15—30. [Matt. xix. 16. Mark x. 17.] Christ again foretells his death and passion, vv. 31—34. [Matt. xx. 17. Mark x. 32.] A blind man healed at Jericho, vv. 35—43. [Matt. xx. 29. Mark x. 46.]*

Verse 1. μὴ ἐκκακεῖν. E. T. *Not to faint*; Vulg. *Non deficere*; i. e. *not to tire, or flag*. In this sense the verb recurs in *2 Cor.*

iv. 1. *Gal.* vi. 9. *2 Thess.* iii. 13. So also Polyb. IV. 19.; and hence Hesych. ἐκκακοῦμεν· ἀμελοῦμεν, ἀκηδεῶμεν. In a sense closely analogous it also signifies *to despond*, as in *2 Cor.* iv. 16. *Ephes.* iii. 13., but though some would adopt this meaning here also, the former is most suitable with the context. It is not unusual with men, if their prayers are not immediately answered, to desist from a repetition of them, more particularly in times of persecution, to which our Lord now alludes. The particle δὲ plainly implies that the parable has a relation to the preceding discourse, and that it was delivered at the same time. We are not, however, to understand that the parable recommends incessant prayer in the strictest sense of the word, but a frequent and earnest perseverance in the duty. The adverbs πάντοτε, ἀδιαλείπτως, and the like, are frequently employed in this limited signification. See *Levit.* vi. 20. *Numb.* xxviii. 24. 3. *Dan.* viii. 11. *1 Macc.* xii. 11. LXX. *John* xviii. 20. *1 Tim.* v. 5. and compare *1 Thess.* v. 17. with *Ephes.* vi. 18. HAMMOND, LIGHTFOOT, WHITBY, MACK-NIGHT, WETSTEIN.

Ver. 2. τὸν Θεὸν μὴ φοβούμενος, κ. τ. λ. Similar expressions, which seem to be proverbial of the most obstinate wickedness, are frequently met with. Hom. Od. X. 39. Οὔτε θεοὺς δέισαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν, Οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔθεσθε. Eur. Cyc. 601. ὃ θεῶν οὐδὲν ἢ βροτῶν μέλει. Herod. II. 133. τῶν θεῶν οὐ μεμνημένοι, ἀλλὰ καὶ τοὺς ἀνθρώπους φθειρόντες. Liv. III. 37. *Deorum hominumque contemptor*. Sallust. Hist. I. 15. *Hostis omnium bonorum, ut te neque hominum neque deorum pudet*. WETSTEIN, ELSNER.

Ver. 3. ἐκδίκησόν με. E. T. *Avenge me*; and in this sense the verb elsewhere occurs in the N. T. In this place, however, there is no idea of *vengeance*: the woman merely requests that her right should be adjudged to her. The words should, therefore, be translated *Do me justice upon mine adversary*. WHITBY, DODDRIDGE. Of the phrase ἐπὶ χρόνον, v. 4., which recurs in *Acts* xv. 33. xix. 22. see my note on Hom. Il. B. 299. and of the word ὑπώπιον, from which ὑπωπιάζειν in v. 5. is derived, on Il. M. 463. The verb signifies properly *to strike under the eye*, and corresponds with the Latin *suggillare*. Both the Greek ὑπώπιον, however, and the Latin *suggillatio*, are used metaphorically in the sense of *insult* or *contumely*. Thus Cicero: *Consulatus Auli non tam consulatus, sed Magni nostri (Pompeii) ὑπώπιον*. Liv. XIII. 14. *Id prætoribus, non sine suggillatione consulum, mandatum*. Some would, therefore, render it in this place, *to rail at*; but the commentators, for the most part, prefer translating it *to weary*. From *striking on the face* it may signify *to strike generally*, thence *to give pain*, from which the sense proposed is easily deduced. It is true that only one instance of

this usage, and that somewhat an equivocal one, has been adduced from Diog. Laert. II. 136. but the Latin *obtundere*, which is nearly synonymous with ὑπωπιάζειν, is frequently so employed. Liv. II. 15. *Quando id certum est, neque ego obtundam, sapius eadem nequicquam agendo.* Terent. And. II. 2. 11. *Obtundis, tametsi intelligo.* Adelph. I. 2. 33. *Ausculda, ne me obtundas de hac re sapius.* Auctor ad Heren. IV. 42. *Eandem rem dicemus non eodem modo, nam id quidem obtundere auditorem est.* GROTIUS, MACKNIGHT, LE CLERC, WETSTEIN.—[HAMMOND.] Some critics would refer εἰς τέλος to ὑπωπιάζειν, *lest she weary me at last*; but its position in the context is in favour of the old interpretations, which construe it with ἐρχομένη. It is the phrase by which the Hebrew עַד־כֵּץ, *perpetually*, is rendered in *Job* xiv. 20. *Psalms* xiii. 1. xlix. 19. lxxiv. 1. 10. 19. Compare *John* xiii. 1. 1 *Thess.* ii. 16. GROTIUS, LIGHTFOOT.—[WAKEFIELD.] Of the expression ὁ κρίτης τῆς ἀδικίας, v. 6., see on *Luke* xvi. 8.

Ver. 7. καὶ μακροθυμῶν ἐπ' αὐτοῖς. E. T. *Though he bear with them.* There is considerable difference of opinion, however, both as to the *rendering* and the *application* of the passage. The more usual sense of the verb μακροθυμεῖν in the N. T. is *to be long-suffering*; and, therefore, as sinners are generally regarded as the objects of God's forbearance, (*Rom.* ii. 4. ix. 22. *2 Pet.* iii. 9.) the words ἐπ' αὐτοῖς are referred by some commentators to those who afflict and persecute the elect. But no such reference is implied in the context, where ἐκλεκτῶν is the only antecedent to which αὐτοῖς can properly belong; neither does the purport of the parable accord with the interpretation. Now the verb μακροθυμεῖν signifies also *to delay*, or *linger*; others, therefore, understand μακροθυμῶν as here put, by a common Oriental idiom, for μακροθυμῶν ἔσται or μακροθυμήσει, and to be taken in conjunction with ποιήσει τὴν ἐκδίκησιν. But though several MSS. read μακροθύμει, and the omission of the substantive verb connected with a participle is not unusual, it would scarcely be dropped when a personal verb precedes. Others, again, by making a small alteration in the accent, convert the participle into the genitive plural of the adjective μακρόθυμος, and couple it with βοώντων. The words, however, will not easily bear this construction, and the examples in support of it are far from satisfactory. Against the E. T., which suits exactly with the plain intention of the parable, the main objection is the use of καὶ in the sense of *καίπερ*, *although*. But in this sense it occurs in *John* iii. 32. xiv. 30. xvii. 25. xxi. 23. *Acts* vii. 5. *Rom.* i. 13. *Heb.* iii. 9. and elsewhere; and, in other respects the version is sanctioned by an exactly parallel expression in *Ecclus.* xxxv. 18. LXX. καὶ ὁ Κύριος, οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς. Some, indeed, have fancied an inconsistency between vv. 7, and 8. It is plain, however, that God may not answer the

prayers of his servants immediately, and may yet, when he does answer them, give them a *speedy* and *sudden* fulfilment. Be it observed, also, that though the parable admits of a general application, it was here particularly addressed to the disciples, who were suffering under the persecution of the Jews; and the vengeance here intended is the approaching destruction of Jerusalem, which, though at some distance, our Lord constantly predicted as coming suddenly upon them. MACKNIGHT, BEZA.—[WHITBY, GROTIUS, CAMPBELL, ELSNER, &c.] Of the ἐκλεκτοὶ see on *Matt.* xx. 16.

Ver. 8. πλὴν ὁ υἱὸς κ. τ. λ. This question implies that at the coming of Christ to avenge his elect, the faith of his coming should in a great measure be lost. Accordingly, it appears from *2 Pet.* iii. 4. that many infidels and apostates scoffed at the expectation of Christ's coming, which the godly in those days cherished; and from *Heb.* x. 25. that many of them began to waver and faint under persecution, insomuch that all the epistles addressed to them are manifestly designed to keep them steadfast in the faith. Compare *Heb.* iii. 12—14. x. 23—39. xii. 1—4. *James* i. 1—4. ii. 6. v. 10. *1 Pet.* ii. 20—25. iii. 14—17. iv. 1, 2. 12—19. v. 9, 10. We must, therefore, understand ἐπὶ τῆς γῆς of the land of Judea, as elsewhere frequently. MACKNIGHT, WHITBY, DODDRIDGE.

Ver. 9. πρὸς τινὰς τοὺς πεποιθότας κ. τ. λ. From the necessity of instant and earnest prayer our Lord naturally turns to the duty of thinking humbly of our own merits, and praying to God for mercy and forgiveness. In illustration of the parable of the Pharisee and publican the reader will find ample matter in Horne's *Introd.* Vol. III. pp. 186. 335. 367. sqq. It should be observed that the preposition πρὸς, both here and in v. 1. *supra*, signifies *concerning*, as in *Luke* xii. 41. xix. 9. and elsewhere. So Plutarch. *Op.* p. 394. πρὸς ᾧ δὲ Πίνδαρος εἶρηκεν. WETSTEIN, KYPKE.

Ver. 11. πρὸς ἑαυτόν. Some commentators connect these words with σταθεῖς, and render them *by himself*, i. e. *apart*; while others join them with προσήνετο, and follow the E. T. *with himself*, i. e. *inwardly, mentally*. Now there is no passage either in sacred or profane writers in which πρὸς ἑαυτόν is used in the former of these acceptations, the phrase so employed being always καθ' ἑαυτόν. Neither is there any truth in the supposition that the Pharisee kept himself aloof in order to avoid pollution by too near contact with the publican, since they must have been occupied in two distinct courts of the Temple, the Pharisee in that of the Israelites, and the publican (μακρόθεν ἑστὼς, v. 13.) in that of the Gentiles. It is clear, therefore, that the latter in-

terpretation is correct, which is confirmed by *Mark* ix. 10. 33. x. 26. xi. 31. xii. 7. xiv. 4. xvi. 3. *Luke* iii. 15. xxiv. 12. 1 *Cor.* xi. 3. So Achil. Tat. I. ταῦτα πρὸς ἑμαυτὸν ἔλεγον. Aristæn. Ep. I. 6. πρὸς ἑμαυτὸν ἔφην. A man would scarcely have uttered aloud such a prayer as the Pharisee's, in which every word was a calumny upon all around him. By some critics σταθεῖς is said to be redundant, as in *Luke* xix. 8. and elsewhere; but it probably refers to the more usual attitude of praying among the Jews. GROTIUS, LE CLERC, WETSTEIN, KUINOEL. — [BEZA, WHITBY, DODDRIDGE, CAMPBELL.] Of the Jewish *fasts* and *tithes*, mentioned in v. 12. see on *Matt.* vi. 16. xxiii. 23. As a specimen of Pharisaic pride we may subjoin the following from *Bereshith Rabba*, §. 35. p. 44. *Rabbi Simeon, the son of Jochai, said: The world is not worth thirty righteous persons such as our father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them; and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one.* A. CLARKE.

Ver. 13. οὐδὲ τοὺς ὀφθαλμοὺς κ. τ. λ. A variety of passages have been adduced by the commentators, both from Jewish and Heathen writers, in proof that it was the general custom of the ancients to raise their eyes and hands to heaven in prayer. It appears, however, to have been a frequent maxim with the Rabbis, that *he who prays should cast down his eyes, but raise his heart to God*; and there are passages in their writings which recommend praying with their eyes downward. Thus Maimon. in *Tephillah*: *Let him that prayeth cover his head and look downward.* No specific direction, however, but a deep sense of humiliation and consciousness of guilt, together with heartfelt contrition and desire of forgiveness, produced the humble posture of the publican. So Tacit. Hist. IV. 72. *Stabant conscientia flagitii maestæ, fixis in terram oculis.* That *beating the heart* was also a sign of excessive grief see Hom. Il. Σ. 50. Virg. *Æn.* I. 485. and compare *Matt.* xi. 17. xxiv. 30. LIGHTFOOT, WETSTEIN, GROTIUS.

Ibid. ἐμοὶ τῷ ἁμαρτωλῷ. It has been thought that the article is here emphatic, and denotes *the sinner* κατ' ἐξοχήν. But the force thus ascribed to the article is here unfounded; for it may be laid down as a general rule, that whenever an *attributive* noun (see above, p. 10.) is placed in opposition with a personal pronoun, such attributive has the article prefixed. Thus in *Luke* vi. 24. ὑμῖν τοῖς πλουσίοις. xi. 46. ὑμῖν τοῖς νομικοῖς. In neither of these instances can emphasis be intended. We have the same form of speech also in Herod. IX. p. 342. μὲ τὸν ἐκί-

τιν. Plut. Conv. VII. Sap. p. 95. ἐμὲ τὸν δόστηνον. See also Soph. Elect. 282. Eurip. Ion. 348. Arist. Av. 5. Acharn. 1154. Eccles. 619. Of the usage in question the ground is sufficiently obvious. The article here; as elsewhere, marks the assumption of its predicate; and the strict meaning of the publican's prayer is: *Have mercy on me, who am confessedly a sinner; or, seeing that I am a sinner, have mercy on me.* MIDDLETON.—[WETSTEIN, ROSENMULLER.]

Ver. 14. δεδικαιωμένος, ἢ ἕκεινος. There is an ellipsis of the adverb μᾶλλον, of which see my note on Hom. Il. A. 117. The verb δικαιοῦν here signifies *to acquit, to accept as just*; as in Rom. iii. 20. and generally in the Epistles. The expression seems to have been in common use among the Jews. Thus in *Schemoth R.* p. 133, 3. *Whosoever enters the temple covered with sins, and offers a sin-offering, his sins are remitted, and he rejoices in being accounted just.* SCHOETTGEN, GROTIUS. Of the maxim which closes the parable see on *Matt. xxiii. 11.*

Ver. 34. οὐδὲν τούτων συνῆκαν· κ. τ. λ. Some critics suppose that they regarded our Lord's predictions of his death in the light of an allegory. It is sufficient to understand that they could not reconcile them with their own traditions and limited interpretations of the Scriptures. See on *Luke ix. 45.* WHITBY.—[GROTIUS.]

CHAPTER XIX.

CONTENTS:—*The conversion of Zacchæus, vv. 1—10. The parable of the pounds, vv. 11—28. Christ's triumphant entry into Jerusalem; his lamentation over the city, and purging of the Temple, vv. 29—48.* [Matt. xxi. 1. Mark xi. 1. John xii. 12.]

Verse 2. ἀρχιτελώνης. See Horne's Introd. Vol. III. p. 185. There is some doubt, however, as to the rank and office of this person. The E. T. calls him *the chief among the publicans*; but to this it is objected that it seems to imply the chief of the whole order in Palestine, in which case the article would most probably have been prefixed, as it usually is to ἀρχιερεὺς, when the chief priest is spoken of. Hence it is supposed that the chief publican of a particular city or district is intended; but this interpretation would require the article, if the principle be correct, no less than the other. At all events, however, the article must here be omitted, as it is also

with ἀρχιερεὺς whenever it follows a verb substantive. See note on the Greek article, p. 10. Omission 1. and compare *Acts* xxiii. 5. There is, therefore, no reason why ἀρχιτελώνης is at all less definite in its import than would ὁ ἀρχιτελώνης be, if circumstances had permitted the article to be used. The precise nature of the office, however, it is not easy to determine. Some understand him to have been a *publicanus*, or farmer of the tolls, as distinguished from a *portitor*, or mere collector; and it is probable from Joseph. B. J. II. 14. 9. that Jews were sometimes admitted to this rank, though it properly belonged to Roman knights. Such a person might, without impropriety, be called ἀρχιτελώνης, a *head-collector*, as being a publican in the strict sense, under whom the τελῶναι acted. The publicans, indeed, formed a society or college under the direction of a president residing at Rome, and this president managed the concerns of the society by means of representatives appointed in the provinces. The president himself was called *magister*, and each representative *promagister*. See *Grævius* on Cic. Fam. Epist. XII. 9. Zacchæus might, therefore, be this representative, for though he was a Jew, it might be the policy of the Romans sometimes to employ Jews in offices of trust and emolument. Although these opinions amount to nothing above conjecture, the last seems to have the preference. That Zacchæus was a Jew is clear from v. 9. It is true, indeed, that Gentiles as well as Jews are children of Abraham by faith: but of this idea the Jews were then ignorant. The name of *Zacchæus* is purely Hebrew, (*Esra* ii. 9. viii. 14.) and his restoring fourfold proved his respect for the Law of Moses. See on v. 8. Our Lord declares also in v. 10. that *he came to seek and to save that which was lost*, viz. of the house of Israel; (*Matt.* x. 6.) and had a *son by faith* only been intended, the verb would have been ἐγένετο, *he is become*, rather than ἐστίν, *he is*. Their aversion to the Roman government led the Jews to look upon all tax-gatherers in the light of *Gentiles* and *sinners*; but Christ here assures them that Zacchæus was no less a son of Abraham than themselves, and that the exercise of his profession, without injustice, would bring salvation through faith to himself and his family. The word ἀρχιτελώνης is ἀπαξ λεγόμενον in the N. T. MIDDLETON, GROTIUS, LIGHTFOOT.—[CAMPBELL, BEZA.] Of the construction in the next verse see *Matt. Gr. Gr.* §. 295, 3. and my notes on *Hom.* II. B. 409. E. 85.

Ver. 4. προδραμὼν ἔμπροσθεν. We meet with similar pleonasm frequently in the classic writers. Thus *Thucyd.* I. 23. τὰς αἰτίας προέγραψα πρῶτον. Of the *sycamore-tree* see on *Luke* xvii. 5. and *Horne's Introd.* Vol. III. p. 65. With ἐκείνης there is an ellipsis of ὁδοῦ, and also of the preposition διὰ, though the latter is improperly inserted in some few MSS. See on *Hom.*

II. A. 120. B. 415. In v. 7. the verb *καταλῦσαι* is rendered by some commentators *to take refreshment*; but it is well rendered *to be a guest with*, as in the E. T., or *to lodge*, as in *Luke ix. 12*. So also in *Gen. xix. 2. xxiv. 23. 25. Numb. xxii. 8. LXX. Xen. Anab. I. 8. 1. Ælian. V. H. I. 32*. It properly refers to persons *unbinding burdens from their beasts*, or, as others think, *to loosening their girdles and sandals*, when they baited on a journey or reclined at meat. WETSTEIN, GROTIUS, PARKHURST. We may observe that our Lord's knowledge of Zacchæus, on his first meeting with him, was supernatural and divine.

Ver. 8. ἀποδίδωμι τετραπλοῦν. This was the utmost which the Jewish law required, even in cases of fraudulent concealment, unless where an ox had been killed, and its use lost to the owner; for the *seven-fold* restitution (*Prov. vi. 31.*) seems only proverbial. See Horne's *Introd. Vol. III. p. 138*. Some commentators have remarked, that oppressive publicans were required by the Roman law to restore *four-fold*; but this was only after judgment obtained: whereas, before conviction, it was enough to make restitution of what had been taken, or, at least, of twice as much. As the proportion of tax to be levied on each individual was settled by the publicans, a ready means was afforded them of fraud and exaction; and such oppression being under pretence of law, it may properly be expressed by the verb *συκοφαντάω*, of which see on *Luke iii. 14*. DODDRIDGE, LIGHTFOOT. It is supposed by some that the verbs *δίδωμι* and *ἀποδίδωμι* are here used in the present tense instead of the future, and that Zacchæus, convinced by the instruction which Christ had that day delivered, intended forthwith to embrace his religion, and practise its duties. It is true that the word *σήμερον* occurs in our Lord's reply; but the precepts, which Zacchæus declares his intention to observe, are those of the Mosaic law, and the declaration seems to have been made in order to repel the insinuation of his being a sinner. The verbs may, therefore, be used indefinitely, to denote the customary discharge of these duties on the part of the publican: and *σήμερον* may have nothing more than a general signification. MACKNIGHT.—[GROTIUS, WHITBY.]

Ver. 9. τῷ οἴκῳ τούτῳ. Some understand, by synecdoche, *the master of the house*; but there seems to be no reason for not extending it to the publican's family, who may fairly and charitably be supposed to have followed his example, in embracing the Gospel. Such was certainly the case in other conversions recorded in the N. T. Compare *John iv. 46. 53. Acts x. 2. xvi. 14, 15. 33, 34. xviii. 8*. Some, again, suppose that this declaration of Christ was made *to Zacchæus*, and others *concerning* him. Of *πρὸς* in this latter signification see on *Luke xviii. 9*. It should seem, however, that our Lord spoke *to Zacchæus* in reply

to his declaration in the preceding verse. It is true, indeed, that he is spoken of in the third person, but Christ possibly turned from him in the conclusion of his speech to the surrounding multitude. Some copies read πρὸς αὐτούς. WHITBY, HAMMOND.—[GROTIUS, CAMPBELL, KUINOEL, &c.] Of the parable of the pounds see Horne's Introd. Vol. II. p. 404. Vol. III. p. 106. and the notes on *Matt.* xxv. 14. sqq.

Ver. 13. δέκα μνᾶς. E. T. *Ten pounds*; properly, *ten minæ*. The LXX use the original word μνάα for the Hebrew מנא, from which it is evidently derived, and it appears from *Ezek.* xlv. 12. to have been equal to sixty shekels. Now allowing the *shekel*, with *Dr. Prideaux*, to be three shillings, then the *mina* was equal to nine pounds English. A. CLARKE. The number *ten* is used merely as a round number. In the old Greek writers the verb πραγματεύειν generally signifies to be *engaged in business*, whence it is here employed of *embarking money in trade*. So πραγματεύτης is used, as the Latin *negotiator*, to signify a *trader*. See 1 *Kings* ix. 19. LXX. Xen. Cyr. II. 4. 26. The word employed in *Matt.* xxv. 16. is ἐργάζομαι, whence the compound προσεργάζομαι, to *make money by trading*, in v. 16. WETSTEIN. Of the phrase ἴσθι ἔχων, in v. 17. see *Matt.* Gr. Gr. §. 559. and my note on *Soph. Ant.* 1064. *Pent. Gr.* p. 280. The adverb ἐπάνω, denoting *dignity* or *authority*, is somewhat rare; it occurs, however, in *John* iii. 31. and in *Arrian. Diss.* I. 12. 34. *Joseph. Ant.* IV. 18. 40. There seems to be an allusion to the custom of rewarding meritorious services with the government and revenues of a certain number of cities. So *Athen.* p. 29. F. ὁ δὲ Κῦρος ὁ μέγας Κναξαρῶ ἔχαρίσατο ἑπτὰ πόλεις, Πήδασον, Ὀλύμπιον, Κύμαν, Τίον, Σκῆπτρα, Ἀρτυψιν, Τυρτόρην. SCHLEUSNER, WETSTEIN.

Ver. 20. ἐν σουδαρίῳ. *In a napkin*. The word נטילת is found in the Syriac version of *Ruth* iii. 15. Hence some have thought that it is of Chaldee derivation, but as no Oriental root occurs to which it can be probably referred, it is most probably formed from the Latin *sudarium*, which is from *sudare*: being used, as it should seem, to wipe the face in perspiration. Hence it came to signify *any linen cloth* generally; and it is used in *John* xi. 44. for the *napkin* in which the head of a corpse was wrapped. Compare also *John* xx. 7. *Acts* xix. 12. It appears from the Rabbinical writings, in which the word is repeatedly Hebraized, that *money* was not unusually kept in a cloth. Thus in *Vajikra R.* VI. p. 150. *He kept his denarii in a napkin* (sudario.) SCHOETTGEN, WETSTEIN, LE CLERC.

Ver. 21. αὐστηρός. This adjective properly denotes a *harsh taste* or *savour*, as of unripe fruits, &c. and is deduced by the

etymologists from the verb αὖω, *to dry*; because things of a rough taste make the mouth feel *dry* and *harsh*. So in Diosc. V. 6. αὖστηρὸς οἶνος. Hence it was applied metaphorically to persons of a *sour visage*, as in Diod. Sic. III. p. 168. προσόψιν αὖστηροτέραν. Etym. Mag. παρὰ τὸ αὖω, τὸ ξηραίνω, ὁ μέλλων αὖσω· ἐξ οὗ αὖστηρὸς σημαίνει στρυφνὸν, ξηρὸν, αὖχμηρὸν, σκυθρωπὸν. Again, it is applied metaphorically as the Latin *durus* and *asper*, to men of a *severe* and *gripping* disposition. In this sense it is used in this place, and in 2 Macc. xiv. 30. LXX. In Matt. xxv. 24. the corresponding word is σκληρός. WETSTEIN, KYPKE.

Ibid. αἶρεις ἃ οὐκ ἔθηκας. The expression is proverbial, and to the same purport, though more correctly expressed, than that in Matt. xxv. 24. συνάγων ὅθεν οὐ διεσκορπίσας. It is founded on a precept which seems to have been common to the Hebrews with other nations, against keeping a treasure which had been accidentally found, to which none but an avaricious temper would be inclined. To the same effect was the law of Solon, which is commended by Plato, (*de Legg.* XI.) and given in Diog. Laert. in *Vit. Solon.* §. 57. ἃ μὴ ἔθου, μὴ ἀνέλῃ· εἰ δὲ μὴ, θάνατος ἢ ζημία. So Ælian. V. H. III. 46. Σταγειριτῶν νόμος οὗτος καὶ πάντῃ Ἑλληνικὸς, Ὅ μὴ κατέθου, φησὶ, μὴ λάμβανε. IV. 1. οὐδὲν, ὧν μὴ κατέθετο, ἀναιρεῖται. Joseph. c. Apion. II. 30. κἂν ὑφέληται τις τὸ ἀλλότριον, κἂν, δὲ μὴ κατέθηκεν, ἀνέληται. The latter clause is similar to Arist. Equit. 392. τ' ἀλλότριον ἀμῶν θέρος. Compare also John iv. 37. WETSTEIN, KYPKE, LE CLERC.

Ver. 23. ἐπὶ τὴν τράπεζαν. E. T. *Into the bank.* The word properly denotes the table at which the *money changers* sate, and from which they were denominated τραπεζίται. Demosth. Op. p. 900. ἀποστερῆσαι τὸ ἐπὶ τὴν τράπεζαν χρέος. Hence Plaut. Capt. I. 2. 89. *Subducam ratiunculam quantillum argenti mihi apud Trapezitam est.* Of the same import is the Latin *mensarius*. Liv. VII. 21. *Quinqueviris creatis, quos mensarios a dispensatione pecuniæ appellarunt, mensis cum ære in foro positis.* Griesbach has marked the article before τράπεζαν with the mark of *possible* spuriousness. It is omitted in a great many MSS., nor would its absence in this instance affect the sense; at the same time, while ἐπὶ τὴν τράπεζαν is common in Demosthenes, ἐπὶ τράπεζαν is not found. KYPKE, WETSTEIN, MIDDLETON. Of the verb πράσσειν see on Luke iii. 11. The whole of v. 25. is omitted in the *Codex Beza*, and some other MSS. It seems to be a parenthetical observation of some person, intending to correct the distribution, as if he had said: *Why give the mina to him who has ten already, rather than to one of those who have fewer?* A. CLARKE, PEARCE. Of v. 26. see on Matt. xiii. 11. and of the redundant pronoun αὐτοῖς on Matt. iv. 16.

Ver. 27. κατασφάζετε ἔμπροσθέν μου. This custom, which prevails in the East to this day, was universally practised among the ancients. Plutarch. in *Sylla*, p. 476. D. Λουκρήτιον ἐν ὀφθαλμοῖς ἀποσφάζαι προσέταξεν. Cæsar. B. C. III. 109. *Quos ille, cum in conspectum ejus venissent, corripit ac interfici jussit.* Justin. XLII. 4. 4. *In conspectu suo eum interfici jussit.* Compare 1 *Sam.* xi. 12. WETSTEIN.

Ver. 28. ἐπορεύετο ἔμπροσθεν. *He went forward, i. e. on his journey; not as some render it, preceded the multitude.* Xen. Cyr. IV. 2. 12. προπορεύεσθε ἔμπροσθεν. ΚΥΡΚΕ.—[GROTIUS.]

Ver. 38. εἰρήνη ἐν οὐρανῷ, κ. τ. λ. See on *Luke* ii. 14. The first clause is not given by Matthew or Mark; and some critics would reject them from Luke also, as out of place. Others would reject the whole verse, but there is no authority for either supposition. The meaning seems to be this:—May the peace of mankind be ratified in heaven by means of the Messiah; and, in consequence, may glory be given to God in the highest. ROSENMULLER, NEWCOME.—[PEARCE.]

Ver. 40. οἱ λίθοι κεκράζονται. Some by the *stones* understand the *Gentiles*, whom the Jews were wont to despise, among other reasons, for their reputed stupidity. See also on *Matt.* iii. 9. But the expression is evidently strongly proverbial, as appears both from Jewish and Heathen writers, and indicates a moral impossibility that Christ's kingdom should not be acknowledged. Thus in Chagigah, p. 16. 1. *The very stones and beams of that man's house will testify against him.* Æsch. Agam. 37. οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, Σαφέστατ' ἂν λέξειεν. Eur. Hipp. 419. Οὐ δὲ σκότον φρίσσουσι τὸν ξυνεργάτην, Τέρεμνά τ' οἴκων, μή ποτε φθογγὴν ἀφῇ; 1077. ὦ δώματ', εἴθε φθέγμα γηρύσαισθέ μοι. Androm. 925. ὥς δοκοῦσί μοι Δόμοι γ' ἐλαύνειν φθέγμ' ἔχοντες οἶδε με. Cic. pro Cœl. 24. *Nonne ipsum domum metuet, ne quam vocem eliciat.* Pro Marcel. 3. *Parietes mediusfidius, C. Cæsar, ut mihi videtur, hujus curiæ tibi gratias agere gestiunt.* De Orat. I. 57. *Lapides mehercule omnes flere ac lamentari coegisses.* Compare also *Habak.* ii. 11. Virg. Eclog. V. 28. Juv. Sat. I. 13. IX. 103. Shakspeare, also, more than once employs a similar expression. Macbeth, II. 1. *Thou sure and firm set earth, Hear not my steps which way they walk, for fear Thy very stones prate of my whereabouts, And take the present horror from the time, Which now suits with it.* Jul. Cæs. III. 2. *And put a tongue In every wound of Cæsar, that should move The stones of Rome to rise and mutiny.* GROTIUS, WETSTEIN.—[WHITBY.]

Ver. 42. εἰ ἔγνωσ κ. τ. λ. Some commentators would here take εἰ for *utinam*, as in *Luke* xii. 49. and others supply the

sense by an ellipsis, as in *Luke* xiii. 9. The particle *δι*, by which Christ refers to the cause of his tears, seems rather to decide in favour of the former method; and this broken manner of speaking may have been the natural effect of agitated feeling. GROTIUS, WHITBY, KUINOEL, ROSENMULLER.—[CAMPBELL, DODDRIDGE, KYPKE, &c.] It has been urged that our Lord's emotion upon this occasion was unworthy of his divine character; and it has been endeavoured, upon the authority of Epiphanius, to reject this and the preceding verse as an interpolation. But the verses of which Epiphanius (Anchor. §. 41.) mentions the omission in some MSS., are *Luke* xxii. 43, 44.: and though our Lord's weeping proves his humanity, it is so far from lessening the dignity of his character, that it exalts it exceedingly. Compare *John* xi. 35. MILL, MACKNIGHT. With *τὰ πρὸς εἰρήνην* we must supply *ὑπάρχοντα*, or the like. The expression, which is similar to *τὰ τῆς εἰρήνης*, is equivalent to *εἰρήνην*; and there seems to be in this place an allusion to the etymology of *Jerusalem*. Indeed, the commentators remark a peculiar emphasis throughout the whole of our Lord's apostrophe; as in the insertion of *καὶ*, *even*, which may probably refer to the exaggerated guilt of this city, (*Matt.* xxiii. 37.) and the words *ταύτη τῇ ἡμέρᾳ*, which mark the peculiar call to repentance which at that period had been made to them by their rejected Messiah. WETSTEIN, A. CLARKE. We may observe that the blindness of the Jews was not the effect of any irresistible decree, but it arose from their wilful neglect of those signs and warnings which God had continually vouchsafed them. As it is here said *νῦν δὲ ἐκρύβη κ. τ. λ.* so in *Luke* xviii. 34. Christ's death is said to be hid from the Apostles: but it was their prejudices which prevented them from understanding his declarations respecting it. WHITBY, LE CLERC.

Ver. 43. χάρακα. This noun signifies *a rampart or mound*, in which sense it frequently occurs in the LXX; and so also in Arrian. Exped. II. 79. 9. Polyb. I. 29. 3. In Joseph. B. J. V. 12. 2. the corresponding word is *τείχος*. Of the exact fulfilment of the prophecy, see Horne's Introd. Vol. I. p. 552. RAPHELIUS, CAMPBELL. It has been thought that the words *καὶ τὰ τέκνα σου ἐν σοὶ* are to be coupled with *συνέξουσί σε παντοθεν*, and that *ἐδαφιοῦσί σε* is to be taken parenthetically. But the verb *ἐδαφίζειν* has two distinct significations; 1. when spoken of a city, *to level with the ground*; 2. of men, *to dash against the ground*. It is used in both these senses by the LXX; in the former in *Amos* iii. 14. and in the latter in *Psalms* cxxxvii. 9. *Hos.* x. 14. *Nahum* iii. 10. Hence some annex both senses to it in this passage, and others apply it in the latter only both to *σε* and *τέκνα*. The latter is perhaps the more likely method. KUINOEL, SCHLEUSNER.—[GROTIUS, ROSENMULLER, WAKEFIELD.]

Ibid. καιρὸν τῆς ἐπισκοπῆς σου. So 1 *Pet.* ii. 12. ἡμέρα ἐπισκοπῆς, where the time of persecution is supposed to be intended; and the word is used in a bad sense in *Isaiah* x. 3. *Jer.* vi. 15. x. 15. *Wisd.* iii. 7. *Ecclus.* ii. 14. LXX. But it may also signify a merciful visitation, as in *Job* x. 12. xxiv. 9. Hence the visitation here intended will be the gracious offers of mercy which God made to the Jews during the period between the Baptist's preaching and the destruction of Jerusalem. Theophylact: ἐπισκοπῆς· τουτέστι, τῆς ἐμῆς παρουσίας, ὅτε ἦλθον ἐπισκέψασθαι σε καὶ σῶσαι. See on *Luke* i. 68. SCHLEUSNER, A. CLARKE.

Ver. 48. ἐξεκρέματο. Hung, i. e. upon his words; were earnestly attentive to him. So Eunapius: ἐξεκρέματο τῶν λόγων, καὶ τῆς ἀκροάσεως οὐκ ἐνεπίμπλατο. In like manner the Latins use *pendere*. Virg. *Æn.* IV. 79. Pendetque iterum narrantis ab ore. Ovid. *Ep. Her.* I. 30. Narrantis conjux pendet ab ore viri. Sil. Ital. VI. 566. Pendent ex ore loquentum. Plin. *Epist.* I. 10. Attentus et pendens. Pope has employed the same metaphor in his *Epistle to Lord Cobham*, v. 184. *Though wondering senates hung on all he spoke.* In the preceding verse the phrase τὸ καθ' ἡμέραν does not imply, as some commentators have inferred from Christ's retiring to Bethany in the evening, (*Matt.* xxi. 17.) in the day time; but, as it is evident from *Matt.* xxvi. 55. *Luke* xi. 9. and the general usage of the N. T. it is correctly rendered *daily*. WETSTEIN, PARKHURST, GROTIUS.—[WALL, GILPIN.]

CHAPTER XX.

CONTENTS:—*The question concerning the authority of Christ, and the baptism of John*, vv. 1—8. [*Matt.* xxi. 23. *Mark* xi. 27.] *The parable of the labourers in the vineyard*, vv. 9—20. [*Matt.* xxi. 33. *Mark* xii. 1.] *The question respecting tribute*, vv. 21—26. [*Matt.* xxii. 15. *Mark* xii. 13.] *Christ's reply to the Sadducees, touching the resurrection; and his question to the Pharisees respecting the Messiah*, vv. 27—44. [*Matt.* xxii. 23. *Mark* xxi. 18.] *He severely reproves the Pharisees*, vv. 45—47. [*Matt.* xxiii. 1. *Mark* xii. 38.]

Verse 6. καταλιθάσει ἡμᾶς. It was not unusual with the Jewish rulers, when they could not convict their enemies, to incite the populace to stone them. This summary mode of proceeding was called *judicium xeli*; and it was an alternative which they had now well nigh brought upon themselves. Compare *John* x. 31. *Acts* xiv. 19. GROTIUS.

Ver. 11. προσέθετο πέμψαι. Mark xii. 4. πάλιν ἐπέμψε. The expression here used is a Hebraism; and so again in *Luke xix. 11. προσθεὶς εἶπε.* Compare *Gen. viii. 21. xviii. 29. Job xix. 1. LXX.* In v. 13. the adverb ἴσως is by many commentators rendered *surely*. It occurs no where else in the N. T., and some contend that its ordinary sense of *perhaps* or *probably* can have no place in the Scriptures, in which *uncertainty* cannot belong to the Spirit of Truth. The sense thus assigned to it is supported by *1 Sam. xxv. 21. Jerem. v. 4. LXX. Xen. Cyrop. VI. 1. 4. Anab. III. 1. 26, 28. Ælian. V. H. XI. 5. Plat. Gorg. VII. 39, 52.* At the same time, the above remark may fairly be questioned, more especially in relation to a parable; and ἴσως signifies *perhaps* in *Gen. xxii. 21. Jerem. xxvi. 25.* The event is almost decisive in favour of the usual acceptation here. WETSTEIN.—[CAMPBELL, PEARCE, SCHLEUSNER, PARKHURST.]

Ver. 20. ἐγκαθέτους. This is a verbal noun from ἐγκαθίημι, *to lie in wait*; whence it is rendered in the E. T. *spies*. So Hesych. ἐγκαθετοὶ ἐνεδρεύοντες. Suid. ἐγκάθετος δόλιος. Hence the LXX. use the phrase ἐγκάθετος γίγνεσθαι for the Hebrew שָׂרֵף in *Job xxxi. 9.* Compare Æsch. Dial. Socr. III. 12. Polyb. XIII. 5. 1. The verb, however, sometimes signifies *to suborn*, as Plutarch. in *Pyrrho*, p. 389. ἦσαν δέ τινες, οὗς αὐτὸς ὁ Πύρρος ἐγκαθίει. In this place, therefore, the noun should seem to denote *a person suborned* for a particular purpose; and in this sense it is plainly used in Joseph. B. J. II. 2. 5. VI. 5. 2. This class of persons, as described by St. Luke, will come under the condemnation of Cicero, *de Off. I. 3. Totius injustitiæ nulla capitalior est, quam eorum, qui tum, cum maxime fallunt, id agunt, ut viri boni videantur.* WETSTEIN, PARKHURST, KYPKE. The expression ἐπιλαβέσθαι λόγου or ῥήματος, *to catch at one's words*, i. e. with a view to accusation, is employed in like manner by the classical writers. Phavorinus explains the verb ἀπτεσθαί τινος ἀμαρτάνοντος, and Suidas by μέμφεσθαι. Hence some would apply the former signification to this place, and the latter to v. 26., but the phrases in both instances are unquestionably synonymous. Compare Xen. Mem. I. 2. 31. Hell. II. 1. 32. The Latin *arripere* has the same import in Cic. N. D. II. 65. Fin. III. 4. ELSNER, WETSTEIN, RAPHELIUS, SCHLEUSNER.

Ver. 21. λαμβάνεις πρόσωπον. A Hebrew phrase, denoting *partiality*, and synonymous with θαυμάζειν τὸ πρόσωπον, in *Jude 16.* See *Levit. xix. 15. Deut. x. 7. 17. 2 Chron. xix. 7. Job xxxiv. 19. Prov. viii. 5. Eccles. xxxv. 13. xlii. 1. Lam. iv. 16. Mal. i. 8. ii. 9. LXX.* and compare *Matt. xx. 16. Mark xii. 14.* Hence the derivatives προσωποληπτεῖν, προσωπολήπτης, and προσωποληψία, in *Acts x. 34. Rom. ii. 11. Ephes. vi. 9. Col. iii. 25. James ii. 1. 9.* KUINOEL, PARKHURST.

Ver. 27. ἀντιλέγοντες μὴ εἶναι. The negative particle is frequently redundant after verbs of denying. So again in *Luke* xxii. 34. *Thucyd.* III. 41. VIII. 24. and continually in the best writers. In *Acts* xxiii. 8. we have λέγουσι μὴ εἶναι ἀνάστασιν. WETSTEIN, KYPKE. Of the import of *υἱὸς*, in vv. 34. 36., see *Horne's Introd.* Vol. II. p. 24. and compare *Luke* xvi. 8.

Ver. 38. πάντες γὰρ αὐτῷ ζῶσιν. There is much difference of opinion concerning the meaning of this clause. Some understand from it, that all, though dead, are still living, so far as relates to God, who discerns equally the past and the future. Others suppose that γὰρ is not here *causal*, but *illative*, and introduces the main conclusion to be drawn from God's declaration to Moses, viz. that all live after death, no less than the Patriarchs. Others, again, would render Θεῷ ζῆν. *to live to God's honour and glory*. But it should rather seem to mean that all mankind, both the living and the dead, live to God; and that death does not close our connexion with him, who has the power to recal us to an immortal existence. So *Origen*, on *Psalms* cxix. 50. ὁ Κύριος τοὺς τεθνεώτας Θεῷ ζῆν. εἶπεν, ὡς ὅτε τὸ ζῆν ἔχοντας, πλὴν ὅσον ἐν δυνάμει Θεοῦ τοῦ ζωοποιήσαντος. There is a remarkable passage, which proves that the best informed Jews believed that the souls of the righteous exist in a state of happiness, and throws some light on this place, in *Joseph. de Maccab.* c. 16. ταῦτα εἰδότες, ὅτι οἱ διὰ τὸν Θεὸν ἀποθνήσκοντες ζῶσι τῷ Θεῷ, ὥσπερ Ἀβραάμ, Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντες οἱ Πατριάρχαι. To the same effect is the following, from *Schemoth R.* p. 159. *Rabbi Abbin saith; The Lord said unto Moses, Find me out ten righteous persons among the people, and I will not destroy them. Then said Moses, Behold, here am I, Aaron, Eleazar, Ithamar, Phineas, Caleb, and Joshua. But God said, Here are but seven, where are the other three? When Moses knew not what to do, he said, O eternal God, do those live who are dead? Yes; saith God. Then said Moses, If those which are dead do live, remember Abraham, Isaac, and Jacob.* A. CLARKE, WAKEFIELD, KYPKE. — [BEZA, WETSTEIN, DODDRIDGE.]

Ver. 46. περιπατεῖν ἐν στολαῖς. *M. Anton.* I. 7. ἐν στολῇ περιπατεῖν. *Arrian. Epic.* III. 22. ἐν κοκκινοῖς περιπατεῖν. It has been supposed that στολή is here adopted from the Latin *stola*, which was a woman's garment, in order to mark the length. But Greek writers used the word indiscriminately, and particularly for the long garments of the Eastern nations. *Ælian.* V. H. I. 32. στολὴν Μηδικήν. IX. 1. Περσῶν πορφυρᾶς καὶ μηλίνας στολάς. The LXX. employ it of various robes. See *Gen.* xxvii. 15. 2 *Sam.* vi. 14. and elsewhere. In *Matt.* xxi. 5. the expression is μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων

αὐτῶν. Analogous to our Lord's is Cicero's description of the Tribune Quinctius: *Facite ut non solum mores ejus et arrogantiam, sed etiam vultum atque amictum, atque illam usque ad talos demissam purpuram, recordemini.* WETSTEIN, PARKHURST.

CHAPTER XXI.

CONTENTS:—*The widow's mites*, vv. 1—4. [Mark xii. 41.] *Our Lord's prediction of the destruction of Jerusalem, and the parable of the fig-tree*, vv. 5—33. [Matt. xxiv. 1. Mark xiii. 1.] *The necessity of watchfulness*, vv. 34—36. [Mark xiii. 34.] *Christ retires nightly to Mount Olivet*, vv. 37, 38.

Verse 4. εἰς τὰ θῶρα. We have here, in the *abstract* for the *concrete*, the *gift* for the *treasury* which received the gift. Compare Mark xii. 43. Of the *temple-offerings*, ἀναθήματα, (v. 5.) and the magnificence of the temple itself, see Horne's *Introd.* Vol. III. pp. 242, 243. Hence Tacit. Hist. V. 5. *Vitis aurea Templo reperta*. 8. *Hierosolyma gentis caput: illic immensæ opulentiae Templum.* In v. 6. ταῦτα must be rendered *with respect to these things*. See my note on Soph. Ant. 212. Pent. Gr. p. 228. We have similar instances in *Psalms* xviii. 30. civ. 17. *Hos.* ii. 11. xii. 7. *Nah.* i. 3. LXX. *Acts* vii. 40. x. 36. 1 *John* ii. 27. *Rev.* ii. 26. vi. 8. GROTIUS, WETSTEIN, WHITBY.

Ver. 15. στόμα καὶ σοφίαν. That is, *wisdom of speech*. We have a similar *hendiadys*, and the same consequence, in Corn. Nep. Alcib. I. *Tanta erat commendatio oris et orationis, ut nemo ei dicendo posset resistere.* Compare *Acts* vi. 10. WETSTEIN. Of the proverb in v. 18. see on *Matt.* x. 29. It is not to be understood with some as promising a compensation in eternity for the ills endured for the sake of the Gospel, but as predicting the escape of the Christians amid the impending ruin of the Jews. This is evident from the next verse, which should be rendered *by your perseverance preserve ye*, i. e. ye shall preserve, *your lives*. Some MSS. read κτήσεσθαι. The words correspond with *Matt.* xxiv. 13. ὁ ὑπομείνας εἰς τέλος αὐτὸς σωθήσεται. Of κτᾶσθαι, signifying *to keep in possession, to preserve*, we have an example in a similar expression of Lysias: τὰς ψυχὰς ἀλλοτριὰς κέκτησθαι. Of the signification of ὑπομονή see on *Luke* viii. 5. WHITBY, KYPKE.—[GROTIUS.]

Ver. 22. ἡμέραι ἐκδικήσεως. See *Hos.* ix. 8. In the next

verse ἀνάγκη must be understood in the sense of θλίψις, with which it corresponds in *Matt.* xxiv. 21.; and it is used in the same sense in *Tobit* iii. 7. 11. *2 Macc.* vi. 7. *1 Sam.* xxii. 2. *Job* xxxvii. 9. *LXX.* *1 Cor.* vii. 26. *2 Cor.* xii. 10. *1 Thess.* iii. 7. So also *Xen. Mem.* III. 10. 12. εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες. *Ælian.* V. H. XII. 24. τὴν ἀνάγκην τῆς πενίας. *Sueton. Cæs.* 68. *Famem et cæteras necessitates tolerabant.* The metaphorical expression στόμα μαχαίρας occurs in *Gen.* xxxiv. 26. *Judg.* xviii. 27. *Deut.* xiii. 15. Hence *Eur. Orest.* 1295. δίστομα φάσγανον. Compare *Heb.* iv. 12. *Soph. Aj.* 651. *Lucian. Trag.* 114. WETSTEIN, ELSNER, PARKHURST.

Ver. 24. ἄχρι πληρώθωσι καιροὶ ἐθνῶν. The interpretations of this text have been extremely various. Some writers understand the time when the full number of the Gentiles, which God will call, shall be completed. This, however, though a very ancient interpretation, is at variance with St. Paul's declaration, that at the conversion of the Jews there shall be a greater and more glorious conversion of the Gentiles than that which happened at their fall, (*Rom.* xi. 12. sqq.) It has been supposed that *the times of the Gentiles were fulfilled* when a Christian Church was established at Jerusalem by Hadrian, who partly rebuilt it, and changed its name to *Ælia*. But the edict which the emperor issued upon that occasion, for the banishment of the Jews from Jerusalem, included believers as well as unbelievers; and the new-formed Church consisted of Gentile Christians only, under the episcopal direction of Marcus. (*Euseb. Eccl. Hist.* IV. 5.) At this time, therefore, the Jews did not re-inhabit Jerusalem; nor were they induced, by emulation of the Gentiles, to embrace Christianity according to the Apostle's prediction cited above. Others refer the time to the age of Constantine the Great, who put an end to the Gentile idolatry in Jerusalem, and established the Christian worship there, (*Euseb. Vit. Const.* III. 26.) But here again no particular conversion of the Jews is recorded. Besides, Jerusalem is still, and always has been, trodden down by the Gentiles, and has never been in possession of the Jews from the delivery of the prophecy to the present time; whereas, when *the times of the Gentiles shall be fulfilled*, the expression clearly implies that the Jews will be restored. This period, therefore, will arrive, when the times of the *four great kingdoms* predicted by Daniel shall have expired, and the fifth kingdom, or the kingdom of Christ, shall be set up in their place; when the Lord shall again collect the scattered sheep of the house of Israel, and all shall be one fold under one shepherd, and citizens of the New Jerusalem, the city of the living God. There are indeed others who understand by the *times of the Gentiles* the times in which they shall be *visited* and *punished*, and cite in support of their opinion *Jerem.* xxvii. 7. l. 27. *Ezek.* xxi. 25.

29. xxii. 3, 4. xxx. 3. But this opinion does not seem entitled to much attention. WHITBY, LIGHTFOOT, NEWTON, ROSENMULLER.—[HAMMOND, LE CLERC, DODDRIDGE, KUINOEL, &c.] By some interpreters the verb πατεῖσθαι is here rendered *to be had in subjection*; and by others *to be laid waste*, or *profaned*. Either rendering will suit the sense. Compare 1 Macc. iii. 2. iv. 60. Rev. xi. 2. Soph. Ant. 1275. λαξπάτητον χαράν. Schol. μεθ' ὕβρεως ἀπωθουμένην. So Cic. Attic. VIII. 11. Conculcari miseram Italiam videbis proxima æstate. WETSTEIN, PARKHURST.

Ver. 25. ἐν ἀπορίᾳ. *With perplexity*; a well-known import of the preposition. The noun συνοχή, *distress*, occurs in Judg. ii. 3. Job xxx. 3. LXX. 2 Cor. ii. 4. So Artem. II. 3. πᾶσι τοῖς ἐν συνοχῇ οὔσι. By ἔθνη are here meant *the nations* of Palestine, called φυλαὶ in Matt. xxiv. 30. WETSTEIN. Of the metaphorical application of σάλος to *civil commotions*, see my note on Soph. Ant. 212. Pent. Gr. p. 225. In the next verse φόβου καὶ προσδοκίας is a hendiadys, denoting a *fearful expectation*; προσδοκία being a word of middle signification, and used here, as ἐλπὶς frequently, in a bad sense. Compare Psalm cxix. 116. 2 Macc. iii. 21. Eccles. xl. 2. Xen. Cyr. I. 6. 16. Polyb. I. 31. 3. Joseph. Ant. V. 10. 4. and see my note on Hom. Il. O. 110. ΚΥΡΚΕ, ELSNER, MUNTKE. The accusative κεφαλὰς, in v. 28., is to be referred to the verb ἀπάρατε only, a point being placed at ἀνακύνψατε, which is intransitive. Joseph. B. J. VI. 8. 5. ὀλίγον ἐκκύνψαντες ἐκ τοῦ δέους. Compare John vii. 10. Xen. Œcon. XI. 5. Polyb. I. 55. Theophr. Char. 11. WETSTEIN.

Ver. 30. προβάλωσι. Supply φύλλα from Matt. xxiv. 32. Our Lord's precept delivered in v. 34. sqq. is illustrated in the other Gospels by the parables of the *good and bad servants*. The noun κραιπάλη signifies a *head-ache*, and is distinguished from μέθη as being the *effect*, not the *act*, of intemperance. Hesych. κραιπάλη· ἡ ἀπὸ χθιζῆς μέθης κεφαλαλγία. Ammon. κραιπάλη καὶ μέθη διαφέρει· κραιπάλη μὲν γάρ ἐστιν ἡ χθεσινὴ μέθη, μέθη δὲ ἡ τῆς αὐτῆς ἡμέρας γινομένη οἴνωσις. Compare Alciph. Epist. III. 21. Herodian. I. 17. 7. WETSTEIN.

Ver. 36. ὥς παγίς. Compare Isaiah xxiv. 17. Eccles. ix. 12. Of the verb καθῆσθαι see on Matt. iv. 16. In the next verse σταθῆναι denotes *to be acquitted*, pardon and condemnation being respectively expressed in Scripture by *standing* and *falling*. See Ezra ix. 15. Psalm i. 5. Nahum. i. 6. Rom. xiv. 4. The verb ὀρθρίζειν signifies properly *to rise early*. Its proper form is ὀρθρεύειν. Mœris: ὀρθρεύειν, 'Αττικῶς' ὀρθρίζειν, 'Ελληνικῶς. Theocr. Idyl. X. 58. Μυθίσδεν τᾷ ματρὶ κατ' εὐνὴν ὀρθρευοίσα. Schol. ἀνισταμένη ὄρθρου. Hence it sig-

nifies, as in this place, *to come early to a place or person*. Compare *Gen.* xix. 27. xx. 8. *Exod.* xxxiv. 4. *Josh.* iii. 1. *Ecclus.* xxxix. 6. LXX. GROTIUS, A. CLARKE, WETSTEIN.

CHAPTER XXII.

CONTENTS:—*The rulers conspire to take Christ*, vv. 1, 2. [Matt. xxvi. 3. Mark xiv. 1.] *Judas agrees to betray him*, vv. 3—6. [Matt. xxvi. 14. Mark xiv. 10.] *The last Supper, and the institution of the Eucharist*, vv. 7—20. [Matt. xxvi. 17. Mark xiv. 12.] *Christ predicts the treachery of Judas*, vv. 21—23. [Matt. xxvi. 21. Mark xiv. 17. John xiii. 17.] *He reproves the ambition of his disciples*, vv. 24—30. [Matt. xx. 25. Mark x. 42. John xiii. 2.] *Peter's denial foretold*, vv. 31—39. [Matt. xxvi. 31. Mark xiv. 27. John xiii. 31.] *The agony in the garden*, vv. 40—46. [Matt. xxvi. 36. Mark xiv. 32. John xviii. 1.] *The betrayal, and Peter's resistance*, vv. 47—53. [Matt. xxvi. 47. Mark xiv. 43. John xviii. 3.] *His denial of Christ*, vv. 54—62. [Matt. xxvi. 58. Mark xiv. 51. John xviii. 15.] *Christ insulted, tried, and condemned*, vv. 63—71. [Matt. xxvii. 1. Mark xvi. 1.]

Verse 3. εἰσῆλθε δὲ Σατανᾶς κ. τ. λ. This expression implies nothing more than a *mental* suggestion. So the Apostle declares that Satan *worketh inwardly* (ἐνεργεῖται) *in the children of disobedience*, (*Ephes.* ii. 2.) and so the operations of the Holy Ghost, which the good are said to receive, are not sensible. Compare *John* xiii. 2. *Acts* v. 9. *2 Tim.* ii. 25. WHITBY, GROTIUS, KUINOEL. With στρατηγοῖς, in the next verse, supply τοῦ ἱεροῦ, as in v. 52. and see Horne's *Introd.* Vol. III. p. 245. and the note on *Matt.* xxvi. 47.

Ver. 6. ἐξωμολόγησε. E. T. *he promised*, scil. *to betray Jesus*; i. e. *he agreed or assented* to the terms proposed. The compound verb is somewhat unusual in this sense; but the simple verb is so used in *Matt.* xiv. 7. So Lysias: εἶπον οὖν ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι· ὃ δ' ὡμολόγησε ταῦτα ποιῆσειν. Compare *Jer.* xlv. 25. LXX. 1 *Tim.* vi. 12, 13. *Heb.* iv. 11. *Thucyd.* III. 90. *Polyb.* II. 95. *Xen. Anab.* VII. 4. 13. In illustration of the noun ἐνκαιρία we may cite *Cic. Off.* I. 40. *Tempus actionis opportunum Græce* ἐνκαιρία, *Latine appellatur* occasio. *Fin.* III. 14. *Opportunitas: sic enim appellamus* ἐνκαιρίαν. WETSTEIN, SCHLEUSNER, PARKHURST. The word ὄχλος signifies both a *multitude* and a *tumult*, of which the latter

sense is best adapted to this place. So also in *Acts* xxiv. 18. HAMMOND.

Ver. 15. ἐπιθυμία ἐπεθύμησα. Expressions of this nature, according to the genius of the Jewish language, are the strongest manner of affirmation, as in *Gen.* ii. 17. xxxi. 30. *Numb.* xi. 4. *Isaiah* vi. 9. *Matt.* xiii. 14. *Acts* iv. 17. v. 28. and elsewhere. Our Lord's anxiety to eat this passover was caused by his desire to instruct them in the nature of his death, as a propitiatory sacrifice; to institute the Eucharist in memory of his dying love; to offer them consolation on his departure from the world; and to record the gracious promises which he made them in *John* xiv. xv. xvi. In the next verse ἕως δ' αὖτε is a Hebrew form of expression, signifying that our Lord would no more eat the passover for ever. The thing to be *fulfilled* (πληρωθῆναι) was the deliverance of mankind from the bondage of sin by Christ's sacrifice on the cross, typified by the sacrifice of the Paschal Lamb, which was slain in commemoration of the deliverance of the Jews from Egyptian bondage. MACKNIGHT, GROTIUS.

Ver. 17. ποτήριον. It is probable that only one vessel was used during the celebration of the passover. See on *Matt.* xxvi. 26. The MSS., however, for the most part, are against this supposition, since a very few only have the article before ποτήριον. It has been supposed, indeed, that the cup here alluded to was not the cup used at the institution of the Eucharist, but earlier in the feast, perhaps the *first*, which was drank before the meal. Our Saviour is here said, however, *to have given thanks*, so that it seems rather to have been the *cup of blessing*, or the *third* of the four, and in that case it was the cup used at the institution of the Lord's Supper. But then, on the other hand, how are we to understand what is said below in v. 20.? The perplexities attending the passage are such that it savours strongly of interpolation. Both this and the following verse are omitted in the Syriac version and some MSS., and may possibly have been inserted from the parallel passage in Matthew. MIDDLETON.

Ver. 24. ἐγένετο δὲ καὶ φιλονεικία κ. τ. λ. Two cases of dissension among the disciples have already been recorded, one in *Matt.* xviii. 1. *Mark* ix. 33. *Luke* ix. 46., and the other in *Matt.* xx. 20. *Mark* x. 35. From the difference of circumstances which accompanied it, the former cannot be that which is mentioned here; and some are of opinion that the present instance is distinct from either of them. It should seem, however, that the latter occurrence is here intended, and that St. Luke has recorded it out of the true order of time, for it is scarcely probable that a contention for superiority would have arisen upon an occa-

sion so truly affecting. The verb ἐγένετο should, therefore, be rendered *there had been*, i. e. on the way to Jericho. GROTIUS, CAMPBELL, KUINOEL, A. CLARKE, PEARCE.—[WHITBY.] Of the pleonasm δοκεῖν εἶναι see on *Matt.* iii. 9.

Ver. 25. εὐεργέται. Euergetes, i. e. *the benefactor*, was the title assumed by one of the Ptolemies. The same was affected by other kings among the antients: and in order to attain it they spared no expence in acts of public munificence and regal splendour. See *2 Macc.* iv. 2. *Thucyd.* I. 129. *Xen. Cyr.* III. 3. 4. *Apol. Socr.* 26. *Polyb.* V. 9. IX. 30. *Diod. Sic.* XI. 26. *Æsch. Socr. Dial.* I. 12. *Plutarch. Osir.* 355. *Coriol.* 218. *Dion. Hal.* IV. 32. *Athen.* p. 349. *Joseph. B. J.* I. 16. *Phil. Leg.* p. 349. There is an inscription still in existence at Athens to the following effect: *The great queen, Julia Berenice, daughter of King Julius Agrippa, and descendant of the great kings, benefactors (εὐεργετῶν) of this city.* With the Romans it was a custom to distribute part of the conquered lands among the soldiers; these lands were called *beneficia*, those who enjoyed them *beneficiarii*, and the donors *benefactors*. With respect to the construction, the sense seems to be somewhat inverted: *And they who are called benefactors exercise authority over them.* GROTIUS, LE CLERC, SCHLEUSNER, HAMMOND, A. CLARKE.

Ver. 26. ὁ μείζων. It has been conjectured that Peter was the eldest of all the Apostles, and that this adjective is here to be understood in reference to *age*, rather than *dignity*, as in *Rom.* ix. 12., and as the Latin *major*, in *Virg. Ecl.* V. 4. But, by comparing *Matt.* xx. 26. it appears that νεώτερος is rather to be rendered as opposed to μείζων than μείζων to νεώτερος; and we have authorities for νεώτερος, in the sense of an *inferior*, in classical writers. *Dion. Hal.* II. p. 700. λόγον ἀπέδωκαμεν ἅπασιν τοῖς βουλομένοις, ἀπὸ τῶν πρώτων ἄχρι τῶν νεωτάτων. The expressions employed throughout have an evident reference to *office or station* in the kingdom of Christ. Compare *Acts* v. 6. *1 Tim.* v. 1. *Heb.* xiii. 17. With οὕτως, in the beginning of the verse, there is an ellipsis of the verb ποιεῖτε. ΚΥΡΚΕ.—[KUINOEL, GROTIUS, LIGHTFOOT.] Our Lord's observations respecting himself, in the next verse, may well be referred to his whole life; but they seem more particularly to have respect to his late condescension in washing the disciples' feet, (*John* xiii. 14.) MACKNIGHT.

Ver. 28. πειρασμοῖς. E. T. Temptations; i. e. *trials, afflictions*, as in *Gal.* iv. 14. *Heb.* ii. 18. iv. 15. *James* i. 12. *2 Pet.* ii. 9. *Rev.* iii. 10. In the first clause of the next verse some MSS. and versions insert διαθήκην, and some commentators inclose the second clause in a parenthesis, removing the comma after μου, and connecting διατίθεται ὑμῖν ἵνα ἐσθίητε κ. τ. λ.

But the various reading is insufficiently supported; and it is scarcely probable that the verb διατίθεσθαι would be used twice in the same verse with a different construction. Of the kingdom which Christ here assigns to his disciples, see on *Matt.* xix. 28. WHITBY.—[CAMPBELL.]

Ver. 31. σινιάσαι ὡς τὸν σῖτον. To sift you as wheat; i. e. to put to the test the sincerity of your professions and the strength of your principles; to toss you with temptations, as wheat is shaken in a sieve. Compare Isaiah xxx. 38. Amos ix. 9. The noun σῖνιον, a sieve, and the verb σινιάζειν, are found only in the later writers. We may observe that all the Apostles are included in this warning, although Simon is especially addressed, as being perhaps more immediately concerned in the late dissension, and because our blessed Lord foresaw that he was about to fall more deeply than the rest. The plural pronoun ὑμᾶς, and the words στήριξον τοὺς ἀδελφούς σου, sufficiently prove that Peter was not alone addressed. Some have thought that there is an allusion to Job i. 9. 12., and that the expression both here and there is to be understood allegorically. But there is no foundation for this supposition. It is more to the purpose to remark, that the earnest address to Simon, so strongly expressed in the repetition of his name, instead of forming an argument in favour of his primacy in the Church, is rather to be considered in the light of a reproof, and prophetic of his want of faith. WETSTEIN, LIGHT-FOOT, GROTIUS, RENNEL.—[KUINOEL, &c.] It is plain from this passage that the power of the devil is restrained, and that he can exert his evil influence upon men only so far as God allows him. The verb ἐξατεῖσθαι signifies generally to demand a person to be given up to punishment, as in Demosth. de Cor. 13. Herodian. I. 12. 12. Joseph. Ant. II. 5. 3., and in a sense nearly similar it may be applied here. Sometimes, however, it is used in a good sense, as in Xen. Anab. I. 1. 3. RAPHELIUS, PARKHURST.

Ver. 32. μὴ ἐκλείπῃ. E. T. Fail not. Rather fail not utterly. Peter's faith did fail, but by the intercession of Christ he was preserved from falling irrecoverably. With ἐπιστρέψας must be supplied σεαυτόν. Some, indeed, take ἐπιστρέψας στήριξον for a Hebraism for πάλιν στήριξον, and compare Psalm lxxiv. 6. LXX. But the better interpretation is, Having at length recovered yourself, i. e. from your fall. So Matt. xiii. 15. Acts iii. 19. ix. 35. xiv. 15. xxvi. 18. 20. SCHLEUSNER, BEZA, WOLF.—[GROTIUS, KUINOEL, &c.]

Ver. 36. μάχαιραν. From a misapprehension of this admonition, and inability to reconcile it with our Lord's non-resistance at his apprehension, Bishop Pearce proposes to read πῆραν. The

words mean nothing more than a prediction of the dangers which now surrounded them, in opposition to the security of former times; and in like manner the prophets are accustomed to express times of danger metaphorically, by recommending the precautions which men generally take for their defence. Other symbols also of a like nature are continually found in their writings, as in 1 *Kings* xxii. 11. *Isaiah* xiv. 21. xx. 2. *Jerem.* ix. 17. xxvii. 2. *Ezek.* iv. 2. xii. 7. *Hos.* i. 2. and elsewhere. Hence the direction *to buy a sword* will be nothing more than a proverbial expression, denoting provision against impending danger. So far was our Lord from authorizing a forcible resistance that he reproves Peter for using his sword in *Matt.* xxvi. 52. The phrase *ικανόν ἐστι*, in v. 38., though attended with some difficulty, cannot have reference to the disciples' reply, inasmuch as *two* swords could not have been sufficient even for a *semblance* of defence; in which sense it is sometimes understood. Neither is there any appearance of *irony* in our Lord's answer, as some have imagined. It is plain that the disciples mistook his meaning, and the words in all probability were merely indicative of his wishing to dismiss the subject for the present. Similar expressions, for a similar purpose, are not uncommon in the Rabbinical writings. GROTIUS, LIGHTFOOT, WETSTEIN, SCHOETTGEN, KUINOEL.—[PEARCE.]

Ver. 37. τὸ γεγραμμένον. *Isaiah* liii. 12. Compare *Mark* xv. 28. With τὰ περὶ ἐμοῦ we must also supply γεγραμμένα. The phrase τέλος ἔχειν, which is equivalent to τελεσθῆναι, is classical Greek. *Dion. Hal.* IX. 12. τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαντεύματα. *Æsch. Prom.* 12. ἐντολὴ Διὸς ἔχει τέλος δῆ. WETSTEIN.

Ver. 39. οἱ μαθηταὶ αὐτοῦ. That is, Peter, James, and John, as in Matthew and Mark. In v. 41. some MSS., evidently from a gloss, read ἀπεστάθη. The verb ἀποσπᾶσθαι does not necessarily imply *violence*, but signifies simply *to withdraw oneself*, as in this passage, and in 2 *Macc.* xii. 10. 17. *Acts* xxi. 1. So *Xen. Cyr.* II. 2. 5. ἵνα ὥς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος. The phrase λίθου βολὴ occurs in *Thucyd.* V. 65. and elsewhere frequently. Compare *Hom.* II. Γ. 12. In the next verse the particle εἰ is optative, as in *Luke* xii. 49. HAMMOND, WETSTEIN, GROTIUS, KUINOEL.—[ΚΥΡΚΕ.] Of the genuineness of vv. 33, 34. see *Horne's Introd.* Vol. IV. p. 302. In the former the verb ἐνισχύειν is used in an active sense, as in 2 *Sam.* xxii. 40. *Ecclus.* liv. 70. LXX. but in *Acts* ix. 19. it signifies *to be strengthened*; and so also in *Gen.* xlviii. 2. *Judg.* xvi. 28. xx. 22. LXX. SCHLEUSNER.

Ver. 45. κοιμωμένους ἀπὸ τῆς λύπης. *Hom. Od.* M. 310. Κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος. *Long. Past.* II.

p. 67. ταῦτα λέγοντα αὐτὸν ἐκ τῶν δακρύων καὶ τῆς λύπης ὕπνος βαθὺς καταλαμβάνει. Plut. *de Fort. Rom.* p. 323. C. αὐτὸν δ' εἰς ὕπνον ἐκ δυσθυμίας καὶ λύπης ἀποκλιθῆναι. Q. Curt. XIV. 13. *Tandem gravatum animi anxietate corpus altior somnus oppressit.* In v. 49. the preposition ἐν is put for σὺν, as elsewhere frequently; and the particle εἰ is used in the sense of *nam*, as in *Mark* viii. 23. *Luke* vi. 7. xiii. 23. xxii. 67. *Acts* i. 6. xxv. 20. So Thucyd. I. 118. ἐπηρώτων τὸν θεόν, εἰ πολέμοῦσιν ἄμεινον ἔσται; Eur. *Phœn.* 736. εἰ νυκτὸς αὐτοῖς προσβάλοιμεν ἐκ λόχου. In like manner *si* is used in Virg. *Eclog.* IX. 37. *Æn.* IV. 110. WETSTEIN, ALBERTI.

Ver 51. ἕως ἔωσ τούτου. E. T. *Suffer ye thus far.* This version is obscure, and susceptible of very different interpretations. All antiquity seems agreed in understanding our Lord's expression as a check to the zeal and resistance of his disciples; and what is recorded in Matthew and John strongly confirms this explanation. Another, indeed, has been suggested, viz. that the words were spoken to the soldiers, who are supposed before now to have seized his person; and that our Lord requested to be released for the purpose of healing the man, whose ear had been cut off. But this interpretation is every way exceptionable, as being totally destitute of evidence, and affording a solitary instance of our Lord's asking permission to work a miracle. The expression ἕως τούτου means commonly *hitherto*; so that the most natural import of our Lord's words are, *let pass what is done—Enough of this—No more of this.* CAMPBELL, WETSTEIN, KUINOEL,—[HAMMOND, DODDRIDGE, ELSNER.]

Ver. 53. αὕτη ὑμῶν ἐστὶν ἡ ὥρα, κ. τ. λ. Some understand these words as referring to the dead of night as the most favourable season for deeds of darkness; and compare Sil. Ital. XII. 193. *Perge, age; fer gressus; dexter deus, horaque nostra est.* Mart. Epig. X. 19. *Hæc hora est tua, cum furit Lycæus.* But it should rather seem that σκότος is here to be understood of the *prince of darkness*, and that our Lord meant to say, This is the hour destined for the completion of your wicked purpose, and for the powers of darkness to reign undisturbed. Compare 2 *Cor.* vi. 14. *Col.* i. 13. The words αὕτη ἐστὶ must be repeated before ἐξουσία. GROTIUS, WETSTEIN, KUINOEL.

Ver. 66. τὸ πρεσβυτέριον τοῦ λαοῦ. In *Acts* xxii. 5. τὸ πρεσβυτέριον is used without the addition of λαοῦ. St. Luke is the only sacred writer who gives this appellation to the *Sanhedrim*, of which he is doubtless speaking. He calls it also ἡ γερουσία in *Acts* v. 21. Compare 1 *Tim.* iv. 13. CAMPBELL, WETSTEIN.

Ver. 68. ἐὰν δὲ καὶ ἐρωτήσω, κ. τ. λ. The form of argumentation among the Hebrews was usually interrogatory. See on *Mark* viii. 11. Our Lord meant to say, that whether he simply declared his Messiahship, or entered into an argument to prove it, they would equally reject his claims. That they would have done so is evident from their conduct on other occasions. Compare *Luke* xi. 7. 17. 44. GROTIUS, KUINOEL.

CHAPTER XXIII.

CONTENTS:—*The examination of Christ before Pilate and Herod: his crucifixion, death, and burial*, vv. 1—56. [*Matt.* xxvii. 2. *Mark* xv. 1. *John* xviii. 28.]

Verse 1. τὸ πλῆθος αὐτῶν. It is probable that the chief priests and elders, with their servants and dependents, are the multitude here spoken of. The common people were generally favourers of Jesus, and for this reason the Jewish rulers caused him to be apprehended in the night, and it was but now just break of day. Compare *Luke* xxii. 6. 66. PEARCE, A. CLARKE.

Ver. 2. εὔρομεν. The verb here denotes *to convict by judicial enquiry*: as again in vv. 4. 14. *Acts* xiii. 28. xxiii. 29. So *Xen. Cyr.* I. 2. 7. κολάζουσι δὲ καὶ οὓς ἂν ἀδικῶς ἂν ἐγκαλοῦντας εὐρίσκωσι. Of διαστρέφειν, signifying *to pervert, to lead astray*, we have other examples in *1 Kings* xviii. 17. LXX. *Matt.* xvii. 17. *Acts* xiii. 8. WETSTEIN, KYPKE, ELSNER.

Ver. 4. οὐδὲν εὐρίσκω αἴτιον. According to *John* xviii. 38. Pilate did not say this till after Christ had declared to him that *his kingdom was not of this world*; and probably not till after he had discovered, upon examination of the witnesses, that he had raised no seditions whatsoever. LE CLERC, PEARCE, A. CLARKE. The word αἴτιον is properly an adjective, but it is used as a substantive: or θανάτου may be supplied from v. 15. Of the reason of Pilate's question in v. 6. see *Horne's Introd.* Vol. III. p. 15.

Ver. 7. ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη. It was the regular practice of the Roman præfects to send back (*remittere*) the prisoner to the governor of the province or district to which he belonged, though they had the right of trying all offences committed within their respective provinces. Thus it appears from *Joseph. B. J.* III. 10. that Vespasian remitted the trial of the

Tarichæans to king Agrippa. Pilate seems to have acted in this case with a view to obtaining a reconciliation with Herod, with whom he was then at variance, (v. 12.) The cause in which this enmity originated has been the subject of conjecture: and is generally supposed to have arisen from Pilate's affair with the Galilæans, related in *Luke* xiii. 1. But, be the origin of the quarrel what it might, when the character of the parties is considered, their reconciliation, as *M. Saurin* truly observes, is far more wonderful than their enmity. GROTIUS, A. CLARKE, DODDRIDGE.

Ver. 8. θέλων ἐξ ἱκανοῦ κ. τ. λ. See *Luke* ix. 9. If Herod's wish to witness a miracle was the mere effect, as some suppose, of idle curiosity, we see at once one motive of our Lord's silence before him, who did not choose to exercise his divine power on so unworthy an object. In v. 11. the word στρατεύμασιν signifies merely a *body-guard*, as in *Acts* xxiii. 10. GROTIUS, KUINOEL.

Ver. 15. πεπραγμένον αὐτῷ. E. T. *Done unto him*; which is incorrect. The dative is here put for the genitive with ὑπὸ, which is evident from the repetition of the phrase πράσσειν τι ἄξιον θανάτου in other places. Compare *Acts* xxv. 12. 25. xxvi. 21. Instances of the same syntax are common in the best writers. So Arist. Eccl. 73. καὶ μὴν τὰ γ' ἄλλ' ὑμῖν ὁρῶ πεπραγμένα. Xen. Hell. II. 2. 17. ἀναμνήσω ὑμῖν τὰ τούτῳ πεπραγμένα. CAMPBELL, WETSTEIN, KYPKE. In vv. 16. 22. the verb παιδεύειν, which properly signifies *to educate a child*, implies, by an easy transition, *to chastise*; chastisement forming a necessary part of education. In this sense it is frequently used in Scripture, though never by profane writers. See *Prov.* iii. 12. xix. 18. xxix. 17. *Wisd.* iii. 5. *Ecclus.* x. 28. LXX. 1 *Cor.* xi. 32. 2 *Cor.* vi. 9. *Heb.* xii. 6, 7. 10. The particular chastisement here intended is *scourging*. Hence Theophylact: παιδεύσας· σωφρονίσας διὰ μαστίγων. SCHLEUSNER, KUINOEL.

Ver. 28. μὴ κλαίετε ἐπ' ἐμέ. Soph. Phil. 339. Οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας, Ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. Ovid. Met. XIII. 464. *Non mea mors illi, verum sua vita gemenda est.* Cic. Cat. IV. 1. *Est mihi jucunda in malis, et grata in dolore, vestra voluntas: sed eam, per Deos immortales quaeso, deponite, atque obliti salutis meae de vobis et de liberis vestris cogitate.* WETSTEIN. With respect to the syntax it may be observed, that some MSS. read ἐμοὶ, which is sanctioned by *Luke* xix. 41. The verb κλαίειν, however, is more usually followed in Greek writers by an accusative without a preposition, as in Hesiod. Op. D. I. 220. κλαίουσα πόλιν τε καὶ ἥθη λαῶν. But the expression κλαίειν ἐπὶ τινι is sufficiently confirmed by *Numb.* xi. 13. *Judg.* xl. 37. xiv. 17. LXX. and elsewhere. Of θυ-

γατέρες, τέκνα, and like terms, denoting the inhabitants of a place, see on *Matt.* xxiii. 37. and compare *Gen.* xxxiv. 1. *Psalms* cxxxvii. 8. *Isaiah* iii. 16. *Jer.* xlv. 24. *Luke* xiii. 34. xix. 44. KUINOEL.

Ver. 29. μακάριαι αἱ στείραι κ. τ. λ. How fearfully this prediction was fulfilled at the destruction of Jerusalem the history of Josephus will abundantly testify. See on *Matt.* xxiv. and Horne's *Introd.* Vol. I. p. 553. With the sentiment we may compare Eurip. *And.* 395. Οἶμοι κακῶν τῶνδ' ὧ τάλαιν' ἐμῇ πατρίς· Ὡς δεινὰ πάσχω· τί δέ με καὶ τεκεῖν ἐχρῆν, "Αχθος τ' ἐπ' ἄχθει τῷδε προσθέσθαι διπλοῦν. Cic. *Ep. Fam.* V. 16. *Neque hæ consolationes tantum videntur proficere debere, quantum status ipse nostræ civitatis, et hæc prolatio temporum perditorum; cum beatissimi sint, qui liberos non susceperunt; minus autem miseri, qui his temporibus amiserunt, quam si eosdem bona, aut denique aliqua republica, perdidissent.* See also Tacit. *Ann.* II. 75. Sil. Ital. IV. 357. Senec. *Cons.* II. 5. The next verse is descriptive of the dreadful consternation and horror into which the inhabitants would be thrown; and there is an allusion to the caves and mountains of Judea, to which they fled for safety and concealment. See Joseph. B. J. IV. 9. 4. VI. 3. 3. VII. 7. 5. Similar expressions occur in *Isaiah* ii. 19. *Hos.* x. 8. *Rev.* vi. 16. ix. 6. Compare Hom. Il. Δ. 18. P. 416. Virg. *Æn.* IV. 24. XII. 892. Ovid. *Epist.* VI. 144. *Fast.* III. 609. Sil. Ital. IV. 831. GROTIUS, WETSTEIN, KUINOEL.

Ver. 31. εἰ ἐν τῷ ὑγρῷ κ. τ. λ. This is a proverbial expression. Among the Jews a *green* tree was looked upon as the emblem of the righteous, and one *dry* and *withered* as the emblem of the wicked. See *Psalms* i. 3. *Ezek.* xx. 47. xxi. 3. *Ecclus.* vi. 3. It appears from the Talmud in Sanhedrim, p. 93., to have been a Jewish maxim on the misery that attaches to the good from their association with the wicked, who exceed them in number, that *two pieces of dry wood will burn one piece of green.* Hence our Lord's application of the parable will amount to this:—If an innocent man be put to death in the face of justice, by a people who professed a divine religion, what oppression and desolation may not be expected amid the anarchy and confusion which shall take place at the siege of Jerusalem by the Roman armies? Compare 1 *Pet.* iv. 18. WHITBY, A. CLARKE, SCHOETGEN. Of ξύλον, signifying *a tree*, we have examples not only in *Gen.* i. 11. *Ezek.* xvii. 24. LXX. *Rev.* ii. 7. xxii. 2. 14. and elsewhere; but in Eurip. *Cycl.* 572. Herod. VII. 65. Theoph. *Hist. Plant.* V. 9. So Hor. *Od.* II. 13. 11. *Tu triste lignum.* Hence the usage of the word is not merely Hellenistic or Hebraical, as some have imagined. PARKHURST, WOLF.—[VALCKNÆR.] In the next verse there should be a comma at ἑτεροὶ δύο,

with which *κακοῦργοι* is not in agreement, but in apposition. Some, indeed, suppose that Christ is here included, not as being actually a *malefactor*, but as being treated like one. But the necessity of so harsh an interpretation is avoided by correcting the punctuation. KYPKE, KUINOEL, ROSENMULLER.

Ver. 34. πάτερ, ἄφες αὐτοῖς κ. τ. λ. If ignorance does not excuse a crime, it at least diminishes the atrocity of it: and our Lord's benevolent spirit suggested this excuse for his murderers at the very moment they were nailing him to the cross, in complete fulfilment of the prophecy in *Isaiah* liii. 12. It is true that the Jews knew that they were crucifying an innocent person, but, blinded by the most obstinate prejudices, they did not know the full extent of their guilt. Some have supposed, however, that our Lord could not here have prayed for the Jews, inasmuch as his prayer did not succeed in averting the dreadful calamity which hung over their nation. The Roman soldiers, who nailed him to the cross, had greater excuse also on the score of ignorance; and for them, therefore, the prayer is conceived to have been offered. But there can be little doubt that the Jews were included in the prayer, which must be limited to the sense of interceding for time and opportunity of repentance, and forgiveness to such as availed themselves of this long suffering and forbearance. That in this sense the prayer was fulfilled is evident from a variety of passages in the Acts. See also 1 *Cor.* ii. 8. and compare 1 *Tim.* i. 15. GROTIUS.—[KUINOEL.]

Ver. 40. ἐν τῷ αὐτῷ κρίματι. Under the same sentence. The charge brought against Christ in v. 2. was, that he had endeavoured to raise a sedition by opposing the payment of the tribute due to the Roman government. It may seem, therefore, that the two malefactors were of the same party with Judas of Galilee, and others, who refused to submit to the Romans, and resisted upon principle the tax imposed by them. PEARCE. See Horne.

Ver. 43. σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. It has been a subject of enquiry what our Lord wished the penitent thief to understand by this promise. He certainly could not intend to sanction the fabulous traditions of the Jews, nor the notions of the Essenes; neither can any argument be drawn from it in favour of the Mahometan Paradise. Some have supposed, that by *Paradise* we are to understand *Heaven*, and compare 2 *Cor.* xii. 4. *Rev.* ii. 7. But in the first of these passages it is probable that *two* visions are intended, and in the latter the expression is clearly figurative. The word has been derived from *παρὰ* and *δέλω*, to *irrigate*; but is evidently of Oriental origin. The Greeks borrowed it from the Persians, among whom it signified a *garden*, or *inclosure*, full of the richest produce of the earth. J. Poll.

Onom. IX. 12. οἱ δὲ Παράδεισοι, βαρβαρικὸν εἶναι δοκοῦν τοῦνομα, ἤκει καὶ κατὰ συνηθείαν εἰς χρῆσιν Ἑλληνικὴν, ὡς καὶ πολλὰ ἄλλα τῶν Περσικῶν. Xen. Œcon. κῆποι τε ἔσονται, οἱ Παράδεισοι καλούμενοι, πάντων καλῶν τε καὶ ἀγαθῶν μεστοί, ὅποσα ἡ γῆ φύειν ἔθελε. Compare Xen. Cyr. I. 3. 12. Diod. Sic. XVI. 41. The original word ΠΑΡΔΕΣ, *Pardes*, occurs in *Neh.* ii. 8. *Eccles.* ii. 5. Cant. IV. 13. and the LXX use παράδεισος for the *Garden of Eden* in *Gen.* ii. 10. and for *any garden* in *Numb.* xxiv. 6. *Isaiah* i. 30. Hence it came to signify *a place of exquisite delight*, and the Jews seem to have used it as synonymous with the expression *Abraham's bosom* in *Luke* xvi. 22. So Tertull. Apoll. §. 47. *Paradisum nominamus, locum divinæ amœnitatis recipiendis sanctorum spiritibus destinatum.* So also Origen, Chrysostom, and others of the Fathers. It was therefore our Lord's intention to signify that the penitent sufferer might hope for peace and happiness in that intermediate state which awaits the good between death and the resurrection. The phrase μετὰ τινος εἶναι is used of those who partake of an entertainment, as in *Judg.* xiv. 11. LXX. So also Terent. Heaut. I. 1. *Hodie* apud me sis *volō.* Plaut. Stich. *Cras* apud me *eritis.* WETSTEIN, CAMPBELL, GROTIUS, HORSLEY, Bos, &c. &c. It has been imagined that grace was begun in the thief, and his conversion suddenly perfected, though every circumstance apparently concurred to hinder him from believing. Yet it is far from being certain that either his faith or repentance was the fruit of this particular season. It is evident that he must have known something about our Saviour, for otherwise he could not have said οὐδὲν ἄτοπον ἔπραξε. He may have been acquainted, therefore, with the miracles and the preaching of Christ before he was thrown into prison, although he had not sufficient resolution to abstain from evil courses. Nay, it is even possible that his untimely end may have been occasioned by the single act of insubordination, for which he suffered; and that he was, nevertheless, a sincere believer, and with this exception, a practical follower of Christ. That he was convinced of our Lord's Messiahship is evident from his petition, μνήσθητί μου, Κύριε, κ. τ. λ., though it may be doubted whether his notion of Christ's kingdom was founded on the popular prejudices of his countrymen, or on the declarations which our Lord himself had frequently made respecting it. No argument, therefore, can be drawn from his case in favour of the validity of a death-bed repentance, since, even upon the supposition that he had had no previous knowledge of Christ, he could in that event have had no previous call, and therefore he repented as soon as the means of grace were afforded him. The fair inference from the history is, that a *true repentance* is never too late. At the same time, a continuance in sin upon the encouragement afforded by this solitary example, will end in a repentance which has no analogy to that of the thief

except in regard to the lateness of it. MACKNIGHT, WHITBY, DODDRIDGE, KUINOEL, &c.

Ver. 54. ἐπέφωσκε. Properly, *dawned*, as in *Matt. xxviii. 1.* Herod. III. 86. Polyb. IX. 1.; and hence, as applied to the Jewish sabbath, which began in the evening, *drew on, approached.* Compare *John xix. 31.* By the Greeks, who reckoned the morning the first part of the day, this verb was naturally applied to the ushering in of the day. Hence Luke, who was a native of Syria, and, therefore, living much among Gentiles, would insensibly have acquired a habit of applying a term which indicated the commencement of a day beginning in the morning to denote the commencement of a Jewish day. In fact, the Evangelist only adopted the common practice of his countrymen. The Syriac verb, which properly denotes *to shine as the day light*, is applied also to the *evening light*, and is the very word used in the Syriac version of this passage. It is also used for ἐπιφώσκειν in *Matt. xxviii. 1.*; and some have thought that the evening is there also intended; but the context neither requires nor admits any other sense than the usual one. The Jews also, it should seem, had a similar mode of expression, which originated in their custom of lighting lamps on the evening of the Sabbath. Hence the Sabbath evening was called *light*. Thus Maimonides: *By the light, i. e. on the evening, of the fourteenth day they search for leaven by the light of a candle.* CAMPBELL, LIGHTFOOT, WETSTEIN.—[MICHÆLIS.]

CHAPTER XXIV.

CONTENTS:—*The resurrection made known to a party of women upon their arrival at the sepulchre, vv. 1—11. Peter goes to the sepulchre, v. 12. Christ appears to two disciples on the road to Emmaus, vv. 13—35. His appearance to the Apostles, in the absence of Thomas, vv. 36—43. His commission to the disciples at Jerusalem, vv. 44—49. The ascension, vv. 50—53. [Mark xvi. 19.]*

Verse 1. ὀρθρου βαθείος. *At the earliest dawn.* Thom. M. ὀρθρος ὁ πρὸ τοῦ λυκανγοῦς καιρὸς, ἐν ᾧ ἐτι λύχνῳ δύναται τις χρᾶσθαι. The word occurs in *Esth. v. 14. Prov. vii. 18. Dan. vi. 19. Joel ii. 2. LXX. John viii. 2. Acts v. 21. Xen. Anab. II. 2. 21. Diod. Sic. XIV. 104. Polyb. III. 73. 3. XII. 26. 1. Plat. Crit. 1. de Legg. XII. and with the epithet βαθὺς, which points to an earlier period, in Arist. Equit. 216. Theoc. Idyl. XVIII. 14. Herac. All. Hom. 492. The time intended is that*

described in Ovid. Epist. Her. XIV. 22. *Ultima pars noctis, primaque lucis erat.* Compare Hom. Il. H. 433. WETSTEIN, KYPKE, PALAIRET. The circumstances in this chapter are either recorded by St. Luke alone, or given more at large than by the other Evangelists: and he may possibly have derived his information from *Joanna*, with whom he seems to have been acquainted. See *Luke* viii. 9. The last clause of this verse is omitted in several MSS. and rejected by the best critics. But the evidence against its admission is very trifling: it connects this chapter with vv. 55, 56. of the last; and the women alluded to were doubtless inhabitants of Jerusalem, who had joined in the train of those from Galilee. CAMPBELL.—[MILL, GRIESBACH, PEARCE, &c.] Of the order of events connected with the resurrection and other points of apparent difficulty, see the notes on *Matt.* xxviii. 1. sqq. and the Table.

Ver. 5. κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν. These words do not imply *prostration*, but *reverence*, in accordance with the injunction laid upon the Jews not to gaze upon an heavenly vision. Compare *Exod.* iii. 6. xix. 27. *Judg.* xiii. 20. 1 *Kings* xix. 13. The heathens also regarded their deities with a similar veneration, and considered it dangerous to look steadfastly on them, when supposed to make themselves visible. Apoll. Rhod. IV. 1315. Αὐτὰρ δὲ εἰς ἑτέρωσε παλιμπέτερες ὄμματ' ἔνευκε Δαίμονας αἰδεσθείς. Ovid. Fast. I. 148. *Sumpsi animum, gratesque Deo non territus egi; Verbaque sum spectans pauca locutus humum.* III. 371. *A media cælum regione dehiscere cæpit; Summisere oculos, cum duce, turba suos.* Hence Senec. Epist. II. *Artifices scenici, qui imitantur affectus, qui metum et trepidationem exprimunt, qui tristitiam repræsentant, hoc indicio imitantur verecundiam: dejiciunt vultum, verba submittunt, figunt in terram oculos, et deprimunt.* DODDRIDGE, ELSNER, WETSTEIN.

Ibid. τί ζητεῖτε κ. τ. λ. This was a common form of speech among the Jews, and seems to have been applied to those who were foolishly or unprofitably employed. As places of burial were unclean, it was not reasonable to suppose that the living would frequent them, or that a person who was missing was likely to be found there. Thus in *Schemoth Rabba*, p. 124. 1. *The foolish servant of a priest, seeking his master among the tombs, called out to the by-standers, Saw ye my master here? They say unto him, Thou fool, who ever saw a priest among tombs? So say Moses and Aaron to Pharaoh, Thou fool, is it the custom to seek the dead among the living, or the living among the dead? Our God is the living God; but the gods of whom thou speakest are dead, &c. &c.* Compare *Vajikra* R. 6. So also Plaut. *Mencech.* II. 1. 15. *Hominem inter vivos quæritamus mortuum: Nam invenissemus jamdiu, si viveret.* LIGHTFOOT, A. CLARKE,

WETSTEIN. Of the word ἁμαρτωλοὶ in v. 7. see on *Matt.* xxvi. 47. *Luke* vii. 37. The prediction referred to by the angels is to be found in *Matt.* xvi. 21. xvii. 23. and the parallel places.

Ver. 11. ἐφάνησαν ὡσεὶ λῆρος. Lucian. Timon. I. ἅπαντα ταῦτα λῆρος ἦδη ἀναπέφηνε, καὶ καπνὸς ποιητικός. Xen. Anab. VII. 7. 24. λῆρος πάντα ἐδόκει εἶναι. Plaut. Poen. I. 1. 4. *Nam tuæ blanditiæ mihi sunt, quod dici solet, Gerræ germanæ, atque ædepol λῆροι λήρων.* WETSTEIN.

Ver. 12. ὁ δὲ Πέτρος κ. τ. λ. From a notion that St. Peter's visit to the sepulchre, recorded by St. Luke, is identical with that in which he was accompanied by St. John, as related in *John* xx. 3., it has been supposed that this verse is out of place, and that the Evangelist has not preserved the true order of events. Of the genuineness of the verse there can be no doubt, as, with three inconsiderable exceptions, it is found in all the MSS. and versions. The fact is, there is no reason to believe the two Evangelists record the same visit; for when Peter and John went together, before any report of the women concerning a vision of angels, the former went into the sepulchre, which does not appear to have been the case according to St. Luke. It is obvious, also, that the motives which induced the two visits are perfectly distinct, and the circumstances attending them took place in different parts of the tomb. WEST, TOWNSON, KUINOEL.—[LARDNER, A. CLARKE.]

Ibid. πρὸς ἑαυτόν. The commentators differ respecting the connexion, in which these two words are to be taken. Some join them with ἀπῆλθε, and translate, *he returned home.* See on *Luke* v. 8.; and to the examples there cited add Polyb. V. 93. διέλυσε τοὺς Μεγαλαπολίτας πρὸς αὐτούς. Joseph. Ant. VIII. 4. 6. πρὸς ἑαυτοὺς ἕκαστοι ἀπήεσαν. So in Latin, Phæd. Fab. IV. 41. *Sermone ab ipso cognitum cupidissime Ad se recepit.* Ter. Eun. III. 5. 64. *Eamus ad me.* But it may be inferred from v. 24. *infra*, that Peter did not go directly home from the sepulchre, but returned to the place where the disciples were assembled. Hence it is better to connect πρὸς ἑαυτὸν θαυμάζων, *wondering within himself*, as in most of the ancient versions; and this method is abundantly confirmed by its suitableness to the style of the Evangelist. Thus *Luke* xviii. 11. πρὸς ἑαυτὸν ταῦτα προσήχετο. xx. 14. διελογίζοντο πρὸς ἑαυτούς. DODDRIDGE, CAMPBELL, WETSTEIN.—[KYPKE, HAMMOND, KUINOEL.]

Ver. 13. δύο ἐξ αὐτῶν. This long and interesting account is not mentioned by Matthew or John, and it is only glanced at in *Mark* xvi. 12. One of the two disciples was *Cleopas*, (v. 18.) and the other is supposed by many learned men, both ancient and modern, to have been Luke himself. The Persian translation

says positively that it was so; but the opinion is at variance with the Evangelist's own declaration in the preface to his Gospel, that he was not an *eye-witness*. *Epiphanius* thought it might be *Nathanael*, and others have maintained that it was *Peter*; but these are mere conjectures, and the latter can scarcely be reconciled with v. 34., unless λέγοντες be substituted for λέγοντας. It is clear that neither of them were Apostles, though they may possibly have been of the number of the seventy disciples. DODDRIDGE.—[LIGHTFOOT, A. CLARKE.] Of *Cleopas*, and of the village *Emmaus*, see *Horne's Index*. There seems to have been three places of this name. To that here mentioned the same distance of sixty *stadia*, or about seven English miles, is assigned in *Joseph. B. J. VII. 6. 6*. Possibly the disciples resided there, and were returning home after the celebration of the passover. GROTIUS. In the next verse the verb ὁμιλεῖν is used in the somewhat rare signification of *to converse*. Compare *Dan. i. 19. LXX. Acts xx. 11. xxiv. 26. Joseph. Ant. X. 11. 7. IV. 2. 2. XI. 5. 6. ELSNER, KREBS.*

Ver. 16. οἱ δὲ ὀφθαλμοὶ κ. τ. λ. The commentators are not agreed whether the eyes of the disciples were holden by natural or præternatural causes. A different habit, their having no expectation of seeing him, and the grief with which they were affected, might in part divert their attention, and prevent their recognizing him; but the peculiarity of the expression, compared with that in v. 31. seems to indicate some particular agency of God, both upon their eyes and their memories. Compare *Gen. xxi. 19. Numb. xxii. 31. 2 Kings vi. 17. sqq.*, and see on *Mark xvi. 12. WHITBY, DODDRIDGE, HAMMOND, GROTIUS.*—[KUI-NOEL, CAMPBELL, KYPKE, SCHLEUSNER, &c.] The verb ἀντιβάλλειν, in the next verse, signifies properly *to toss from one to another, as a ball, &c.* and is thence applied metaphorically *to an argumentative discussion*. Compare *2 Macc. xi. 3. LXX.* The disciples were possibly discussing the probability or improbability of Christ's Messiahship and resurrection. WETSTEIN, A. CLARKE.

Ver. 18. σὺ μόνος παροικεῖς κ. τ. λ. There are two ways in which these words may be understood; either as a method of accounting for the apparent ignorance of a traveller, or as an expression of surprise, that any one who had been at Jerusalem at the time should be as ignorant as a stranger of the late extraordinary events. The E. T. favours the first interpretation, but the latter is the best, and most generally received, and the passage should be thus rendered: *Art thou alone such a stranger in Jerusalem as to be ignorant of these events?* Similar expressions of surprise may be produced from most languages. *Dio. Or. III. p. 42. σὺ ἄρα, εἶπε, μόνος ἀνήκοος εἰ τούτων, ἃ πάντες*

ἴσασι; M: Anton. III. ξένος κόσμου ὁ μὴ γνωρίζων τὰ ἐν κόσμῳ ὄντα. Cic. Milon. 12. *An vos, judices, vero soli ignoratis, vos hospites in hac urbe versamini; vestrae peregrinantur aures, neque in hoc pervagato civitatis sermone versantur?* Rabir. 23. *Adeone hospes hujus urbis, adeone ignarus es disciplinae consuetudinisque nostrae, ut haec nescias?* Ovid. Met. II. 9. *An quae per totam res est notissima Lesbon, Non audita tibi est?* CAMPBELL, WETSTEIN, KYPKE.

Ver. 19. ἀνὴρ προφήτης. It is very generally thought that ἀνὴρ is here redundant, *more Hebraico*. See *Exod.* ii. 14. 1 *Sam.* xxxi. 3. *Judg.* vi. 8. xix. 1. 16. 22. The pleonasm, however, if it be one, is equally common in Greek writers, as in *Hom.* II. Γ. 370. *Thucyd.* I. 41. *Herod.* I. 90. 141. *Plat.* *Phaed.* 9. 34. But it is probable that its use is here emphatic, and intended as a title of honour. So *Lucian.* *Jup. Frag.* 15. ὦ ἄνδρες θεοί. Compare 1 *Macc.* ii. 23. vi. 57. *Ecclus.* x. 26. *Acts* viii. 27. *James* ii. 2. A. CLARKE, SCHLEUSNER. — [KYPKE, PARKHURST.]

Ver. 21. τρίτην ταύτην ἡμέραν. *Achil. Tat.* VII. p. 442. τρίτην ταύτην τὴν ἡμέραν γέγονεν ἀφανής. It is a general rule that nouns to which οὗτος is prefixed always take the article; and this is invariably the case in the N. T. with the exception of *Acts* i. 5. xxiv. 21. and the present passage. Now in all these cases either a numeral adjective occurs, or something analogous to it, so that cases of this kind may possibly be regarded as occasional exceptions to the rule. MIDDLETON. There is a difficulty respecting the nominative case to be supplied before ἄγει. Some improperly regard σήμερον in the light of a nominative; others understand ἡλῖος; and others again take ἄγει in a passive signification, used impersonally. But the noun to be supplied is Ἰησοῦς; and the phrase ἄγειν ἡμέραν, which is the same with the Latin *agere diem*, well expresses the doubts which they entertained as to whether he was alive or dead. We have a somewhat similar, though not the same, form in *Lucian.* D. M. 13. ἔτε ἐν Βαβύλωνι κείμεναι τρίτην ταύτην ἡμέραν. BEZA, KYPKE, WETSTEIN. — [GROTIUS, DODDRIDGE, &c.] Of the verb ἐξίστημι, in the next verse, see on *Matt.* xii. 23. *Mark* iii. 21. It is here used actively, as in *Acts* viii. 9. The adjective ὀρθραὶ supplies the place of an adverb of time. So *Job* xxix. 7. LXX. ἐξεπορεύομην ὀρθριος. *Virg. Aen.* VIII. 465. *Aeneas se matutinus agebat.* KUINOEL. See my note on *Hom.* II. A. 414.

Ver. 24. τινες. *Peter* and *John*, as related in *John* xx. 10. and *Peter* again, v. 12. *supra*. With τῶν σὺν ἡμῖν there is an ellipsis of ὄντων, as in v. 33. *Mark* ii. 26. So *Xenoph.* *Rep. Lac.* 13. τρέφει ἡ πόλις βασιλεία καὶ τοὺς σὺν αὐτῷ. BOS.

Ver. 25. βραδεῖς τῇ καρδίᾳ. The adjective βραδύς is not unusually applied to the understanding, even without the addition of ἐν καρδίᾳ or the like. Arist. Nub. 129. ἐπιλήσμων καὶ βραδύς. Hence Suid. βραδύς· ὁ μὴ ἀγχίνους. So Hor. Sat. I. 3. 39. *Ille Tardo cognomen pingui damus.* We have the same combination as in this passage in Æsop. Fab. ἀναστενάξας ἀνέκραγε, ὦ ἀνόητοι καὶ βραδεῖς. Of ἀνόητοι, rendered *fools* in the E. T. the meaning is rather *thoughtless, inconsiderate*, being a term of expostulation or reproof, not of anger or contempt. The phrase πιστεύειν ἐπὶ τινι is a Hebraism. WETSTEIN, CAMPBELL, DODDRIDGE. In the clauses of the next verse ἀρξάμενος is applied in two different senses. See my note on Soph. Œd. T. 270. Pent. Gr. p. 26.

Ver. 29. παρεβιάσαντο. E. T. *they constrained*, i. e. *they persuaded*. See on Matt. xiv. 22. Luke xiv. 23. It has been objected that our Lord's *making as though he would have gone further* was a species of dissimulation, and as such unworthy of his divine character. But he doubtless would have gone further had he not been solicited otherwise; and though he was aware that he should be so solicited, his omniscience must in no ways be supposed to have influenced the wish of the disciples to detain him. GROTIUS, WHITBY. In the phrase πρὸς ἑσπέραν the preposition denotes *approximation*, as in Joseph. Ant. V. 5. So Thucyd. IV. 135. πρὸς ἑσπ. With τοῦ μέναι there is an ellipsis of ἐνεκα. WETSTEIN, KUINOEL.

Ver. 30. λαβὼν τὸν ἄρτον κ. τ. λ. See on Matt. xiv. 19. Some have thought that our Lord gave his two disciples the Holy Sacrament on this occasion, adding it to the ordinary meal, as at the first institution of the rite; and that they knew him thereby to be *Jesus*. But such a notion is entirely without foundation. Among the Jews the giving of thanks and the distribution of the bread was the office of the head of the family, but in mixed companies, he, whose rank and character rendered him most worthy of the honours of the table, obtained them. Hence, upon this occasion it devolved upon our Lord, his disciples being fully convinced from his conversation that he was a person of no ordinary account. MACKNIGHT.

Ver. 31. ἄφαντος ἐγένετο ἀπ' αὐτῶν. E. T. *He vanished out of their sight*: and in the margin, *ceased to be seen of them*. Many of the interpreters adopt the marginal interpretation, supposing that Jesus merely *departed unexpectedly and on a sudden*, and cite the instance of *Pelops*, in Pind. Olymp. I. 72. ἄφαντος ἔπελες. In this sense ἄφαντος is unquestionably used in a variety of passages. See Æsch. Agam. 607. Soph. Œd. T. 560. Eur. Or. 1495. 1507. Theoc. Idyl. IV. 5. Anac. XXXIII.

4. Apol. Rhod. IV. 1330. Arat. Dios. 899. Thuc. VIII. 58. Xen. Anab. I. 4. 7. Diod. Sic. IV. 65. Joseph. Ant. XX. 8. 6. So Flor. Epit. I. 1. *E conspectu ablatus est*. The natural import of the passage, however, seems to be that of a supernatural removal. Compare *John* viii. 59. In v. 36. the words ἔστη ἐν μέσῳ αὐτῶν should also be so understood. Jesus might unquestionably have entered by the doors, as the disciples from Emmaus had done, inasmuch as they were only closed for fear of the Jews, and were readily opened to any of their own company. At the same time, their mistaking him for a *spirit*, clearly suggests the idea of a supernatural presence. WHITBY, GROTIUS.—[WETSTEIN, LE CLERC, KUINOEL.]

Ver. 32. ἡ καρδία καιομένη ἦν. The expression is one of mingled enthusiasm, affection, and joy; and the reading is more powerful, as well as more authentic, than that of some MSS. which instead of καιομένη read κεκαλυμμένη. Compare *Psalms* xxxix. 3. *Jer.* xx. 9. So Cic. Fin. IV. 3. Incendit igitur eos, qui audiunt. Brut. 80. *Ex omnibus oratoris laudibus longe ista sit maxima*, inflammans animos audientium. KYPKE, DODDRIDGE, WETSTEIN.

Ver. 34. Σίμωνι. None of the Evangelists mention any of the circumstances of this appearance to *Peter*, but St. Paul expressly refers to it in 1 *Cor.* xv. 5.; and in v. 7. he also mentions an appearance to *James*. Yet, as no record of his having seen him exists in the Gospels, little credit is due to the story which Jerome gives us from the Gospel of the Nazarenes, that James had vowed to eat nothing after the Paschal supper till Jesus had risen, and that, therefore, our Lord appeared first to him. The faith of none of the Apostles was sufficiently strong for such a vow; and the order in which St. Paul speaks of the appearance to James suits very ill with the story. As *Mary Magdalene* was the *first* woman, so probably Peter was the *first* man, who was favoured with the sight of his risen Saviour, who may perhaps have appeared to him on his return from the sepulchre, v. 12. Had Christ been seen of the other Apostles before Peter, who had denied him, he might have deemed his repentance ineffectual, and despaired of his restoration to the favour of heaven. DODDRIDGE, MACKNIGHT.

Ver. 36. εἰρήνη ὑμῖν. *Scil.* ἔστω. This was the usual form of salutation among the Jews. See Horne's *Introd.* Vol. III. p. 437., and compare the note on *Matt.* x. 12. The Vulgate adds, *Ego sum, nolite timere*; and several other versions have the same addition: but only two Greek MSS. have ἐγὼ εἰμὶ· μὴ φοβεῖσθε. GROTIUS, CAMPBELL.

Ver. 37. πνεῦμα θεωρεῖν. Of the Jewish notions respecting *Spirits*, see on *Matt.* xiv. 26. By his observation in v. 39. our Lord by no means intended to sanction these notions, but merely to convince them, according to their own ideas of spirits, that he was not one. That the Jews believed in the immateriality of spirits is evident from the definition of *R. Hoshaiah* in *Bereshith Rabba*, p. 34, 2. that they are *beings to whom souls are created, but they have no body made for those souls.* Of a similar notion prevalent among the Heathen the classics afford a variety of examples. Thus *Max. Tyr. Diss.* XV. 1. οὐ γὰρ σάρκες αἱ δαιμόνων φύσεις, οὐδὲ ὀστέα, οὐδὲ αἷμα. *Ovid. Met.* IV. 443. *Errant exangues sine corpore et ossibus umbræ.* Compare *Hom. Od.* Λ. 217. *Virg. Æn.* VI. 700. *Quintil. Decl.* X. *Cic. Tus.* I. 11. Christ pointed to his hands and feet, which still bore the impression of the nails, as a yet further proof of his materiality, and that the same body was before them in which he had been nailed to the cross. Hence, as we shall be like him in the resurrection, our bodies will be united to our souls at the last day. See *Phil.* iii. 21. LIGHTFOOT, GROTIUS, WETSTEIN.

Ver. 38. ἀναβαλνύουσι. In the sense in which this verb is here used the Latins use *surgere*, as in *Virg. Æn.* I. 582. *Quæ nunc animo sententia surgit.* With the expression ἀπιστεῖν ἀπὸ χαρᾶς, v. 41., compare *Matt.* xxviii. 8.; and add *Liv.* xxxix. 49. *Vix sibimet ipsi præ nec opinato gaudio credentes.* Of the Jewish division of the O. T., which our Lord adopts in v. 44., see *Horne.* Christ had spoken of the fulfilment of the predictions contained therein, in *Matt.* xvi. 21. xvii. 23. xx. 19. *Mark* ix. 31. x. 34. *Luke* ix. 44. xviii. 33. xxiv. 7. There is reason to believe that this and the following verses were spoken after the Apostles had returned from Galilee, from the appointed meeting with Christ; but the harmony of the passage is not easily settled. GROTIUS, WETSTEIN.

Ver. 45. διήνοιξεν αὐτῶν τὸν νοῦν, κ. τ. λ. It is one thing to explain the Scriptures, and another to open man's understanding to receive them. Christ did the latter, probably by giving them now the first gift of *prophecy* or *interpretation*, ἐρμηνείας ἢ ἐπιλύσεως, which fell more plentifully upon them at the day of Pentecost. Compare *Acts* xvi. 14. The phrase occurs frequently in Justin and other Fathers. GROTIUS, WHITBY.

Ver. 46. τῇ τρίτῃ ἡμέρᾳ. So *John* ii. 22. *Acts* ii. 25. xiii. 35. 1 *Cor.* xv. 4. It does not appear, however, in what part of the O. T. Christ's resurrection on the *third day* is predicted, unless in *Hos.* vi. 2., and typically in *Jon.* i. 17. The prophecies to which Christ more immediately alluded in these two verses were

probably *Psalms* ii. 6. 8. xxii. 3. cx. 2. sqq. *Isaiah* ii. 3. xxviii. 16. xl. 9. xlix. 6. liii. 12. lx. 1. lxi. 1. *Jer.* xxxi. 34. *Dan.* vii. 14. *Hos.* ii. 23. *Joel* ii. 32. *Mal.* i. 11. GROTIUS. In v. 47. ἀρξάμενον is an impersonal participle, so that you begin. So Herod. III: 91. ἀπὸ δὲ Ποσειδητῆος πόλιος, τὴν Ἀμφίλοχος ὁ Ἀμφιαρέω οἴκισε ἐπ' οὐροισι τοῖσι Κιλίκων τε καὶ Σύρων, ἀρξάμενον ἀπὸ ταύτης κ. τ. λ. Some MSS. read ἀρξαμένων, which would be the genitive absolute with ὑμῶν understood. But the received reading is undoubtedly correct. With κηρυχθῆναι supply δεῖ, from ἔδει in the preceding verse. RAPHELIUS, ELSNER. It was both graciously and wisely appointed by our Lord that the Gospel should begin to be preached at Jerusalem; graciously, as an encouragement to all penitents, who would thus see that even the murderers of Christ were not excluded from the offers of mercy; and wisely, because the facts which had there happened, and were about to happen at the day of Pentecost, afforded the most ample testimony to the truth of Christianity. DODDRIDGE.

Ver. 48. τούτων. Namely, of all the events of the life and death of Christ, but more especially of his resurrection, as the most incontrovertible proof of his divine mission. Compare *Acts* i. 21. WHITBY. Of the sufficiency of the Apostolic testimony see Horne's *Introd.* Vol. I. The ἐπαγγελία, *promise*, the fulfilment of which our Lord forewarns them to await in Jerusalem, was the descent of the Holy Ghost, promised in *John* xv. 26. xvi. 7. See *Isaiah* xlv. 3. *Ezek.* xxxvi. 26. *Joel* ii. 28. *Acts* i. 8. *Heb.* xi. 13. Of the verb ἐνδύεσθαι, signifying *to be invested with*, we have examples in *Rom.* xiii. 14. 1 *Cor.* xv. 53. *Gal.* iii. 27. *Col.* iii. 9, 10. So Tacit. Agric. 9. *Tristitiam, et arrogantiam, et avaritiam exuerat.* Senec. Epist. 47. *Regum nobis induimus animos.* See my note on Hom. Il. A. 149. GROTIUS, KYPKE, A. CLARKE.

Ver. 50. ἐξήγαγε δὲ αὐτοὺς κ. τ. λ. See on *Mark* xvi. 19. It was far more proper that Christ should ascend into heaven, than rise from the dead, in the sight of his Apostles; for his resurrection was proved by his appearances subsequent to his passion, but his ascension could only be visible at the time when it took place. DODDRIDGE.

Ver. 52. προσκυνήσαντες αὐτόν. See on *Matt.* ii. 2. It is manifest that the expression here indicates *religious worship*, as paid to one who was no longer present with them on earth, but ascended into heaven. Of διαπαντός, in v. 53, see on *Luke* xviii. 1. The Apostles were constant attendants in the Temple at the stated hours of prayer, and at the sacrifices offered morning and evening, which are called ὁλοκαυστώματα διαπαντός in